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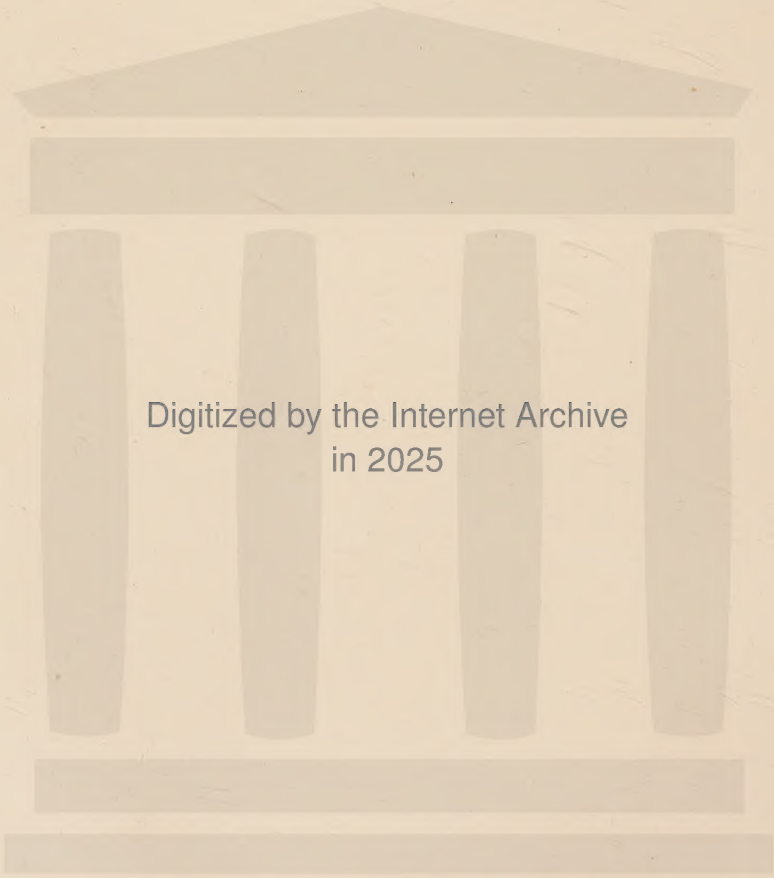
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BAKER, ALEXANDER (1582–1638), jesuit, was born in Norfolk in 1582, entered the Society of Jesus about 1610, was professed of the four vows in 1627, twice visited India as a missionary, and died on 24 Aug. 1638 in London, where he had resided for many years. He reconciled the Rev. William Coke, a son of Sir Edward Coke, the famous lawyer, to the catholic church in 1615. Among the 'State Papers' (Domestic, James I, vol. clxxxix. No. 25, under date 1625) is a manuscript by Father Baker in defence of the doctrine of regeneration by baptism as held by catholics, showing its difference from the opinion of protestants.

[Oliver's Jesuits, 48; Dodd's Church Hist. iii. 155; Foley's Records, i. 153, vii. 28; Rymer's Fœdera, xviii. 392; Cal. State Papers, Dom. James I (1623–25), 520.] T. C.

BAKER, ANNE ELIZABETH (1786–1861), philologist, was born 16 June 1786. She was the sister of George Baker, the historian of Northamptonshire [q. v.], and to her his great work owes its geology and botany. Miss Baker was the companion of her brother's journeys, his amanuensis, and his fellow-labourer, especially in the natural history, and she made drawings and even engraved some of the plates for his great work. To the opportunities afforded her when she rode through the county by her brother's side we are indebted for the 'Glossary of Northamptonshire Words and Phrases, to which are added the customs of the county,' 2 vols., London, 1854, 8vo, one of the best of our local lexicons. Miss Baker died at her house in Gold Street, Northampton, 22 April 1861.

[Quarterly Review, ci. 6; Gent. Mag. ccxi. 208; Addit. MSS. 24864, f. 74.] T. C.

BAKER, ANSELM (1834–1885), artist, first acquired a knowledge of drawing and painting at Messrs. Hardman's studios in Birmingham. He became a Cistercian monk at Mount St. Bernard's Abbey, Leicestershire, in 1857, and died there on 11 Feb. 1885. As a heraldic artist he was unequalled in this country, and his work was eagerly sought for by those who appreciated the beauty of mediæval blazonry. About two-thirds of the coats-of-arms in Foster's 'Peerage' were drawn by him, and are signed 'F. A.' (Frater Anselm). He also executed the mural paintings in the chapel of St. Scholastica's Priory, Atherstone; in St. Winifred's, Sheepshed; in the Temple in Garendon Park, and in the Lady and Infirmary chapels at Mount St. Bernard's Abbey. The 'Hortus Animæ' and 'Horæ Diurnæ,' published at London, and several beautiful works brought out at Mechlin and Tournai, bear witness to his inventive genius. His 'Liber Vitæ,' a record of the benefactors of St. Bernard's Abbey, is magnificently illustrated with pictures of the arms and patron saints of the benefactors. He also left unpublished 'The Armorial Bearings of English Cardinals' and 'The Arms of the Cistercian Houses of England.'

[Tablet, 21 Feb. 1885; Athenæum, 21 Feb. 1885; Academy, 21 Feb. 1885.] T. C.

BAKER, AUGUSTINE (1575–1641), Benedictine. [See BAKER, DAVID.]

BAKER, CHARLES (1617–1679), jesuit, whose real name was DAVID LEWIS, was the son of Morgan Lewis, master of the royal grammar school, Abergavenny. He was born in Monmouthshire in 1617, and studied in his father's school. When about nineteen years old he was converted to the catholic faith, and sent by his uncle, a priest of the Society of Jesus, to the English college at Rome (1638). He was ordained priest in 1642, entered the

Society of Jesus in 1644, and became a professed father in 1655. The South Wales district, of which he was twice superior, was the principal field of his missionary labours. There he zealously toiled for twenty-eight years, visiting the persecuted catholics, chiefly by night, and always making his circuits on foot. A victim to the Oates plot persecution, he was arrested 17 Nov. 1678, while preparing to say mass, was committed to Usk gaol, tried and condemned to death for the priesthood at the Monmouth assizes, 29 March 1679, and executed at Usk on 27 August following.

After his apprehension there appeared a pamphlet, by Dr. Herbert Croft, bishop of Hereford, entitled 'A Short Narrative of the Discovery of a College of Jesuits at a place called the Come, in the county of Hereford. To which is added a true relation of the knavery of Father Lewis, the pretended bishop of Llandaffe,' London, 1679, 4to. The charge brought by Dr. Croft against Baker was that he had extorted money from a poor woman under the pretence that he would liberate her father's soul from purgatory. Sir Robert Atkyns, the judge who tried Baker, declared that the pamphlet, which had been produced in court, was false and scandalous.

[Foley's Records, v. 912–931, vii. 456; Challoner's Memoirs of Missionary Priests (1803), ii. 225; Oliver's Collectanea S. J. 48; Dodd's Church Hist. iii. 321; Cat. of Printed Books in Brit. Mus.; Cobbett's State Trials, vii. 250.] T. C.

BAKER, CHARLES (1803–1874), instructor of the deaf and dumb, was the second son of Thomas Baker, of Birmingham, and was born 31 July 1803. While a youth he was for a short time an assistant at the Deaf and Dumb Institution at Edgbaston, near Birmingham. He then tried other employments, but his services were again sought by the committee of the institution, when in a difficulty on the failure of their master, who was a Swiss, to control the pupils. Charles Baker had never contemplated teaching as a profession, but without much thought for the future he entered upon his work. He at once obtained the affections of the children, and, to their delight, he remained at the institution. Three years afterwards he was invited to aid in the establishment at Doncaster of a Deaf and Dumb Institution for the county of York. The plan had originated with the Rev. William Fenton, in company with whom he visited all the large towns of the county, and obtained such support as justified the carrying out of the scheme. The deficiency of class-books was an evil which Baker soon found to be pressing. Although the deaf and dumb had been gathered together in various institutions for forty years, no attempt had been made to provide such a course as they required. This want he set himself to supply. He wrote the 'Circle of Knowledge' in its various gradations, consecutive lessons, picture lessons, teachers' lessons, the 'Book of the Bible' in its several gradations, and many other works which had special relation to the teaching of the deaf and dumb. The 'Circle of Knowledge' obtained great popularity. It was used in the education of the royal children, and of the grandchildren of Louis-Philippe. It has been largely used in the colonies and in Russia, and the first gradation has been translated into Chinese, and is used in the schools of China and Japan. Many years ago the publisher reported that 400,000 copies had been sold. Baker also wrote for the 'Penny Cyclopædia' various topographical articles, and those on the 'Instruction of the Blind,' 'Dactylology,' 'Deaf and Dumb,' 'George Dalgarno,' and the 'Abbé Sicard. He contributed to the 'Journal of Education,' to the 'Polytechnic Journal,' and the publications of the Central Society of Education, and translated Amman's 'Dissertation on Speech' (1873). He was an active worker in connection with the local institutions of Doncaster, and was a member of the committee for the establishment of a public free library for the town. He was held in high regard by teachers of the deaf and dumb in England and in America, and in June 1870 the Columbian Institution of the Deaf and Dumb conferred on him the degree of doctor of philosophy, an honour which he appreciated, but he never assumed the title. He died at Doncaster 27 May 1874, and his old pupils erected a mural tablet to his memory in the institution where he had laboured so long.

[Information from Sir Thomas Baker; American Annals of the Deaf and Dumb (with portrait), xx. 201.] C. W. S.

BAKER, DAVID, in religion AUGUSTINE (1575–1641), Benedictine monk, ecclesiastical historian, and ascetical writer, was born at Abergavenny, Monmouthshire, on 9 Dec. 1575. His father, William Baker, was steward to Lord Abergavenny, and his mother was the daughter of Lewis ap John, *alias* Wallis, vicar of Abergavenny, and sister of Dr. David Lewis, a judge of the admiralty. At the age of eleven he was sent to the school of Christ's Hospital, London, and in the beginning of 1590 he entered the university of Oxford as a commoner of Broad-

gates Hall, now Pembroke College. Led away by sin, he gave up all practices of religion; 'yet there remained in him,' observes his biographer, 'a natural modesty, whereby he was restrained from a scandalous impudence in sin.' At the end of two years, before he had had time to graduate, his father summoned him home, with a view of settling him in some profession. Whilst at Abergavenny he began the study of the law under the guidance of his elder brother Richard, a barrister, and after the lapse of four years he was sent to London, where he became a member first of Lincoln's Inn, and afterwards, in November 1596, of the Inner Temple—not of the Middle Temple, as Wood erroneously states (Cooke, *Students admitted to the Inner Temple*, 146).

His father made him recorder of Abergavenny. An escape whilst riding through a dangerous ford on one of his business journeys was ascribed by him to providential interference, and led to his taking a serious interest in religion and ultimately becoming a catholic.

Having been formally reconciled to the catholic church by the Rev. Richard Floyd the elder, he came to London, where he formed an acquaintance with some Italian Benedictine monks of the congregation of Monte Cassino. At their instance he proceeded in 1605 to the Benedictine monastery of St. Justina in Padua, and commenced his novitiate on 27 May, when he assumed the name of Augustine. Ill-health made it necessary for him to return home, but after the death of his father, whom he converted to catholicism, he went back to his convent.

At this period there still survived in England one representative of the old Benedictine congregation in the person of Dom Robert (Sigebert) Buckley, who had endured an imprisonment of forty-four years for refusing the oath of supremacy. On 21 Nov. 1607 two priests, named Sadler and Maihew, were brought to his prison at the Gatehouse in London. He assisted in 'clothing' them with his own hands, and on their profession they were admitted, as monks of Westminster, to all the rights and privileges of that abbey, and of the old English Benedictine congregation. Father Cressy is evidently wrong, however, in his statement, which has been generally accepted, that Baker was the chief instrument in effecting this restoration, whereby, in the language of Dodd (*Church History*, iii. 116), 'the link of succession was pieced up, and the Benedictines put in the way of claiming the rights formerly belonging to that order in England.' The truth is that Baker had been professed by the Italian fathers in England as a member of the Monte Cassino congregation. Subsequently he was aggregated by Father Sigebert Buckley, and became a member of the English congregation, being the first who was admitted after Fathers Sadler and Maihew. Three separate congregations existed for a time, namely, the Spanish, the Italian, and the renewed English congregation. A union amongst them was felt to be most desirable, and after many difficulties and obstacles was secured by the brief 'Ex incumbenti' of Pope Paul V in 1619. After the foundation of the first houses, when each member was ordered to select one as his convent, Baker chose St. Laurence's at Dieulewart in Lorraine, though it does not appear that he ever resided within its walls.

After his return to England Baker had been for a time companion to a young nobleman—probably Lord Burghersh, the Earl of Westmorland's son—who had lately been converted, and who expressed a great desire to dedicate himself to a retired spiritual life. Baker afterwards resided in the house of Sir Nicholas Fortescue, where he led a life of almost total seclusion. Next he went to Rheims, and was ordained priest. In 1620 he was engaged as chaplain in the house of Mr. Philip Fursden of Fursden in the parish of Cadbury, Devonshire. Subsequently he removed to London.

In July 1624 he took up his residence with English Benedictine nuns at Cambrai as their spiritual director. During his nine years' residence there he drew up many of his ascetical treatises. In a letter, hitherto unpublished, addressed to Sir Robert Cotton from Cambrai, 3 June 1629, Father Baker gives the following interesting account of the convent to which he was attached: 'Ever since my being with you I have lived in a cittie in thes forein partes, called Cambraie, assisting a convent of certein religious English women of the order of St. Benet newlie erected. They are in number as yet but 29. They are inclosed and never seen by us nor by anni other unlesse it be rarelie uppon an extraordinarie occasion, but uppon no occasion maie they go furth, nor maie anie man or woman gette in unto them. Yet I have my diet from them and uppon occasions conferre with them, but see not one another; an live in a house adioning to them. Their lives being contemplative the comon bookes of the worlde are not for their purpose, and litle or nothing is in thes daies printed in English that is proper for them. There were manie good English bookes in olde time whereof thoughe they have some, yet they want manie, and thereuppon I am in their

behallf become an humble suitor unto you, to bestowe on them such bookes as you please, either manuscript or printed, being in English, conteining contemplation, Saints lives, or other devotions. Hampooles workes are proper for them. I wish I had Hilltons scala perfectionis in latein; it would helpe the understanding of the English (and some of them understande latein). The favour you shall do them herein, will be had in memorie both towarde you and your posteritie, whereof it maie please god to sende some hether to be of the number, as there is allreadie one of the name, if not of your kindred. This bearer will convey hether such bookes as it shall please you to single out and deliver to him' (*MS. Cotton.* Jul. C. iii. f. 12).

In 1633 Baker removed to Douay, and became a conventual at St. Gregory's. From thence he was sent on the English mission, where his time was divided between Bedfordshire and London. He appears to have been chaplain to Mrs. Watson, mother of one of the first nine novices of the convent of Cambrai. Eventually he settled in Holborn, where he carried on his meditation, solitude, mental prayer, and exercises of an internal life to the last. He died in Gray's Inn Lane on 9 Aug. 1641, after four days' illness, of an infectious disorder closely resembling the plague.

Dr. Oliver truly observes that 'Father Baker shone pre-eminently as a master of the spiritual life; he was the hidden man of the heart absorbed in heavenly contemplation.' Nine folio volumes of ascetical treatises by him were formerly kept in the convent at Cambrai, but unfortunately many of these manuscripts perished at the seizure of that religious house. Wood, Dodd, and Sweeney give the titles of thirty writings by Baker on spiritual subjects that are still extant. From Baker's manuscripts Father Serenus Cressy compiled the work entitled 'Sancta Sophia. Or Directions for the Prayer of Contemplation, &c. Extracted out of more than XL. Treatises written by the late Ven. Father F. Augustin Baker, A Monke of the English Congregation of the Holy Order of St. Benedict: And Methodically digested by the R. F. Serenus Cressy, of the same Order and Congregation, and printed at the Charges of his Convent of S. Gregories in Doway,' 2 vols., Douay, 1657, 8vo, with a fine engraved portrait of Baker, in his monk's habit, prefixed. A new edition, by the Very Rev. Dom Norbert Sweeney, D.D., was published at London in 1876. In 1657 there was also published another work by Baker, entitled 'The Holy Practises of a Devine Lover or the Sainctly Ideots Deuotions. The Contents of the booke are contained in the ensuinge page,' Paris, 1657, 12mo. The contents are: '(i) The Summarie of Perfection; (ii) The Directions: for these Holy Exercises and Ideots Deuotions; (iii) A Catalogue of such Bookes as are fitt for Contemplatiue Spirits; (iv) The Holy Exercises and Ideots Deuotions; (v) The Toppe of the Heauenlie ladder, or the Highest steppe of Prayer and Perfection, by the Example of a Pilgrime goinge to Ierusalem.' Some religious tracts by Baker are preserved in the British Museum (*Add. MS.* 11510). Baker is sometimes considered to give countenance to the errors of the Quietists, but orthodox Roman catholic writers hold that he is perfectly free from all taint of false doctrine. Moreover, his doctrine was approved in a general assembly of the English Benedictine monks in 1633. Objections were taken by Father Francis Hull to his conduct as spiritual director of the nunnery at Cambrai; and Father Baker wrote a vindication of his conduct, now preserved among the Rawlinson MSS. in the Bodleian (C 460). In the same collection (A 36) is a packet of letters, chiefly dated 3 March 1655, from nuns at Cambrai, complaining of proceedings on the part of Claude White, president of the English Benedictine congregation, to compel them to give up certain books of Father Baker's charged with containing poisonous and diabolical doctrine.

Although a large portion of his life was occupied in mental prayer and meditation, Baker was a diligent student of ecclesiastical history and antiquities. Some persons having contended that the ancient Benedictine congregation in England was dependent on that of Cluni in the diocese of Mâcon, founded about the year 910, Father Baker, at the wish of his superiors, devoted much time to refute this error. For this purpose he inspected very carefully the monuments and evidences in public and private collections in London and elsewhere. He had the benefit of the opinions of Sir Robert Cotton, John Selden, Sir Henry Spelman, and William Camden, and the result of his researches is embodied in the learned folio volume, entitled 'Apostolatus Benedictinorum in Angliâ, sive Disceptatio Historica de Antiquitate Ordinis,' published by order of the general congregation holden in 1625, and printed at Douay in 1626. His friend, Father John Jones, D.D., reduced the mass of materials into respectable Latinity, and they left Father Clement Reyner, their assistant, an excellent scholar, to edit the work, so that it passes for being finished 'operâ et industriâ R. P. Clementis Reyneri.'

Baker's six folio volumes of collections for

Ecclesiastical History were long supposed to have been irrecoverably lost. However, four of them are now existing in the archives of Jesus College, Oxford. Many of the documents are published in Reyner. These volumes were written some thirty years before Dodsworth and Dugdale published their collections. Two treatises by Baker on the Laws of England were lost in the Revolution of 1688, when the catholic chapels were pillaged.

[Life and Spirit of Father Baker, by James Norbert Sweeney, D.D., London, 1861; Wood's Athenæ Oxon, ed. Bliss, iii. 7; The Rambler, March 1851, p. 214; Oliver's Catholic History of Cornwall, &c., 236, 502; Dodd's Church Hist. iii. 115; Cotton MS. Jul. C. iii. f. 12; Addit. MS. 11510; Weldon's Chronological Notes; Evans's Portraits, 12348, 12349; Bromley's Cat. of Engr. Portraits; Dublin Review, n. s. xxvii. 337; Macray's Cat. of Rawlinson MSS.; Coxe's Cat. Codd. MSS. Collegii Jesu, Oxon. 25–30.] T. C.

BAKER, DAVID BRISTOW (1803–1852), religious writer, born in 1803, was educated at St. John's College, Cambridge, where he graduated B.A. in 1829, and M.A. in 1832. He was for many years incumbent of Claygate, Surrey. In 1831 he published 'A Treatise of the Nature of Doubt . . . in Religious Questions,' and in 1832 'Discourses and Sacramental Addresses to a Village Congregation.' He died in 1852.

[Gent. Mag. vol. xxxviii. new series; Brit. Mus. Cat.] A. H. B.

BAKER, DAVID ERSKINE (1730–1767), writer on the drama, a son of Henry Baker, F.R.S. [q. v.], by his wife, the youngest daughter of Daniel Defoe, was born in London, in the parish of St. Dunstan-in-the-West, on 30 Jan. 1730, and named after his godfather, the Earl of Buchan. As he showed early a taste for mathematics, the Duke of Montague, master of the ordnance, placed him in the drawing room of the Tower, to qualify him for the duties of a royal engineer. It appears from one of his father's letters in 1747 to Dr. Doddridge that the boy was unremitting in his studies. 'At twelve years old,' says his father, 'he had translated the whole twenty-four books of "Telemachus" from the French; before he was fifteen he translated from the Italian, and published, a treatise on physic of Dr. Cocchi of Florence concerning the diet and doctrines of Pythagoras, and last year, before he was seventeen, he likewise published a treatise of Sir Isaac Newton's "Metaphysics" compared with those of Dr. Leibnitz, from the French of M. Voltaire. He is a pretty good master of the Latin and understands some Greek, is reckoned no bad arithmetician for his years, and knows a great deal of natural history, both from reading and observation, so that by the grace of God I hope he will become a virtuous and useful man.' Communications from David Erskine Baker were printed in the 'Transactions of the Royal Society,' xliii. 540, xliv. 529, xlv. 598, xlvi. 467, xlviii. 564. But the father's hopes of a scientific career for his son were not to be fulfilled. Having married the daughter of a Mr. Clendon, a clerical empiric, the young man joined a company of strolling actors. In 1764 he published his useful and fairly accurate 'Companion to the Play House,' in two duodecimo volumes. A revised edition, under the title of 'Biographia Dramatica,' appeared in 1782, edited by Isaac Reed. In the second edition Baker's name is given among the list of dramatic authors, and we are told that 'being adopted by an uncle, who was a silk throwster in Spital Fields, he succeeded him in his business; but wanting the prudence and attention which are necessary to secure success in trade he soon failed.' Stephen Jones, the editor of the third edition (1812), says that he died in obscurity at Edinburgh about 1770. In 'Notes and Queries,' 2nd ser. xii. 129, he is stated to have died about 1780, and the authority given is Harding's 'Biographical Mirror;' but in that book there is no mention at all of Baker. Nichols (*Literary Anecdotes*, v. 277) fixes 16 Feb. 1767 as the date of his death.

In compiling his 'Companion to the Play House' Baker was largely indebted to his predecessor Langbaine. He adds but little information concerning the early dramatists, but his work is a useful book of reference for the history of the stage during the first half of the eighteenth century. He is the author of a small dramatic piece, 'The Muse of Ossian,' 1763, and from the Italian he translated a comedy in two acts, 'The Maid the Mistress' (*La Serva Padrona*), which was acted at Edinburgh in 1763, and printed in the same year. It is improbable that he was (as stated in the British Museum Catalogue) the 'Mr. Baker' who, in 1745, wrote a preface to the translation of the 'Continuation of Don Quixote;' for he was then but fifteen years of age, and we may be sure that this instance of his son's precocity would have been mentioned by Henry Baker in the letter to Doddridge.

[Diary and Correspondence of Doddridge, v. 29; Nichols's Literary Anecdotes, v. 274, 276, 277; Biographia Dramatica, 1782, 1812; Notes and Queries, 2nd ser. viii. 94; Watt's Bibl. Brit.; British Museum Catalogue.] A. H. B.

BAKER, FRANKLIN (1800–1867), unitarian minister, was born in Birmingham 27 Aug. 1800. He was the eldest son of Mr. Thomas Baker of that town. After the usual school education, and when unusually young for such a charge, he took the management of Baylis's school at Dudley. One of his early friends and advisers was the Rev. John Kentish, of Birmingham; another was the Rev. James Hews Bransby, of Dudley, who directed his private studies by way of preparing him for the university of Glasgow, with the view of his ultimately becoming a unitarian minister. By the aid of a grant from Dr. Daniel Williams's trustees he was enabled to go to Glasgow, where he spent three sessions and graduated M.A. On the completion of his college course in 1823 he was invited to become minister of Bank Street chapel, Bolton, a charge which he accepted, though there had been dissensions there which made his work difficult. His connection with the chapel lasted for forty years, during which time the congregation became one of the most prosperous in the county, and the chapel was entirely rebuilt. In his earlier time, when the dissenters were battling for equal rights, he engaged in the political movements of the day, but his after-life was devoted to the work of his calling and the promotion of the charitable and educational institutions of the town. No one in that community was more heartily respected than Baker, and he received gratifying testimony of this in an offer from the lord lieutenant of the county to insert his name in the commission of the peace. He did not, however, consider it consistent with his position to accept it. Besides occasional sermons and pamphlets on matters of passing interest, he was the author of various articles in the 'Penny Cyclopædia.' He also published in 1854 a 'History of the Rise and Progress of Nonconformity in Bolton.' This work is a valuable and accurate record, covering a period of 200 years. He resigned his ministerial position in 1864, and retired to Caton, on the banks of the Lune, but at the end of three years he removed to Birmingham, where he could have the attention of a brother, who held a high medical position. He died 25 May 1867.

[Information from Sir Thomas Baker; The Inquirer, 8 June 1867; Unitarian Herald, 31 May 1867.] C. W. S.

BAKER, GEOFFREY (*fl.* 1350), chronicler, whose name has been given less correctly as WALTER OF SWINBROKE, or, according to Camden, of Swinborn, was, to quote his own description of himself, by profession a clerk, and drew up his shorter and earlier chronicle at Osney, near Oxford, by the request of Thomas de la More, knight. Swinbroke, Oxfordshire, seems to have been his native place. Camden, but apparently without authority, calls him a canon of the Augustinian foundation at Osney, and in this statement has been followed by both Pits and Tanner. The same authorities declare that this Walter or Geoffrey Baker only translated into Latin an account of Edward II's reign, which Sir Thomas de la More had previously drawn up in French ('Gallice scripsit'). As a matter of fact, however, there appear to be two chronicles due to the pen of Geoffrey Baker. Of these the earlier and shorter extends from the first day of creation to the year 1326. This very scanty work has a double method of marking the dates, namely, by the common method of the christian era, and by the distance of each event from 1347. A note tells us that it was completed on Friday, St. Margaret's day (13 July), 1347. The second and by far the more important of Geoffrey's two compilations is a longer chronicle extending from 1303 to 1356. This chronicle is, at all events for its earliest years, based upon that of Adam of Murimuth, or both writers have borrowed largely from a common source (cf. Chron. of Adam of Murimuth, p. 88, with that of Geoffrey Baker, p. 134). But, to use Dr. Stubbs's words, 'Geoffrey adds very largely to Murimuth, and more largely as he approaches his own time of writing.' This second chronicle purports, according to its heading, to have been drawn up by Geoffrey le Baker of Swinbroke, clerk, at the request of Thomas de la More. This knight is mentioned by name in one passage relating to the resignation of Edward II as the French chronicler whose interpreter, in some degree, the present compiler, Geoffrey Baker, is ('cujus ego sum talis qualis interpres'). Hence it would appear that Sir Thomas de la More had drawn up a French account of at least the reign of Edward II, of which Geoffrey Baker availed himself in his longer chronicle. Sir Thomas's original work has wholly disappeared. In the early years of Queen Elizabeth manuscript copies of what purported to be a Latin translation of Sir Thomas's 'Life and Death of Edward II' were in circulation, and Camden printed a version of that work in the 'Vita et Mors Edwardi II,' published in his 'Anglica Scripta' (1603). But both the manuscript translation and Camden's publication seem to be merely abbreviated extracts from Baker's longer chronicle (cf. introduction to STUBBS's *Chronicles of the Reigns of Edward I and II*). Dr. Stubbs has pointed out, as perhaps a partial expla-

nation of the connection of Geoffrey Baker's work with that of Adam of Murimuth, and with that attributed to Sir Thomas de la More, that Swinbroke, the home of Geoffrey, Northmoor, from which Sir Thomas in all probability drew his name, and 'Fifield, the lordship of the house of Murimuth, all lay within the hundred of Chadlington,' on the borders of Oxfordshire. The only other event that can be considered as fairly certain in the life of Geoffrey Baker is, that some time after the great pestilence of 1349 he had, as he himself tells us, seen and spoken with William Bisschop, the comrade of Gurney and Maltravers, Edward II's murderers, and from his lips had gathered many of the tragic details of that king's last days.

[Stubbs's Chronicles of Ed. I and II (R.S.) ii. Introduction, lvii–lxxv; Giles's Chronica Galfridi le Baker (Caxton Society), pp. 43, 46, 85, 90, 91; Hardy's Catalogue, iii. 389–91; Pits, 846; Fabric. Biblioth. Lat. iii. 112; Tanner (under Walter and Geoffrey Baker), who distinguishes the writer of the shorter from the writer of the longer chronicle; Camden's Anglica, Authorum Vita. and 593–603. Manuscript copies of the Vita et Mors are in the British Museum: Cotton MSS. Vitell. E. 5; Harley MSS. 310. Geoffrey Baker's two chronicles are to be found in the Bodleian Library (MS. Bodley, 761), and are possibly in the author's own handwriting.] T. A. A.

BAKER, GEORGE (1540–1600), surgeon, was a member of the Barber Surgeons' Company and was elected master in 1597. In 1574, when he published his first book, Baker was attached to the household of the Earl of Oxford, and the writings of his contemporaries show that he had already attained to considerable practice in London. Banester of Nottingham speaks of his eminence in Latin verse:—

Ergo Bakere tuum superabit sidera nomen,
Atque aliqua semper parte superstes eris.

And Clowes, another contemporary, prophesies the lasting fame of his works in English verse of the same quality. His first book is called 'The Composition or Making of the most excellent and pretious Oil called Oleum Magistrale and the Third Book of Galen. A Method of Curing Wounds and of the Errors of Surgeons,' 8vo. In 1576 Baker published a translation of the 'Evonymus' of Conrad Gesner under the title of 'The Newe Jewell of Health, wherein is contayned the most excellent Secretes of Physicke and Philosophie devided into fower bookes,' 4to. Baker's own preface to the 'Newe Jewell' is a good piece of English prose. He defends, as do many authors of that time, the writing a book on a learned subject in the vulgar tongue. He was in favour of free translation, 'for if it were not permitted to translate but word for word, then I say, away with all translations.' The book treats of the chemical art, a term used by Baker as synonymous with the art of distillation. Distilled medicines, he says, exceed all others in power and value, 'for three drops of oil of sage doth more profit in the palsie, three drops of oil of coral for the falling sickness, three drops of oil of cloves for the cholicke, than one pound of these decoctions not distilled.' Both in this and in his other treatises on pharmacy, the processes are not always fully described, for Baker was, after all, against telling too much. 'As for the names of the simples, I thought it good to write them in the Latin as they were, for by the searching of their English names the reader shall very much profit; and another cause is that I would not have every ignorant asse to be made a chirurgian by my book, for they would do more harm with it than good.' Baker's 'Antidotarie of Select Medicine,' 1579, 4to, is another work of the same kind. He also published two translations of books on general surgery: Guido's 'Questions,' 1579, 4to, and Vigo's 'Chirurgical Works,' 1586. Both had been translated before, and were merely revised by Baker. He wrote an essay on the nature and properties of quicksilver in a book by his friend Clowes in 1584, and an introduction to the 'Herball' of their common friend Gerard in 1597. This completes the list of his works, all of which were published in London. The 'Galen' was reprinted in 1599, as also was the 'Jewell' under the altered title of 'The Practice of the New and Olde Physicke.'

[Works of Baker and of Clowes.] N. M.

BAKER, Sir GEORGE (1722–1809), physician, was the son of the vicar of Modbury, Devonshire, and was born in that county in 1722. He was educated at Eton and at King's College, Cambridge, of which college he became a fellow and graduated in 1745. He proceeded M.D. in 1756, and the following year was elected a fellow of the College of Physicians. He began to practise at Stamford in Lincolnshire, but in 1761 settled in London. He soon attained a large practice, and became F.R.S., physician to the queen and to the king, and a baronet in 1776. Between 1785 and 1795 he was nine times elected president of the College of Physicians, and in his own day was famed for deep medical learning. He was a constant admirer of literature as well as of science, and wrote graceful Latin prose and amusing epigrams. Baker made an important addition to medical know-

ledge in the discovery that the Devonshire colic and the colica Pictonum were forms of lead-poisoning. That lead would produce similar symptoms was known, but no one had suggested the connection between these forms of colic and lead, and they were reputed endemic to the soil or climate of Devonshire and of Poitou. Baker, as a Devonshire man, was familiar with the disease. He noticed that it was most common where most cider was made in Devonshire, and that in Herefordshire, where cider was also a local production, colic was almost unknown. He inquired into the process of manufacture, and found that in the structure of the Devonshire presses and vats large pieces of lead were used, while in Herefordshire stone, wood, and iron formed all the apparatus. That colic and constipation, followed by palsy, might be produced by lead, was known. Baker completed his argument by extracting lead from Devonshire cider and showing that there was none in that of Herefordshire. Great was the storm that arose. He was denounced as a faithless son of Devonshire; the lead discovered was said to be due to shot left in the bottles after cleaning, the colic to acid humours of the body (Alcock, *The Endemial Colic of Devon not caused by a Solution of Lead in the Cider*, Plymouth, 1768, &c.) Baker extended and repeated his experiments, and at last convinced the Devonians, so that from that time forth leaden vessels were disused, and with their disuse colic ceased to be endemic in Devonshire. In other essays Baker traced other unsuspected ways in which lead-poisoning might occur, as from leaden water-pipes, from tinned linings of iron vessels, from the glaze of earthenware, and from large doses of medicinal preparations of lead. He examined the subsequent symptoms in detail, and left the whole subject clear and in perfect order. His other works are, a graduation thesis, 1755; a Harveian oration, 1761; 'On the Epidemic Influenza and Dysentery of 1762,' 1764; the preface to the 'Pharmacopeia' of 1788, all in Latin; and in English 'An Inquiry into the Merits of a Method of Inoculating the Small-pox,' 1766, and some other medical essays contained in the collected edition of his 'Medical Tracts' published by his son in 1818. His portrait was painted by Ozias Humphrey, R.A., and is preserved at the College of Physicians. Baker retired from active practice in 1798, and after a healthy old age died on 15 June 1809. He is buried in St. James's Church, Piccadilly.

[Munk's Roll, ii. 213; Baker's Medical Tracts, &c.] N. M.

BAKER, GEORGE (1773?–1847), musician, was probably born in 1773. He himself, at the time of his matriculation at Oxford in 1797, stated his age to be twenty-four, thus dating his birth at 1773; in after life, however, he considered himself to have been born in 1750. But the later date is most probably the correct one, since the eccentricities of character which marked the latter part of his life might well account for his imagining himself much older than he really was. He was born at Exeter, and received his first musical instruction from his mother's sister, becoming, it is said, a proficient on the harpsichord at the age of seven. He was next placed under Hugh Bond and William Jackson of Exeter, remaining there until his seventeenth year, when he came to London under the patronage of the Earl of Uxbridge. His patron caused him to become a pupil of Cramer and Dussek, and during his residence in London he performed 'his celebrated "Storm"' at the Hanover Square Rooms, meeting with the approbation of Dr. Burney. In 1794 or 1795 he was appointed organist of St. Mary's Church, Stafford, a new organ by Geib having been purchased five years before. He seems to have matriculated and taken the degree of Mus. Bac. in 1797 at Oxford, but he appears not to have taken his doctor's degree during his residence at Stafford, for in the Corporation Books of that town he is called 'Mr. Baker.' The same documents hint at a state of affairs that can hardly have been satisfactory. On 5 March 1795 there is an entry to the effect 'that the organist be placed under restrictions as to the use of the organ, and that the mayor have a master key to prevent him having access thereto.' And on 16 July in the same year 'it is ordered that Mr. George Baker be in future prohibited from playing the piece of music called "The Storm."' The inhabitants of Stafford did not therefore concur in Dr. Burney's opinion as to the excellence of this piece, apparently its composer's *chef d'œuvre*. During the following years several entries prove that Baker habitually neglected his duties, and on 19 May 1800 the entry is 'Resignation of Baker.' In 1799 he had married the eldest daughter of the Rev. E. Knight of Milwich. If he ever took the degree of Mus. Doc., it must have been in or before 1800, as after that year the registers in Oxford were most carefully kept, but they contain no entry of the kind, while from 1763 to 1800 musical degrees were systematically omitted from the register, so that the absence of his name from the list does not absolutely prove that he did not receive the degree. In the pub-

lished copies of several glees, printed about this time and dedicated to the Earl of Uxbridge, he is called simply 'Mus. Bac. Oxon.;' thus we are entitled to regard his claim to the more distinguished title as at least problematical. In 1810 he was appointed to the post of organist at All Saints', Derby, and finally, in 1824, he accepted a similar situation at Rugeley, where he remained until his death, which took place on 19 Feb. 1847. Since 1839 his duties had been undertaken by a deputy. He produced a large number of compositions, which are now completely forgotten. He is said to have been 'singularly handsome, with an exceedingly fair complexion; generous, even to the point of improvidence. In his later years the eccentricities, which probably gave rise to a large proportion of his difficulties with the Stafford authorities, increased, and he was moreover afflicted with deafness.

[Grove's Dictionary of Music and Musicians; Corporation Books at Stafford; Registers at Oxford; Musical World, 17 April 1847.]

J. A. F. M.

BAKER, GEORGE (1781–1851), topographer, was a native of Northampton. While a schoolboy, at the age of thirteen, he wrote a manuscript history of Northampton, and from that time he was always engaged in enlarging his collections. His first printed work was 'A Catalogue of Books, Poems, Tracts, and small detached pieces, printed at the press at Strawberry Hill, belonging to the late Horace Walpole, earl of Orford,' London (twenty copies only, privately printed), 1810, 4to. His proposals for 'The History and Antiquities of the County of Northampton' were issued in 1815. The first part was published in folio in 1822, the second in 1826, and the third, completing the first volume, in 1830. This volume contains the hundreds of Spelho, Newbottle Grove, Fawsley, Wardon, and Sutton. The fourth part, containing the hundreds of Norton and Cleley, appeared in 1836, and about one-third of a fifth part, containing the hundred of Towcester, in 1841. At the latter date, 220 of his original subscribers had failed him, and with health and means exhausted he was compelled to bring the publication to a close. His library and manuscript collections were dispersed by auction in 1842, the latter passing into the possession of Sir Thomas Phillipps. Baker's 'Northamptonshire' is, on the whole, as far as it goes, the most complete and systematic of all our county histories. In the elaboration and accuracy of its pedigrees it is unsurpassed. An index to the places mentioned in the work was published at London in 1868.

Baker, who was a unitarian, took a deep interest in various local institutions, and was a magistrate for the borough of Northampton. He was not married. A sister, Miss Anne Elizabeth Baker [q. v.], was his constant companion for more than sixty years. He died at his residence, Mare Fair, Northampton, 12 Oct. 1851.

[Northampton Mercury, 13 Oct. 1851; Northampton Herald, 18 Oct. 1851; Quarterly Review, ci. 1; Gent. Mag. (N.S.) xxxvi. 551, 629; Notes and Queries, 4th series, i. 11, 376, 5th series, iii. 447; Cat. of Printed Books in Brit. Mus.; Addit. MS. 24864 ff. 75, 77, 79, 81, 83, 85, 87; Egerton MS. 2248 ff. 71, 112.]

T. C.

BAKER, HENRY (1734–1766), author, was born at Enfield, Middlesex, 10 Feb. 1734, the second son of Henry Baker, F.R.S. [q.v.], and Sophia, daughter of Daniel Defoe. According to Nichols (*Anecdotes of Bowyer*, 416), he followed the profession of a lawyer, but in no creditable line. He contributed occasional poetry and essays to periodicals, and in 1756 published, in two volumes, 'Essays Pastoral and Elegiac.' Wilson, in his 'Life of Defoe,' states that he died 24 Aug. 1776, and was buried in the churchyard of St. Mary-le-Strand beside his mother, but the parish register gives the date of his burial as 24 Aug. 1766. According to Chalmers, he left ready for the press an arranged collection of all the statutes relating to bankruptcy, with cases, precedents, &c., entitled 'The Clerk to the Commission,' which is supposed to have been published under another title in 1768. His son, William Baker, born 1763, afterwards rector of Lyndon and South Luffenham, Rutlandshire, inherited the property and papers of Henry Baker, F.R.S.

[Notes and Queries, 2nd series, viii. 94; Nichols's Anecdotes of Bowyer, 416; Nichols's Literary Anecdotes, v. 277–8; Wilson's Life of Defoe, iii. 647; Chalmers's Biog. Dict. iii. 341.]

T. F. H.

BAKER, HENRY, F.R.S. (1698–1774), naturalist and poet, was born in Chancery Lane, 8 May 1698, the son of William Baker, a clerk in chancery. In his fifteenth year he was apprenticed to John Parker, bookseller, whose shop was afterwards occupied by Dodsley, of the 'Annual Register.' At the close of his indentures in 1720, Baker went on a visit to John Forster, a relative, who had a daughter, then eight years old, born deaf and dumb. Although considerable attention had already been given in England to the education of deaf mutes, no method

of instruction was in general use; and with characteristic ingenuity Baker set himself to instruct her by an improved system of his own. His experiment was so successful that he resolved to make the education of deaf mutes his chief employment; and his services being in great demand among the upper classes, he soon realised a substantial fortune. Regarding the character of his method there is no information, for he wished to retain his own secret, and it is said took a bond of 100*l.* from each pupil not to divulge it. His remarkable success attracted the attention of Defoe, who invited him to his house; and in April 1729, after some delay in the arrangement of settlements, he married Defoe's youngest daughter, Sophia.

In the earlier period of his life, Baker devoted much of his leisure to the writing of verse. The 'Invocation of Health' appeared in 1723 without his sanction, and in the same year he published 'Original Poems,' a volume which was reprinted in 1725. Some indication of the result of his studies in natural science was given by the publication in 1727 of 'The Universe, a Poem intended to restrain the Pride of Man,' the last edition of which was that of 1805, with a short life prefixed. In 1737 he brought out, in two volumes, 'Medulla Poetarum Romanorum,' a selection from the Roman poets, with translations; and in 1739 he published a translation of Molière. His verse is spirited and rhythmical, but the sentiments are hackneyed, and the wit artificial, true poetic inspiration being imitated by sounding but commonplace rhetoric. In 1728, under the name of Henry Stonecastle, he began, along with Defoe, the 'Universal Spectator and Weekly Journal,' the first number being written by Defoe. The copy of the journal which belonged to Baker is now in the Hope collection of newspapers in the Bodleian Library, and attached to it there is a tabular statement by Baker of the authors of the several essays. The last of those written by Baker was published 19 May 1733.

In January 1740, Baker was elected a fellow of the Society of Antiquaries, and in March following a fellow of the Royal Society. Along with Mr. Folkes he began to make experiments on the polypus, and continuing them after Mr. Folkes was too much immersed in other matters to give the subject his attention, he published the result of his observations in the 'Philosophical Transactions,' and afterwards, in 1743, in a separate treatise. The same year appeared 'The Microscope made Easy,' a work which at once became popular, and went through several editions. In 1744 he was awarded the Copley medal for his microscopical experiments on the crystallisations and configurations of saline particles. His earlier treatise was supplemented, in 1753, by the publication, in two parts, of 'Employment for the Microscope,' which attracted an equal amount of attention. These two works contain the bulk of his more important communications on the subject to the Royal Society. Besides communicating to the society many interesting results of his own experiments, he supplied to it much important information by means of the extensive correspondence he carried on with men of science of other countries. In this way we also owe to him the introduction into England of the Alpine strawberry and of the rhubarb plant (*Rheum palmatum*). He took a very active part in the establishment of the Society of Arts in 1754. For a considerable time he discharged gratuitously the office of secretary, and he was for many years chairman of the committee of accounts. He died at his apartments in the Strand 25 Nov. 1774. Nichols, in his 'Anecdotes of Bowyer,' states that he was buried in the churchyard of St. Mary-le-Strand, but there is no mention of his burial in the register. His two sons, David Erskine Baker and Henry Baker, are noticed separately. The bulk of his property and his manuscripts were bequeathed to his grandson, William Baker, afterwards rector of Lyndon and South Luffenham, Rutlandshire. By his will he bequeathed to the Royal Society 100*l.* for the institution of an oration, now known as the Bakerian. He had formed an extensive natural history and antiquarian collection, which was sold by auction on 13 March 1775 and the nine following days.

[Biographia Britannica, ed. Kippis, i. 525–8 (imperfect and incorrect); Nichols's Anecdotes of Wm. Bowyer, 413–16, 596, 645; Chalmers's Biog. Dict. iii. 337–8; Wilson's Life of Defoe, iii. 549–50, 603–5, 646–7; Lee's Life of Defoe, 439, 441, 455–9; Nichols's Literary Anecdotes, v. 272–7; Correspondence of Dr. Philip Doddridge; Phil. Trans.; MSS. Sloane 4435 and 4436; MSS. Egerton 738 and 834.] T. F. H.

BAKER, HENRY AARON (1753–1836), Irish architect, was a pupil of James Gandon, 'and acted as clerk of the works to the buildings designed and chiefly constructed by his master for the Inns of Court, then called the King's Inns, at Dublin.' He was a member of, and for some time secretary to, the Royal Hibernian Academy. In 1787 he was appointed teacher of architecture in the Dublin Society's school, and retained the post till his death. He erected the triumphal arch known as Bishop's Gate at Derry, and he gained (1802–4) the first prize for a design

for converting the Irish parliament house into a bank. The superintendence of that work was given, however, to another architect, Francis Johnstone. He died on 7 June 1836.

[Duhigg's History of the King's Inns, 1806; Mulvany's Life of J. Gandon, Dublin, 1846; Dict. Architectural Publication Society, 1853; Redgrave's Dict. of Artists, 1879.] E. R.

BAKER, Sir HENRY WILLIAMS (1821–1877), hymn writer, was the son of Vice-admiral Sir Henry Loraine Baker, C.B., by his marriage with Louisa Anne, only daughter of William Williams, Esq., of Castle Hall, Dorset. His father served with distinction at Guadaloupe in 1815. His grandfather was Sir Robert Baker of Dunstable House, Surrey, and of Nicholashayne, Culmstock, Devon, on whom a baronetcy was conferred in 1796. Sir Henry Williams Baker was born in London on Sunday, 27 May 1821, at the house of his maternal grandfather; and after completing his university education at Trinity College, Cambridge, took his B.A. degree in 1844, and proceeded M.A. in 1847. In 1851 he was presented to the vicarage of Monkland near Leominster. On the death of his father, on 2 Nov. 1859, he succeeded him as third baronet. In 1852, while at Monkland, Sir Henry wrote his earliest hymn, 'Oh, what if we are Christ's.' Two others, 'Praise, O praise our Lord and King,' and 'There is a blessed Home,' have been referred to 1861 (Selborne's *Book of Praise*, pp. 176, 207–8, 288–9). Sir Henry Baker's name is chiefly known as the promoter and editor of 'Hymns Ancient and Modern,' first published in 1861. To this collection Baker contributed many original hymns, besides several translations of Latin hymns. In 1868 an 'Appendix' to the collection was issued, and in 1875 the work was thoroughly revised. The hymnal was compiled to meet the wants of churchmen of all schools, but strong objections were raised in many quarters to Sir Henry Baker's own hymn addressed to the Virgin Mary, 'Shall we not love thee, Mother dear?' Sir Henry Baker held the doctrine of the celibacy of the clergy, and at his death the baronetcy devolved on a kinsman. He was the author of 'Daily Prayers for the Use of those who have to work hard,' as well as of a 'Daily Text-book' for the same class, and of some tracts on religious subjects. He died on Monday, 12 Feb. 1877, at the vicarage of Monkland, and was buried in the churchyard of the parish. Stained glass windows have been put up to his memory in his own church and in All Saints, Notting Hill.

[Foster's Baronetage, 1882; Gent. Mag., June 1796 and Dec. 1859; Crockford's Clerical Directory, 1877; Annual Register, 1877; Literary Churchman, 24 Feb. 1877; Academy, 24 Feb. 1877; Church Times, 16 and 23 Feb. 1877; Guardian, 21 Feb. 1877; Earl Selborne's Book of Praise, 1865; Miller's Singers and Songs of the Church, 1869; Stevenson's Methodist Hymn Book, illustrated, with Biography, &c., 1883.] A. H. G.

BAKER, HUMPHREY (*fl.* 1562–1587), writer on arithmetic and astrology, was a Londoner. In 1562 he published 'The Well-spring of Sciences,' said by Henry Phillippes, who edited and enlarged the work in 1670, to have been one of the first and 'one of the best books on arithmetic which had appeared up to that date in this country.' Phillippes does not name Cocker, who had given to the world his celebrated book two years previously, but he can hardly have considered Baker's work superior or even on a par with it. Baker was an enthusiast for his science. In the dedication of his edition of 1574 'to the Governor, Consuls, Asistentes, &c. of the Company of Merchentes Adventurers,' he excuses himself for not entering fully into the merits of arithmetic, on the ground that 'where good wine is to sell, there neede no garlande be hāged out.' He nevertheless proceeds to state that it is well known 'that the skil hereof immediately flowed from the wisdome of God into the harte of man, whome he coulde not conceave to remayne in the most secrete misterie of Trinitie in Unitie, were it not by the benifite of most Devine skill in Numbers. . . . Take away Arithmetick, wherein differeth the Shepparde frō the sheepe, or the horse keeper from the Asse? It is the key and entrance into all other artes and learninge, as well approved Pythagoras, who caused this inscription to be written (upon his schoole doore where hee taught Philosophy) in greate letters, "Nemo Arithmeticæ ignanarus hic ingrediatur."' He calls the rule of three 'the golden rule.' Phillippes added considerably to Baker's book in his edition, giving us, among other things, a chapter 'Of Sports and Pastime done by numbers. To know what number any one thinketh,' &c. In the library of the British Museum there are six different editions of Baker's work, from 1574 to 1655, besides Phillippes's edition of 1670.

Baker also translated from the French and published in London in 1587 a little book in black letter entitled 'The Rules, &c. touching the use and practice of the common almanacs which are named Ephemerides, a brief and short instruction upon the Judicial

Astrologie for to prognosticate of things to come by the help of the same Ephemerides, with a treatise added hereunto touching the conjunction of the Planets and of their Prognostications,' &c. Among the prognostications are such as these: 'If the moon be in conjunction with Jupiter, it is good to let blood,' 'If Saturn, Jupiter, Mars, and the moon be found conjoined in the sign of Leo, men shall be grieved with pains of the stomach.'

[Baker's Wellspring of Sciences, 1574 and ed. Phillippes, 1670; Tanner's Bibl. Brit.]

P. B. A.

BAKER, Sir JOHN (*d.* 1558), chancellor of the exchequer, is said to have been of a Kentish family; but, as Lodge says, 'his pedigree at the College of Arms begins with his own name' (*Illust. of English History*, 2nd edition, i. 60). He was bred for the law. In 1526 he was joined with Henry Standish, bishop of St. Asaph, in an embassy sent to Denmark. Not long afterwards he was elected speaker of the House of Commons, and subsequently appointed attorney-general and a member of the privy council. In 1545 he was made chancellor of the exchequer. Lodge states that Baker was distinguished by being the only privy councillor who refused to put his name to the 'Device for the Succession,' which Edward VI drew up when on his death-bed, and which was designed to exclude the princesses Mary and Elizabeth from the succession. This statement is refuted by the fact that Baker's name appears at the foot both of this document and of the 'Letters patent for the limitation of the Crown' which were subsequently issued (see the publication of both by Mr. J. G. Nichols in his *Queen Jane and Queen Mary*, Camden Soc.). Baker continued in his office until his death in December 1558. Almost his last employment in the service of the state was upon a commission appointed in March 1558 to see to the defences of the country. He married Elizabeth, daughter and heir of Thomas Dinely, and widow of George Barret, Esq.; he had an estate at Sisinghurst, Kent; and was grandfather of the chronicler, Sir Richard Baker [q. v.].

[Lodge's Illustrations of English History, 2nd ed. i. 60; cf. Wood's Athenæ Oxon. (Bliss), i. 93; State Papers, Domestic, Mary, vols. x. xii., Eliz. vol. i.]

C. F. K.

BAKER, JOHN (1661–1716), admiral, was appointed a lieutenant by Lord Dartmouth on 14 Nov. 1688; on 12 Oct. 1691 he was advanced to be captain of the Mary galley, and during the war then raging with France successively commanded the Newcastle, the Falmouth, and the Medway, for the greater part of the time in the Mediterranean, but without any opportunity of especial distinction. Early in 1701 he was appointed to the Pembroke, and a year later to the Monmouth of seventy guns, in which he continued for nearly six years, serving in the grand fleet under Sir George Rooke or Sir Clowdisley Shovell, at Cadiz and Vigo in 1702, at Gibraltar and Malaga in 1704, at Barcelona in 1705, and Toulon in 1707. He returned to England with the squadron of which so many of the ships were lost amongst the Scilly Islands on 22 Oct. 1707 [see Shovell, Sir Clowdisley], and, having arrived at the Nore, was ordered to refit and keep the men on board with a view to their being sent to other ships. Baker remonstrated; he thought their case was hard, and that they ought to be allowed to go home. 'Most of them,' he wrote, on 3 Nov., 'have been with me in this ship for almost six years, and many have followed me from ship to ship for several years before.' It does not appear that any good came of the application, which the admiralty probably considered a bit of maudlin and absurd sentimentality. On 26 Jan. 1707–8 he was promoted to be rear-admiral of the white, and commanded in the second post under Sir George Byng on the coast of Scotland. He afterwards conducted the daughter of the emperor, the betrothed queen of Portugal, from Holland to Spithead, and with Sir George Byng escorted her to Lisbon. On 12 Nov. 1709 he was advanced to be vice-admiral of the blue, and hoisted his flag in the Stirling Castle as second in command in the Mediterranean under Sir John Norris and afterwards Sir John Jennings. Towards the end of 1711 he was detached by Jennings to Lisbon and the Azores, to protect the Portuguese, East India, and Brazil trade, especially from Duguay-Trouin and Cassard. In the course of a cruise from Lisbon in February 1711–2 he drove a large Spanish ship ashore near Cape St. Mary's, but the weather was rough, and before he could approach, the wreck was gutted and destroyed by the Portuguese. Afterwards he captured a richly laden French ship for Martinique, and returned to Lisbon by the beginning of March. At the Azores he remained till the following September, and having intelligence that the Brazil fleet was near, he put to sea on the 11th, and escorted it to the Tagus. He returned to England at the peace, and soon after the accession of George I was again sent out to the Mediterranean in command of a squadron to negotiate with or restrain the corsairs of

North Africa. He concluded a treaty with Tripoli and Tunis, and inflicted punishment on some of the Sallee cruisers. He had just been relieved by Rear-admiral Charles Cornwall, when he died at Port Mahon, 10 Nov. 1716. A monument to his memory has been erected in Westminster Abbey, for, though his is not one of the great historic names of the navy, he was, in the words of his epitaph, 'a brave, judicious, and experienced officer, a sincere friend, and a true lover of his country.' His nephew, Hercules Baker, a captain in the navy, and who was serving in the Mediterranean at the time of the vice-admiral's death, became, in 1736, treasurer of Greenwich Hospital, and held that office till his death in 1744.

[Charnock's Biog. Nav. ii. 379; Official Letters in the Public Record Office.] J. K. L.

BAKER, JOHN, D.D. (*d.* 1745), vice-master of Trinity College, Cambridge, was admitted to Westminster School, on the foundation, in 1691, and thence elected to Trinity College in 1695 (B.A. 1698, M.A. 1702, B.D. 1709, D.D. *comitiis regiis* 1717). He was elected a minor fellow of Trinity 2 Oct. 1701, and a major fellow 17 April 1702 (*Addit. MS.* 5846 f. 123 *b*). In 1722 he was appointed vice-master of the college, and in 1731 rector of Dickleburgh in Norfolk. He also held the perpetual curacy of St. Mary's, Cambridge. Baker was the unscrupulous supporter of Dr. Richard Bentley in all his measures, and rendered the master of Trinity great service by obtaining signatures in favour of the compromise between Bentley and Serjeant Miller in 1719. His subserviency to Bentley is ridiculed in 'The Trinity College Triumph:'—

But Baker alone to the lodge was admitted,
Where he bow'd and he cring'd, and he smil'd and he prated.

He died 30 Oct. 1745, in Neville's Court in Trinity College, where, owing to pecuniary misfortunes, he had ceased to be vice-master, and was buried at All Saints' Church, Cambridge, according to directions given by him a few days before his death. His living of Dickleburgh had been sequestrated for the payment of his debts. 'He had been a great beau,' says Cole, the Cambridge antiquary, 'but latterly was as much the reverse of it, wearing four or five nightcaps under his wig and square cap, and a black cloak over his cloath gown and cassock, under which were various waistcoats, in the hottest weather' (*Addit. MS.* 5804, f. 81).

[Addit. MS. 5846, f. 118 *b*, 5863, f. 208; Graduati Cantabrigienses (1787), 18; Monk's Life of Bentley (1830), 401, 403; Blomefield's Norfolk (1805), i. 196; Gent. Mag. xlix. 640; Welch's Alumni Westmon. (Phillimore), 216, 229.] T. C.

BAKER, JOHN, R.A. (*d.* 1771), flower-painter, is said to have been mainly employed in the decoration of coaches. His biographer, Mr. Edward Edwards, remarks sententiously upon the caprice of fashion in this modest department of art, and tells us that Baker's floral enrichments were thought in their day to be of the first order. On the foundation of the Royal Academy John Baker was elected a member. He died in 1771.

[Edwards's Anecdotes of Painters; Bryan's Dict. of Artists; Redgrave's Artists of the Eng. School.] E. R.

BAKER, JOHN WYNN (*d.* 1775), agricultural and rural economist, was from 1764 until the time of his death officially connected with the Dublin Society, of which he had previously been an honorary member. His enlightened schemes for the improvement of agriculture received liberal support from the society. Under its patronage he was enabled to establish at Laughlinstown, in the county of Kildare, a factory for making all kinds of implements of husbandry, to maintain apprentices, and to open classes for practical instruction in the science. His 'Experiments in Agriculture,' published at intervals from 1766 to 1773, gained for their author a wide reputation. Baker died at Wynn's Field, co. Kildare, on 24 Aug. 1775. In his short life he probably did more for the advancement of agriculture in Ireland than any of his predecessors. The Royal Society had recognised his merits by electing him a fellow in 1771.

Baker also published: 1. 'Considerations upon the Exportation of Corn' (which was written at the request of the Dublin Society), 8vo, Dublin, 1771. 2. 'A Short Description and List, with the Prices, of the Instruments of Husbandry made in the Factory at Laughlinstown,' 8vo, Dublin, 1767 (3rd ed. 1769).

[Proceedings of the Dublin Society, vols. i.–vii., xii.; Hibernian Magazine, v. 566; Donaldson's Agricultural Biography, p. 54.] G. G.

BAKER, PACIFICUS (1695–1774), Franciscan friar, discharged with credit the offices of procurator and definitor of his order, and was twice elected provincial of the English province, first in 1761 and secondly in 1770. He appears to have been attached to the Sardinian chapel in Lincoln's Inn Fields, and he certainly attended at the execution of Lord Lovat, 9 April 1747. His death occurred in London 16 March 1774.

Baker wrote: 1. 'The Devout Christian's Companion for Holy Days,' London, 1757, 12mo. 2. 'Holy Altar and Sacrifice explained in some familiar dialogues on the Mass,' London, 1768, 12mo, being an abridgment of F. A. Mason's 'Liturgical Discourse on the Mass.' 3. 'A Lenten Monitor to Christians, in pious thoughts on the Gospels for every day in Lent, from Ash Wednesday to Easter Tuesday, inclusive,' third edition, London, 1769, 12mo; again London, 1827, 8vo. 4. 'The Christian Advent,' 1782. 5. 'Sundays kept holy; in moral reflections on the Gospels for the Sundays from Easter to Advent. Being a supplement to the Christian Advent and Lenten Monitor,' second edition, London, 1772, 12mo. 6. 'The Devout Communicant,' London, 1813, 12mo. 7. 'Essay on the Cord of St. Francis.' 8. 'Scripture Antiquity.' 9. 'Meditations on the Lord's Prayer,' from the French. Dr. Oliver says: 'Without much originality all these works are remarkable for unction, solidity, and moderation; but we wish the style was less diffuse and redundant of words.'

[Oliver's History of the Catholic Religion in Cornwall, &c., 543, 571; Cat. of Printed Books in Brit. Mus.] T. C.

BAKER, PHILIP, D.D. (*fl.* 1558–1601), provost of King's College, was born at Barnstaple, Devonshire, in or about 1524, and educated at Eton, whence he was elected in 1540 to King's College, Cambridge (B.A., 1544; M.A., 1548; B.D., 1554; D.D., 1562). He was nominated provost of King's College by Queen Elizabeth in 1558. Baker held several church livings and cathedral appointments; and he was vice-chancellor of the university in 1561-2. About February 1561-2 he was compelled to resign the rectory of St. Andrew Wardrobe on account of his refusal to subscribe a confession of faith which Grindal, bishop of London, required from all his clergy. Queen Elizabeth occupied the provost's lodge at King's College during her visit to Cambridge in 1564, and Baker was one of the disputants in the divinity act then kept before her majesty (Cooper, *Annals of Cambridge*, ii. 199, 200). In 1565 some of the fellows of the college exhibited articles against Baker to Nicholas Bullingham, bishop of Lincoln, their visitor. In these the provost was charged with neglect of duty in divers particulars, and with favouring popery and papists. The bishop gave him certain injunctions, which, however, he disregarded. 'By them the provost was enjoined to destroy a great deal of popish stuff, as mass books, couchers, and grails, copes, vestments, candlesticks, crosses, pixes, paxes, and the brazen rood, which the provost did not perform, but preserved them in a secret corner.'

In 1569 the fellows again complained of him to Bishop Grindal and Sir William Cecil, chancellor of the university; and ultimately the queen issued a special commission for the general visitation of the college. Thereupon Baker fled to Louvain, 'the great receptacle for the English popish clergy,' and was formally deprived of the provostship 22 Feb. 1569-70. About the same period he lost all his other preferments. Fuller (*Hist. of Univ. of Camb.* ed. Prickett and Wright, 271) says: 'Even such as dislike his judgment will commend his integrity, that having much of the college money and plate in his custody (and more at his command, aiming to secure, not enrich himself), he faithfully resigned all; yea, carefully sent back the college horses which carried him to the sea side.'

He was living in 1601, and it is not improbable that he had then been permitted to return to England.

[Baker MS. xxx. 241; Cole MS. xiv. 28; Le Neve's Fasti Eccl. Anglic. ed. Hardy, i. 528, iii. 604, 618, 683; Nichols's Progresses of Queen Elizabeth, iii. 119, 120; Cooper's Annals of Cambridge, ii. 175, 176, 191, 199, 200, 203, 224, 225, 244–247, 293; Cooper's Athen. Cantab. ii. 322.] T. C.

BAKER, Sir RICHARD (1568–1645), religious and historical writer, was born about 1568. His father, John Baker, is stated to have been the elder son of Sir John Baker [q.v.], of Sisinghurst, near Cranbrook, Kent, who was chancellor of the exchequer and privy councillor in the reign of Henry VIII. His mother was Catherine, daughter of Reginald Scott, of Scots Hall, near Ashford, Kent. His father was disinherited, according to recent accounts, in favour of his younger brother, Richard, the head of the family in the historian's youth. This Richard Baker entertained Queen Elizabeth at the family seat of Sisinghurst in 1573, was soon afterwards knighted, acted as high sheriff of Kent in 1562 and 1582, and died on 27 May 1594. Care must be taken to distinguish between the uncle and nephew. Henry, a grandson of the elder Sir Richard Baker, and second cousin of the younger, was created a baronet in 1611.

Sir Richard Baker, the writer, became a commoner of Hart Hall (afterwards Hertford College), Oxford, in 1584, where he shared rooms with Sir Henry Wotton. He left Oxford without graduating, and studied law in London. His education was completed

by a foreign tour, which extended as far as Poland (Baker's *Chron.* sub anno 1583). On 4 July 1594 the university conferred on him the degree of M.A. (Wood's *Fasti* (Bliss), i. 268). In 1603 he was knighted by James I at Theobalds, and was then residing at Highgate. In 1620 he was high sheriff of Oxfordshire, where he owned the manor of Middle Aston. Soon afterwards Baker married Margaret, daughter of Sir George Mainwaring, of Ightfield, Shropshire, and good-naturedly became surety for heavy debts owed by his wife's family. He thus fell a victim to a long series of pecuniary misfortunes. In 1625 he was reported to be a debtor to the crown, and his property in Oxfordshire was seized by the government (cf. *Cal. State Papers* (Dom. 1628–9), p. 383). On 17 Oct. 1635 Sir Francis Cottington desired of the exchequer authorities 'particulars' of the forfeited land and tenements, which were still 'in the king's hands.' Fuller writes that he had often heard Baker complain of the forfeiture of his estates. Utterly destitute, Sir Richard had, about 1635, to take refuge in the Fleet prison. There he died on 18 Feb. 1644–5, and was buried in the church of St. Bride's, Fleet Street. Several sons and daughters survived him. Wood reports that one of his daughters, all of whom were necessarily dowerless, married 'Bury, a seedsman at the Frying Pan in Newgate Street;' and another, 'one Smith, of Paternoster Row.' Smith is credited with having burned his father-in-law's autobiography, the manuscript of which had fallen into his hands.

'The storm of [Baker's] estate,' says Fuller, 'forced him to flye for shelter to his studies and devotions.' It was after Baker had taken up residence in the Fleet that he began his literary work. His earliest published work, written in a month, when he was sixty-eight years old, was entitled 'Cato Variegatus, or Catoes Morall Distichs. Translated and Paraphrased with variations of Expressing in English Verse, by S^r^ Richard Baker, Knight,' London, 1636. It gives for each of Cato's Latin distichs five different English couplets of very mediocre quality, and is only interesting as the work of the old man's enforced leisure. In 1637 Baker's 'Meditations on the Lord's Prayer' was published. In 1638 he issued a translation of 'New Epistles by Moonsieur D'Balzac,' and in 1639 he began a series of pious meditations on the Psalms. The first book of the series bore the title of 'Meditations and Disquisitions upon the Seven Psalmes of David, commonly called the Penitentiall Psalmes, 1639.' It was dedicated to Mary, countess of Dorset, and to it were appended meditations 'upon the three last psalmes of David,' with a separate dedication to the Earl of Manchester. In 1640 there appeared a similar treatise 'upon seven consolatorie psalmes of David, namely, the 23, the 27, the 30, the 34, the 84, the 103, the 116,' with a dedication to Lord Craven, who is there thanked by the author for 'the remission of a great debt.' The last work in the series, 'Upon the First Psalme of David,' was also issued in 1640, with a dedication to Lord Coventry. (These meditations on the Psalms were collected and edited with an introduction by Dr. A. B. Grosart in 1882.) In 1641 Baker published a reasonable 'Apologie for Laymen's Writing in Divinity, with a short Meditation upon the Fall of Lucifer,' which was dedicated to his cousin, 'Sir John Baker, of Sissingherst, baronet, son of Sir Henry Baker, first baronet.' In 1642 he issued 'Motives for Prayer upon the seauen dayes of y^e^ weeke,' illustrated by seven curious plates treating of the creation of the world, and dedicated to the 'wife of Sir John Baker.' A translation of Malvezzi's 'Discourses upon Cornelius Tacitus' was executed by Baker in 1642 under the direction of a bookseller named Whittaker.

Baker's principal work was a 'Chronicle of the Kings of England from the time of the Romans' Government unto the Death of King James,' 1643. The author describes the book as having been 'collected with so great care and diligence, that if all other of our chronicles were lost, this only would be sufficient to inform posterity of all passages memorable, or worthy to be known.' The dedication was addressed to Charles, Prince of Wales, and Sir Henry Wotton contributed a commendatory epistle to the author. The 'Chronicle' was translated into Dutch in 1649. It reached a second edition in 1653. In 1660 a third edition, edited by Edward Phillips, Milton's nephew, continued the history till 1658. Fourth, fifth, sixth, seventh, and eighth editions, with continuations, appeared in 1665, 1670, 1674, 1679, and 1684 respectively. 'The ninth impression, freed from many errors and mistakes of the former edition,' appeared in 1696. An edition continued 'by an impartial hand' to the close of George I's reign was issued in 1730, and was reprinted in 1733. An abridgment of the 'Chronicle' was published in 1684. The account of the restoration given in the fourth and succeeding editions is attributed to Sir Thomas Clarges, Monck's brother-in-law. Phillipps and the later anonymous editors of the book omit many original documents, which are printed in the two original editions.

Baker's 'Chronicle' was long popular

with country gentlemen. Addison, in the 'Spectator' (Nos. 269 and 329), represents Sir Roger de Coverley as frequently reading and quoting the 'Chronicle,' which always lay in his hall window. Fielding, in 'Joseph Andrews,' also refers to it as part of the furniture of Sir Thomas Booby's country house. But its reputation with the learned never stood very high. Thomas Blount published at Oxford in 1672 'Animadversions upon S^r^ Richard Baker's "Chronicle," and its continuation,' where eighty-two errors are noticed, but many of these are mere typographical mistakes. The serious errors imputed to the volume are enough, however, to prove that Baker was little of an historical scholar, and depended on very suspicious authorities. Daines Barrington, in his 'Observations on the Statutes,' writes that 'Baker is by no means so contemptible a writer as he is generally supposed to be; it is believed that the ridicule on this "Chronicle" arises from its being part of the furniture of Sir Roger de Coverley's hall' (3rd ed. p. 97, quoted in GRANGER); but the only claim to distinction that has been seriously urged in recent times in behalf of the 'Chronicle' is that it gives for the first time the correct date of the poet Gower's death.

Sir Richard Baker was also the author of 'Theatrum Redivivum, or the Theatre Vindicated,' a reply to Prynne's 'Histrio-Mastix,' published posthumously in 1662. There are interesting references here to the Elizabethan actors, Tarlton, Burbage, and Alleyn (p. 34), and much good sense in the general argument. A reprint of the book under the title of 'Theatrum Triumphans' is dated 1670.

A portrait of Sir Richard appears in the frontispiece to the early editions of the 'Chronicle.' Baker's library is said to have been purchased by Bishop Williams, the lord keeper, in behalf of Westminster Abbey (*Notes and Queries*, 3rd ser. xi. 384).

Among the Sloane MSS. (No. 881) is an incomplete unpublished work by one Richard Baker, entitled, 'Honour, Discours'd of in the Theory of it and the Practice, with Directions for a prudent Conduct on occurrences of Incivility and Civility.' Dr. Grosart assigns this long-winded treatise to Sir Richard Baker, the chronicler, and the religious spirit in which it is written may for a moment support the theory. But the fact that the dedication, undoubtedly written by the author, is addressed to Henry [Compton] bishop of London, proves that the work was not completed until after 1675, the date of Compton's appointment to the see of London. And at that date Sir Richard Baker had been dead for more than thirty years.

[Wood's Athenæ Oxon. (Bliss), iii. 148–51; Biog. Brit. (Kippis); Granger's Biog. Hist. (1775), ii. 321; Baker's Meditations on the Psalms, ed. Grosart, pp. i–xl; Notes and Queries, 1st ser. ii. 67, 244, 507, vi. 318 (where an account of a legend connected with the elder Sir Richard Baker, of no historical importance, is fully discussed), 2nd ser. ii. 509, iii. 76, 3rd ser. ii. 275, 475.] S. L. L.

BAKER, RICHARD, D.D. (1741–1818), theological writer, was educated at Pembroke College, Cambridge, where he graduated B.A. (as seventh senior optime) in 1762, M.A. in 1765, and D.D. in 1788. He was elected to a fellowship in his college, and in 1772 was presented to the rectory of Cawston-with-Portland in Norfolk, which he held till his death in 1818. His works are: 1. 'How the Knowledge of Salvation is attainable,' a sermon on John vii. 17, 1782, 4to. 2. 'The Harmony or Agreement of the Four Evangelists, in four parts,' London, 1783–87, 8vo. 3. 'The Psalms of David Evangelized, wherein are seen the Unity of Divine Truth, the Harmony of the Old and New Testament, and the peculiar Doctrines of Christianity, in agreement with the Experience of Believers in all Ages,' London, 1811, 8vo.

[MS. Addit. 19209 f. 36; Chambers's Hist. of Norfolk, 198; Gent. Mag. lxxxviii. (i.), 646; Watt's Bibl. Brit.] T. C.

BAKER, ROBERT (*fl.* 1562–3), voyager to Guinea, started on his first voyage 'to seeke for golde' in October 1562. The expedition consisted of two ships, the Minion and the Primrose, and was 'set out by Sir William Garrard, Sir William Chester, Mr. Thomas Lodge, Anthony Hickman, and Edward Castelin.' Baker's efforts to traffic with the natives on the Guinea coast were not very successful, and he was wounded in a fight. But he returned home in safety early in 1563. In November of the same year he made a second voyage to 'Guinie and the river of Sesto' as factor in an expedition of two ships, the John Baptist and the Marlin, sent out by London merchants. On arriving at Guinea, Baker landed with eight companions to negotiate with the natives, but a storm drove the ships from their moorings, and Baker and his companions were abandoned. After suffering much privation six of the nine men died. The three survivors were rescued by a French ship, and imprisoned in France as prisoners of war; but they appear to have been subsequently released.

Baker wrote accounts in verse of both voyages, which were printed by Richard Hakluyt in his 'Voyages,' in 1589.

[Hakluyt's Collections (1810), ii. 518–23; J. H. Moore's Collections of Voyages and Travels, i. 328.]

BAKER, SAMUEL, D.D. (*d.* 1660?), divine, was matriculated as a pensioner of Christ's College, Cambridge, 11 July 1612, became B.A. in 1615–6, M.A. in 1619, and was elected a fellow of his college. On 7 May 1623 he was incorporated M.A. at Oxford, and he proceeded B.D. at Cambridge in 1627. The corporation of London presented him to the rectory of St. Margaret Pattens in that city, where he at one time enjoyed great popularity as a puritanical preacher. He was, however, 'taken off from those courses,' and made domestic chaplain to Juxon, bishop of London. On 29 Oct. 1636 he became prebendary of Totenhall in the church of St. Paul. Having in 1637 resigned the rectory of St. Margaret Pattens, he was, on 5 July in the same year, instituted to that of St. Mary-at-Hill. On 28 Aug. 1638 the king conferred on him a canonry of Windsor. This he resigned on 17 May 1639, and on the 20th of the same month he was nominated to a canonry in the church of Canterbury. In the same year he was created D.D. In 1640 he resigned the rectory of St. Christopher in London, and on 4 April in that year became rector of South Weald in Essex. Soon after the assembling of the Long parliament he was complained of for having licensed certain books and refused his license to others, and he was subsequently sequestered from all his preferments, persecuted, and imprisoned.

Baker, who is supposed to have died in the early part of 1660, was one of the learned persons who rendered material assistance in the preparation of Bishop Walton's Polyglot Bible.

[MS. Addit. 5863, f. 207*b*; Le Neve's Fasti Eccl. Anglic. i. 55, ii. 441, iii. 401; Lloyd's Memoirs (1677), 512, 517; Heylyn's Hist. of the Presbyterians (1670), 456; Wood's Fasti Oxon. ed. Bliss, i. 374, 412, ii. 392; Prynne's Canterburie's Doome, 225 seq., 360; Newcourt's Repertorium Ecclesiasticum, i. 215, 324, 409, 451; Journals of the House of Commons, iii. 58, 182.]

T. C.

BAKER, THOMAS (1625?–1689), mathematician, is said to have been fifteen years old when he became a battler at Magdalen Hall, Oxford, in 1640. In spite of the puritanical education which, according to Wood, he received at the hall, 'he did some little petite service for his majesty within the garrison of Oxon.' It does not appear what was the nature of the 'little employments' through which, according to the same authority, he became 'minister' of Bishop's Nympton, in Devonshire. He was collated to the vicarage of Bishop's Nympton in 1681; but he seems to have lived for some years previously in that retired spot (perhaps as curate). His secluded life—as much of it at least as could be spared from professional occupations and the cares of a family—was devoted to mathematical studies. He speaks of himself as one 'who pretend(s) not to learning nor to the profession of the mathematic art, but one who(m) at some subcisive hours for diversion sake its study much delights.' He published in 1684 the 'Geometrical Key, or Gate of Equations Unlocked.' Montucla remembers having 'read somewhere' that Baker was imprisoned for debt at Newgate; upon which it was facetiously remarked that it would have been better for him to have had the key of Newgate than that of equations.

The leading idea of Baker's work is the solution of biquadratic equations (and those of a lower degree) by a geometrical construction, a parabola intersected by a circle. The method is distinguished from that of Descartes by not requiring the equation to be previously deprived of its second term. The general principle is worked out in great detail; the author being of opinion that conciseness, like 'a watch contrived within the narrow sphere of the signet of a ring,' is rather admirable than useful. Some account of the work is given in the 'Transactions of the Royal Society' (referred to below).

There exists a 'catalogue of the mathematical works of the learned Mr. Thomas Baker, with a proposal about printing the same.' The proposal was 'approved and agreed to by the council of the Royal Society,' but was not carried out.

[Bibliograph. Brit. ed. 1; Wood's Athen. Oxon. ed. Bliss, iv. 286; Rigaud's Correspondence of Scientific Men of the Seventeenth Century; Lysons's Magna Britannia, Devonshire, ii. 368; Birch's History of the Royal Society, iv. 155, 156, 527; Philosophical Transactions, vol. xiv. no. 157, pp. 549–50.]

F. Y. E.

BAKER, THOMAS (*fl.* 1700–1709), dramatist, is said to have been the son of an eminent attorney of London, and is credited, probably with just cause, with having been educated in Oxford. A disparaging estimate of his character and his powers is furnished in the 'List of Dramatic Authors with some Account of their Lives,' attributed to John Mottley (the compiler of 'Joe Miller's Jests'), which appears at the close of Thomas Whincop's tragedy of 'Scanderbeg.' According to this rather prejudiced authority, Baker 'was

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under disgrace' with his father, 'who allowed him a very scanty income,' and was compelled to retire into Worcestershire, where he is reported to have 'died of that loathsome disorder, the *morbus pediculosus*.' His namesake, David Erskine Baker, in the 'Biographia Dramatica,' undertakes at some length his defence. He, however, states that a character named Maiden, introduced in 'Tunbridge Walks,' the best-known comedy of Thomas Baker, was intended by the author for himself, and was designed for purpose of warning, to place his own failings in a ridiculous light. If this story, which is unsupported by any obtainable evidence, is true, Baker must have been sufficiently despicable in early life to justify the dislike of his first biographer. Maiden, first played by an actor inappropriately named Bullock, is one of the most effeminate beings ever put on the stage. The character sprang into favour, and was imitated in the Fribbles and Beau Mizens of subsequent comedy. The plays of Baker, all of them comedies, consist of: 1. 'Humour of the Age,' 4to, 1701, played the same year at Drury Lane, with Wilks, Mrs. Verbruggen, and Mrs. Oldfield in the principal parts. 2. 'Tunbridge Walks, or the Yeoman of Kent,' 4to, 1703, played 27 Jan. of the same year at Drury Lane; revived at the same theatre in 1738 and 1764, and at Covent Garden in 1748, and given, in three acts, under the title of 'Tunbridge Wells,' at the Haymarket, so late as 13 Aug. 1782, by Palmer, Parsons, and Mrs. Inchbald. 3. 'An Act at Oxford,' 4to, 1704. This piece, one scene in which is in the theatre at Oxford, disclosing the doctors, the undergraduates, and the ladies, in their proper places, commences with the two opening lines of the 'Iliad,' delivered in Greek by Bloom, a gentleman commoner. Its performance was prohibited, it is supposed through university influence, and it saw the footlights in an altered version, called (4) 'Hampstead Heath,' Drury Lane, 30 Oct. 1705. Under this title it was reprinted in 4to, 1706. 5. The 'Fine Lady's Airs,' 4to, no date (1709), played at Drury Lane 14 Dec. 1708, and revived 20 April 1747. A curious reference to some of these plays and to the author occurs in the preface to the 'Modern Prophets, or New Wit for a Husband,' a comedy by Thomas Durfey, London, no date (1709). In this Durfey speaks not very intelligibly of Baker as one of 'a couple of bloody male criticks,' from whose 'barbarous assassinating attempts' he has escaped. Durfey condemns the plotless and trifling quality of 'Tunbridge Walks,' accuses Baker, in reference to two other comedies, of having 'brought Oxford upon Hampstead Heath,' and declares that the 'Fine Ladies Airs' (*sic*) was 'deservedly hist' (hissed). Baker's plays are indeed 'plotless.' They are fairly written, however, and are up to the not very exalted level of comedies of the period. Baker is credited with the authorship of the 'Female Tatler' (London, 1709), which Lowndes, who omits all mention of Baker under his name, describes as a 'scurrilous periodical paper.' After 1709 all reference to Baker ceases.

[Biographia Dramatica; Gilliland's Dramatic Mirror; G(iles) J(acob)'s Poetical Register, or Lives and Characters of the English Poets, 1723; Thespian Dictionary; Genest's Account of the English Stage; List of Dramatic Authors appended to Whincop's Scanderbeg, 1747, &c.]

J. K.

BAKER, THOMAS (1656–1740), an eminent author and antiquary, was born at Lanchester, in the county palatine of Durham, 14 Sept. 1656, the younger son of George Baker, esquire, of Crook, and Margaret Forster, his wife. He received his early education at Durham, and at the age of sixteen was entered a pensioner of St. John's College, Cambridge, along with his elder brother George (Mayor, *Admissions to St. John's*, pt. ii. p. 50), under Ralph Sanderson, a north-countryman and fellow of the college. He was elected a scholar, and subsequently (30 March 1680) fellow of his college, on the foundation of Dr. Ashton, dean of York, to whom he has recorded his sense of gratitude as one to whom he was indebted for 'the few comforts' he afterwards enjoyed in life. Horace Walpole (*Corresp. with Cole*, iv. 114) observes, 'that it would be preferable to draw up an ample character of Mr. Baker, rather than a life. The one was most beautiful, amiable, conscientious; the other totally barren of more than one event.' During the time that he retained his fellowship, his pursuits afforded an admirable illustration of the uses which such endowments, when rightly applied, are capable of subserving. He was a model of an able, high-minded, and conscientious scholar, his time and energies being mainly devoted to antiquarian and historical research. Unfortunately he was a nonjuror, and as early as 1690 he resigned the living of Long Newton to which he had been presented by Lord Crewe, bishop of Durham. On the accession of George I, the enactment of the abjuration oath brought the law to bear with renewed severity on non-compliers, and on 21 Jan. 1716–7 Baker also was compelled to resign his fellowship—a fate, observes Cole, which had already befallen 'many more worthy and conscientious men.' Dr. Jenkin,

the master of St. John's, had himself been required to take the oath of allegiance on proceeding B.D., and had complied, although he had formerly professed the same principles as Baker. The latter, however, was possessed by the belief that Dr. Jenkin could have screened him had he chosen to do so, and he continued long after to cherish feelings of dignified resentment. Baker, in fact, could never altogether overcome his sense of wrong at his ejection, although the blow was considerably mitigated by the consideration shown him by the college authorities, and by the kindness of friends. He was permitted to retain his rooms in college, and continued to reside there as a commoner-master until his death. Among the fellows of St. John's was Matthew Prior, the poet; and according to Dr. Goddard, the writer of the life in the 'Biographia Britannica' (p. 520), being in easy circumstances, Prior handed his fellowship dividend, as he received it, over to his friend Baker. This statement, however, is discredited by Masters (*Life of Baker*, p. 120), who states that Baker 'lived comfortably and much to his own satisfaction' on an annuity of 40*l.* a year which he inherited from his father (*ibid.* p. 39).

Such were the circumstances under which the indefatigable scholar laboured on for some four-and-thirty years, during which period he acquired the well-earned reputation of being inferior to no living English scholar in his minute and extended acquaintance with the antiquities of our national history. His friends and correspondents, among whom were Burnet, Fiddes, Kennet, Hearne, Strype, Archbishop Wake, Le Neve, Peck, Dr. Rawlinson, Dr. Ward, Ames, Browne Willis, Dr. Richardson, John Lewis, Humphrey Wanley, and Masters (his biographer), represented the chief names in English historical literature in his day. To Wake, at that time dean of Exeter, he rendered material assistance in the compilation of his 'State of the Church,' although the work was conceived in a spirit diametrically opposed to the doctrines of the Anglican party. Wake, in order to show his sense of these services, afterwards offered to present any one of Baker's friends, whom the latter (being himself ineligible) might name to him, to a benefice of the value of 200*l.* per annum. Baker declined the offer, but asked the archbishop to present him with a copy of his 'State of the Church,' containing corrections and additions in his own handwriting. To this request Wake acceded, and the volume is now in the possession of the university library at Cambridge. To Burnet, Baker rendered similar service by forwarding a series of corrections and criticisms of the 'History of the Reformation.' It is not surprising that Burnet should have felt himself unable to accept them all without some reservations; but the following entry by Baker in the third volume of his copy of the 'History' preserved in the university library is creditable to both: 'Ex dono doctissimi auctoris, ac celeberrimi præsulis Gilberti episcopi Sarisburiensis. I shall always have an honour for the author's memory, who entered all the corrections I had made at the end of this volume. If any more are found they were not sent, for he suppressed nothing.'

Baker himself aspired to write an 'Athenæ Cantabrigienses,' if not a history of the university, on the plan of Anthony Wood's well-known work relating to Oxford (Letter to Wanley, *Harl. MSS.* 3778); and with this design accumulated a great mass of materials, mainly from manuscript sources, which he transcribed into forty-two folio volumes. The sound judgment and scrupulous care shown in this collection impart to it an unusual value. The first twenty-three volumes, which he bequeathed to his friend Harley, Lord Oxford, are now in the Harleian collection in the British Museum; volumes xxiv. to xlii. are in the university library at Cambridge. An index to the whole series was published in 1848 by four members of the Cambridge Antiquarian Society, and a 'Catalogue' (of a far more elaborate character) of the contents of the Cambridge volumes, by Professor John E. B. Mayor, was published for the syndics of the University Press in 1867. The 'History of St. John's College' in the former series (*MS. Harl.* 1039), by Baker himself, has been edited by Professor Mayor (1869) with extensive additions and annotations, and the whole work stands unrivalled as a history of a single collegiate foundation, in accuracy, completeness, and general excellence.

Baker also reprinted, with a valuable biographical preface, Bishop Fisher's funeral sermon for the Lady Margaret, mother of King Henry VII (London, 12mo, 1708); a copy, with transcripts of his manuscript notes, is preserved in the Bodleian library, and has been printed by Dr. Hymers. But the work by which he earned his chief contemporary reputation was published anonymously; this was his 'Reflections on Learning,' a treatise which went through seven editions. In its main object it somewhat resembled Dryden's 'Religio Laici,' being designed to enforce the insufficiency of the human understanding and of science as guides for the formation of belief and the conduct of life. The literary merits of the work, and

the manner in which it harmonised with the theological prejudices of the time, gained for it an amount of popularity which it scarcely merited, when we consider that its depreciatory estimate of the value of scientific research is derived from a survey of the subject in which Bacon is but faintly commended, the name of Locke entirely omitted, and the Copernican system referred to in contemptuous terms (7th ed. pp. 104–9). 'We,' says Baker, in conclusion, 'who know so little of the smallest matters, talk of nothing less than *new theories of the world*, and *vast fields of knowledge*; busying ourselves in natural inquiries, and flattering ourselves with the wonderful discoveries and mighty improvements that have been made in humane learning, a great part of which are purely imaginary, and at the same time neglecting the only true and solid and satisfactory knowledge' (p. 285).

Baker died somewhat suddenly on 2 July 1740, having been seized with apoplexy and found insensible on the floor of his study. During his lifetime he had expressed the wish that he might be buried near the grave of the founder, to whose liberality he felt himself under so much obligation. His desire found its accomplishment, and he was interred near Dr. Ashton's tomb in the antechapel of the former chapel of St. John's College. Cole (MSS. xlix. 93) describes his funeral as 'very solemn, with procession round the first court in surplices and candles.'

Baker was a grandson of Colonel Baker of Crooke, a staunch royalist, who distinguished himself in the civil war by his gallant defence of Newcastle against the Scots in 1639. A nephew of the antiquarian, George Baker, entered as a fellow commoner at St. John's only the day before his uncle's seizure. Few scholars have enjoyed a better reputation than Baker even among those who differed from them in opinion; and his slender purse was ever open even to assist those with whose views he did not altogether sympathise. In imparting knowledge from his own great stores, he was equally unselfish; and by Zachary Grey (a friend of Cole's), who collected the materials for his life, he is designated not only 'the most knowing in our English history and antiquitys,' but also 'the most communicative man living' (*Examination of Neal's History of the Puritans*, ii. 62 *n.*; see also Fiddes's *Life of Wolsey*, p. 312). His generosity met with a certain return, and many of his friends were in the habit of presenting him with books, while he himself was an indefatigable collector. He subscribed to all antiquarian works, and procured subscribers. At his death the greater part of his collections came into the possession of the college, and the shelves of the college library were enlarged for their reception. Two large volumes of his letters to Hearne are in the Bodleian, and also some of his books. His letters to Strype are in the Cambridge University library, and the publication of his whole correspondence is in contemplation by the Surtees Society. His notes on Wood's 'Athenæ' are incorporated in the edition by Bliss. Most of his books contain notes, sometimes of considerable value, in his own handwriting, a hand always recognisable by its size and great legibility. His sense of the wrong which he had experienced is left on lasting record, owing to his invariable practice of appending to his name on the blank leaf the words 'Socius ejectus.' There are portraits of Baker in St. John's College and in the Bodleian, the latter having been formerly in the possession of Lord Oxford.

Baker's valuable manuscript collections have been largely utilised by Messrs. C. H. and Thompson Cooper in their successive works, the 'Annals of Cambridge,' the 'Athenæ Cantabrigienses,' and the 'Memorials of Cambridge.' The fact that his history of his own college was allowed to remain so long in manuscript is probably to be attributed to the prejudices excited against him as a nonjuror, and, consequently, an opponent of all religious tests. The college, however, early procured a transcript (see Mayor's *Pref.* p. vi). The additions to the copy in the Cole manuscripts are incorporated in the edition of 1869. Cole tells us that Dr. Powell (master of St. John's 1765–75), a violent, dogmatic man, could never listen with patience to any commendation either of the history or its author.

[Marshall's Genealogist's Guide; Lives (compiled chiefly from materials collected by Zachary Grey) by Masters (Camb., 1784), by Nichols, Literary Anecdotes of the Eighteenth Century, v. 106–117 and index; and by the author of the Life in the Biographia Britannica; Life by Horace Walpole, Works, ii. 339; Index to Baker's History of St. John's College, ed. J. E. B. Mayor; Brydges's Restituta, iv. 409; Freeman's Portrait Pictures of St. John's College; Index to Reliquiæ Hearnianæ.] J. B. M.

BAKER, WILLIAM (1668–1732), bishop of Norwich, was the son of William Baker, vicar of Ilton, Somersetshire, where he was born in 1668. He was educated at Crewkerne School, and entered at Wadham College, Oxford, of which college he was first fellow, and eventually became warden in 1719. He was successively rector of St. Ebbes, of Padworth, and of Blayden, all in the diocese of Oxford. In 1714 he was collated to the archdeaconry of Oxford. In

1723 he was promoted to the see of Bangor, whence in 1727 he was translated to Norwich. He held the rectory of St. Giles-in-the-Fields *in commendam* up to the time of his death, which occurred at Bath, 4 Dec. 1732. He was never married. During his brief tenure of the see of Bangor he managed to make his only brother treasurer of the church there, and his two nephews were provided for by being made registrars of the diocese of Norwich. Blomefield, the historian of Norfolk, who was ordained by him, gives the titles of four sermons which he printed; one of them was published by special command of Queen Anne in 1710. He was chaplain in ordinary to George I. In the abbey church at Bath there is a monument to him with a fulsome epitaph.

[Blomefield's Norf. iii. 595; Le Neve's Fasti.] A. J.

BAKER, WILLIAM (1742–1785), printer, was born at Reading in 1742, and was the son of William Baker, for more than forty years schoolmaster at that place, and an amiable and accomplished man. Even at an early age young Baker's close application to study injured his health. His father had hoped to devote him to the church, but being disappointed by Dr. Bolton, dean of Carlisle, who had promised to give the youth a university training, he apprenticed him to Mr. Kippax, a printer, of Cullum Street, London. Baker diligently applied himself to his calling, and still employed his leisure in self-improvement. The money earned by working overtime was spent in books. Before he was twenty-one years old his exertions produced severe illness. On the death of Kippax, Baker succeeded to his business, afterwards removing to Ingram Court, where he was in partnership with John William Galabin. In 1770 he published 'Peregrinations of the Mind,' a series of twenty-three essays, after the style of the 'Rambler,' and upon such subjects as the stage, love, happiness, war, patriotism, cruelty, the unreasonable compliments paid to the ancients for their works, &c. It had always been his practice to note passages which struck his attention in the course of reading, and in 1783 he printed a little volume of short extracts, noticeable for beauty of language or elevation of thought, from a wide range of Greek and Latin authors. No special arrangement is observed, but the precision of the references gives the book a value usually absent in such compilations. He contributed some poetical pieces to the magazines, and is said to have written sermons for clerical friends. He was an excellent linguist and good classical scholar. His modesty and learning made him many friends among the leading antiquaries and men of letters of the day, including O. Goldsmith, Dr. Edmund Barker, James Merrick, Hugh Farmer, and Cæsar de Missy. He left in manuscript a correspondence with another Reading worthy, Robert Robinson, author of 'Indices in Dion. Longinum, in Eunapium, et in Hieroclem' (Oxon. 1772), besides many other letters on points of Greek scholarship. A small unfinished treatise on abuses of grammatical propriety in ordinary conversation also remained unprinted. His limited but choice library of classical books ultimately became the property of Dr. J. C. Lettsom.

About Christmas 1784 he suffered from over-exertion in walking, and after an illness of nine months died from 'an enlargement of the omentum' 29 Sept. 1785, in his forty-fourth year. He was buried in the vault of St. Dionis Backchurch, the parish in which he had lived when in London. A Latin inscription to his memory was placed by his younger brother upon the family tomb in the churchyard of St. Mary, Reading.

His works are: 1. 'Peregrinations of the Mind through the most general and interesting subjects usually agitated in life, by the late W. Baker, printer. A new edition, to which is prefixed a biographic memoir of the author.' London, printed by the editor [Maurice], 1811, sm. 8vo. The first edition was in 1770, sm. 8vo. 2. 'Theses Græcæ et Latinæ selectæ.' Lond. in off. J. W. Galabin et W. Baker, 1783, sm. 8vo.

[An anonymous biography by a friend first appeared in the Encyclopædia Londinensis (1810), reprinted on a single 4to leaf as 'Original Anecdotes of W. Baker' (n.d.), and reproduced in C. Coates's Hist. of Reading, 1802; Chalmers's Biog. Dict., and the memoir prefixed to the 1811 ed. of the Peregrinations; see also Nichols's Illustrations, ii. 666, viii. 498, 609, and his Lit. Anecdotes, iii. 715–6.] H. R. T.

BAKER, Sir WILLIAM ERSKINE (1808–1881), general, and a distinguished engineer, was the fourth son of Captain Joseph Baker, R.N., and was born at Leith in 1808. He was educated at the East India Company's military college at Addiscombe, and went out to India as a lieutenant in the Bengal engineers in 1826. He was promoted captain in 1840, and saw service in the first Sikh war. He led one of the attacking columns to the entrenchments at Sobraon, for which he was thanked in the despatch and promoted major. He was afterwards exclusively employed in the public works department, and was successively superin-

tendent of the Delhi canals, superintendent of canals and forests in Scinde, director of the Ganges canal, consulting engineer to the government of India for railways, and secretary to the government of India in the public works department. His services as a civil engineer were very great, and he was regarded as the greatest authority of his time on irrigation. His military promotion continued during his civil employment, and he became lieutenant-colonel in 1854 and colonel in 1857. In 1857 he returned to England, and in the following year was appointed military secretary to the India Office. But his knowledge was rather that of an engineer than a soldier, and in 1861 he became a member of the council of India, and in that capacity chief adviser to the home government on Indian engineering matters. He was promoted major-general in 1865, colonel-commandant of the royal (late Bengal) engineers in 1871, and lieutenant-general in 1874; he was made a K.C.B. in 1870, and in 1875 he withdrew from public life. He retired to his seat in Somersetshire, and, after becoming general in 1877, died there on 16 Dec. 1881. Sir William Erskine Baker's work in Scinde is particularly memorable; the great irrigation works which he carried out there have rendered Sir Charles Napier's conquest of real value, and, according to Captain Burton, have made 'the desert flourish like the rose.'

[For Sir W. E. Baker's life and services consult the Times for 20 Dec. 1881; for the engineering works in Scinde see Capt. Burton's Scinde, or the Unhappy Valley.] H. M. S.

BAKEWELL, ROBERT (1725–1795), grazier, was born at Dishley, otherwise Dixley, and Dishley Grange, near Loughborough, Leicestershire, in 1725. His father, who had been born at the same place, was a farmer, renting a farm there of 440 acres; and Robert Bakewell, having qualified himself for experiments in husbandry and cattle-breeding by visiting farms in the west of England and other parts of the country where various modes of procedure prevailed, took charge of the farm on the failure of his father's health, about the year 1755, and succeeded to the entire management of it on his father's death in 1760 (*Gent. Mag.* vol. lxv. part ii. pp. 969, 970). He aimed at obtaining a better breed of sheep and oxen, believing 'that you can get beasts to weigh where you want them to weigh, i.e. in roasting pieces and not boiling pieces' (Young, *Farmers' Tour*, 1771, pp. 102–35). He succeeded in producing the new Leicestershire breed of sheep, which 'within little more than half a century spread themselves over every part of the United Kingdom and to Europe and America' (Youatt, *On Sheep*, p. 318), and thus England 'had 2 lbs. of mutton where there was only 1 lb. before' (*Husbandry of Three Celebrated Farmers*, p. 15). Bakewell succeeded in producing the Dishley cattle, called also the new Leicestershire long-horn, 'a small, clean-boned, round, short-carcased, kindly-looking cattle, inclined to be fat' (Culley, *Observations on Live Stock*, p. 26), which 'the grazier could not too highly value,' though 'their qualities as milkers were greatly lessened' (Youatt, *On Cattle*, p. 192); and he produced a breed of black horses, remarkable for their strength in harness on the farm, and for their utility in the army. In this capacity of breeder, Bakewell, in his desire to obtain the 'barrel' shape, was the first to carry on the trade of ram-letting on a large scale, and he established a club, the Dishley Society, for the express object of insuring purity of breed. Amongst his own stock, prices rose with so much rapidity that whereas in 1760 his rams were hired for a few shillings the season, by 1770 they fetched 25 guineas, and a few years later still he made 3,000*l.* a year by their hire, deriving in one year from one particular ram, known as 'Two-pounder,' as much as 1,200 guineas. Measurements of his rams and ewes were taken in 1770, and published as remarkable examples of careful breeding (Nichols, *Leicestershire*, p. 759); a sketch of one of his sheep was taken by Schnebblie in 1790 (*ib.* p. 763); and other sketches of his stock appear in Garrard's 'British Oxen,' and in Youatt 'On Cattle,' p. 196. In 1785 Bakewell exhibited a famous black horse for some months in London; the king, George III, had previously had it brought before him by Bakewell in the courtyard of St. James's Palace. Many of the present humane notions regarding animals were anticipated by Bakewell, his stock being treated with marked kindness, his sheep being 'kept as clean as race-horses, and sometimes put into body-clothes' (Throsby, *Views in Leicestershire*, p. 411), and even his bulls were remarkable for obedience and docility.

In Bakewell's experiments on feeding and housing stock he was as bold as in breeding. He stood first in the kingdom 'as an improver of grass-land by watering' (Marshall, *Rural Economy of Midland Counties*, i. 284 *et seq.*); he flooded his meadows, making a canal of a mile and a quarter in length, and was able by means of irrigation to cut grass four times a year (Monk's *Agricultural Report*); he had methods, by double floors to his stalls, of collecting farm refuse and diluting it, in

order to obtain liquid manure. On these accounts his farm was visited as a curiosity by all classes. All were shown the boats in which he carried some of his crops; his wharf for these boats; his plan of conveying his turnips about the farm by water (in his own words, 'We throw them in, and bid them meet us at the Barn End'); his teams of cows instead of oxen; his collection of skeletons of animals, and of carcases of animals (in pickle), to test where breeds varied in bone and flesh; and, there being no inn near at hand, his visitors were hospitably entertained by him (*Gent. Mag.* vol. lxiii. part ii. p. 792 *et seq.*).

Bakewell died, unmarried, on 1 Oct. 1795, aged 70, and was buried at Dishley, where, however, no monument was erected to him (Nichols). His nephew, Honeybourn, succeeded to his farm, which maintained its reputation for some years; but though the name and recollection of the new Leicestershire cattle will never be lost, the breed itself has completely passed away (Youatt, *On Cattle*, p. 208), and the first expenses of Bakewell's experiments would appear to have exceeded his profits, for he was bankrupt in November 1776 (*Gent. Mag.* xlvi. 531).

[European Magazine, vol. xxviii.; Chalmers's Biog. Dict.; The Husbandry of Three Celebrated British Farmers, Messrs. Bakewell, Arbuthnot, and Ducket, by the secretary to the Board of Agriculture (Young), 1811; British Husbandry, 1834; Humphry Davy's Lectures, p. 321, where, however, Davy is mistaking Bakewell for the subject of the succeeding article; Annual Register, 1771, pp. 104-10; Royal Agricultural Journal, iv. 262, vi. 17, viii. 2, xvi. 223, xvii. 479, xxiii. 73.] J. H.

BAKEWELL, ROBERT (1768–1843), geologist, born in 1768, was not of the family of the preceding Robert Bakewell, to whom, however, he was known, and with whom he has sometimes by error been identified. He records that he was asked by the Countess of Oxford 'whether he was related to the Mr. Bakewell who invented sheep' (*Introduction to Geology*, 5th edition, pp. 402 and 403, *note*), and he replied that there was no connection between them. There is no evidence as to his parentage, though it is probable he was one of the Bakewells of Nottingham, quakers and wool-staplers of that city (*Observations on Wool*, appendix, p. 133). Bakewell, as a schoolboy, amused himself with the construction of telescopes (*Phil. Mag.* xlv. 299), and, being placed amongst wools in his early life, submitted them to the microscope. He afterwards speculated as to the effects of soil and food upon them, and published his 'Observations on Wool' in 1808, at Wakefield, Yorkshire: thenceforth he devoted himself to science. In 1810 he was in communication with Kirwan, and investigated the Cobalt Mine at Alderley Edge, Cheshire (see his Description, &c., *Monthly Mag.* for Feb. 1811). From 1811 onwards he lectured on geology all over the country, exhibiting sections of rock formation and a geological map, the first then of its kind (*Introduction to Geology*, 5th edition, Preface, p. xii). In 1812 he was engaged in a controversy with John Farey and others (*Phil. Mag.* xl. 45, and xlii. 116 and 121). In the same year he discovered a fine scenite, in large blocks, whilst examining Charnwood Forest (*Gent. Mag.* vol. lxxxiii. part i. p. 81); and his mineralogical surveys having taken him into Ireland, and up Cader Idris, and into every English county except one, Hampshire (*Travels in the Tarentaise*, i. 270), he brought out his 'Introduction to Geology' in 1813, making its distinguishing feature the fact that he drew his illustrations from situations in our own island, accessible to his readers (Review in Loudon's *Mag. of Nat. Hist.* i. 353 *et seq.*). This work was a great success; it came from 'a person whose name is undecorated with any appendages' (Preface to 2nd edition, p. xi), and there was much novelty, at the time, about all geological investigation, the Geological Society (of which Bakewell never was admitted a member) having only been formed late in 1807. Bakewell was encouraged to establish himself at 13 Tavistock Street, Bedford Square, as geological instructor; and he continued his mineralogical surveys, in company with his pupils and alone, till he had again travelled 2,000 miles, when he brought out a second edition of his work in 1815. This was translated into German by Müller at Friburg, and it was followed by an 'Introduction to Mineralogy' in 1819. Meanwhile Bakewell was examining the coalfield at Bradford (*Trans. Geol. Soc.* ii. 282); he was inventing a safety furnace for preventing explosions in coal mines (*Phil. Mag.* l. 211); and he was publishing his 'Observations on the Geology of Northumberland and Durham' (*ib.* xlv. 81 *et seq.*), and his 'Formation of Superficial Part of Globe' (*ib.* pp. 452–9), with some refutations of a charge against him of plagiarism (*ib.* pp. 219 and 297). Between 1820 and 1822 Bakewell was travelling in the Tarentaise, the Graian and Pennine Alps, in Switzerland, and Auvergne; and in 1823 published his 'Travels,' so described in the sub-title, in two volumes, with illustrations, some of which were by his wife. These 'Travels,' undertaken for geological study, yet full of humour and personal detail, caused a theological attack upon Bakewell by Dr.

Pye Smith (*Vindication of Citizens of Geneva from Statements*, &c., 1825). Continuing his scientific investigations, Bakewell published his 'Salt' (*Phil. Mag.* lxiii. 86, reprinted in 'Silliman's American Journal,' x. 180); his 'Lava at Boulogne' (*Phil. Mag.* lxiv. 414); his 'Thermal Waters of the Alps' (*ib.* iii. 14, also reprinted in Silliman, xx. 219); his 'Mantell's Collection of Fossils' at Lewes (*Mag. Nat. Hist.* iii. 9); and a third edition of his 'Geology' in 1828, immediately reprinted in America. At that date Bakewell had settled at Hampstead, where his garden afforded him the opportunity of writing on the action of the 'Pollen of Plants' (*Mag. Nat. Hist.* ii. 1), and where he prepared the following scientific papers: 'Organic Life,' 1831 (*Phil. Mag.* ix. 33, appearing also in Froriep's 'Notizen,' xxx. col. 134); 'Gold Mines in United States,' 1832 (*Mag. Nat. Hist.* v. 434); and 'Fossil Elephants in Norfolk,' 1835 (*ib.* ix. 37). A fourth edition of the 'Geology' was issued in 1833, which provoked a criticism from Professor Sedgwick (*Geol. Trans.* iii. 472, 1835); it reached a fifth edition in 1838, and still has its readers and supporters of its theories. Bakewell died at Downshire Hill, Hampstead, on 15 Aug. 1843, aged 76 (*Annual Register*, 1843).

A list of Bakewell's fugitive productions is in the 'Royal Society's Catalogue of Scientific Papers,' 1867, p. 165, but it is incorrect. Three of the articles enumerated, all three on 'Niagara,' are by one of the geologist's sons, also a Robert Bakewell. The error is curious, because the geologist himself introduces this son to the scientific world in 1830, in the preface to the first of the three papers in question (*Mag. Nat. Hist.* iii. 117). Robert Bakewell the younger became a resident at New Haven, America, whence he dated his second and third papers, 1847 and 1857. Another of the geologist's sons, Frederick C. Bakewell, wrote 'Philosophical Conversations,' 1833, and 'Natural Evidences of a Future Life,' 1835, both of which passed through several editions.

[Poggendorff's Biographisch-litterarisches Handwörterbuch; Donaldson's Agricultural Dictionary; and the authorities cited in the article.] J. H.

BALAM, RICHARD (*fl.* 1653), mathematician, was the author of 'Algebra, or the Doctrine of composing, inferring, and resolving an Equation' (1653). There seems to be nothing original in this work but a multitude of terms which have perished with their inventor. The following sentence may be worth quoting: 'It seems probable to me that quantity is not the true genus of number; but that measure and number, magnitude and multitude, quantity and quotity, are two distinct species of one common genus.'

[Algebra, preface, cf. p. 15.] F. Y. E.

BALATINE, ALAN (*fl.* 1560), is mentioned by Edward Hall in the list of the English writers from whose works he compiled his 'Chronicle.' Pits on this account classes him as an Englishman, but, according to Dempster, he was of Scotch origin, and, after studying privately, went to Germany, where he completed his education, and also taught in the gymnasiums. He wrote 'De Astrolabio,' 'De Terræ Mensura,' and 'Chronicon Universale.' Dempster states that he flourished about 1560, but as Hall's 'Chronicle' was published in 1542, Balatine must have written his 'Chronicon Universale' at least twenty years before 1560. He died in Germany.

[Pits, De Angliæ Scriptoribus, p. 825; Dempster's Hist. Eec. Gent. Scot. (1627), p. 100; Tanner's Bibl. Brit. p. 66.]

BALCANQUHALL, WALTER (1548–1616), presbyterian divine, derives his surname originally from lands in the parish of Strathmiglo, Fifeshire. It is nearly certain that Walter was of the 'ilk' of Balcanquhall, and that he was born there—according to his age at death—in 1548 (cf. Sibbald's 'List of the Heritors' (1710) in *History of Fife*, appendix No. 2).

Our earliest notice of him is that he was entered as 'minister of St. Giles, Edinburgh,' on Whit Sunday 1574, when we learn that 'he was desyrit by other towns and large stipend promist,' but 'yet he consented to stay and accept what they pleased.' At this time he is described in James Melville's 'Diary' (p. 41, *Wodrow Society*) as 'ane honest, upright hearted young man, latlie enterit to that menestrie of Edinbruche' [Edinburgh]. He was elected to the chaplaincy of the Altar called Jesus, 20 Nov. 1579. Having preached a memorable sermon, mainly directed against the influence of the French at court, 7 Dec. 1580, he was called before the privy council on the 9th, and 'discharged.' He attended the Earl of Morton while in prison under condemnation, 2 June 1581. When James VI of Scotland devised his scheme of re-establishing 'the bishops' in Scotland, he found Balcanquhall, along with James Lawson, Robert Pont, and Andrew Melville, and their like-minded brethren, in active opposition. On the calling together of the estates of the realm in 1584, the king sent an imperative message to the magistrates of Edinburgh 'to seize and im-

prison any of the ministers who should venture to speak against the proceedings of the parliament.' But Balcanquhall (along with James Lawson) preached fearlessly against the proposals; and along with Pont and others took his stand at the cross while the heralds proclaimed the acts passed by the subservient parliament, and publicly 'protested and took instruments' in the name of the 'kirk' of Scotland against them. The sermon was delivered on 24 May. A warrant was issued, and Balcanquhall and Lawson fled to Berwick-on-Tweed (Melville, *Diary*, p. 119).

The storm blew over, though his house in Parliament Square was given to another in the interval. On his return to Edinburgh, a house formerly occupied by Durie was given to him (1585). On 2 Jan. 1586 he preached before the king 'in the great kirk of Edinburgh' [St. Giles] when the sovereign 'after sermon rebuikit Mr. Walter publiclie from his seat in the loaft [gallery] and said he [the king] would prove there sould be bishops and spirituall magistrats endued with authoritie over the minestrie; and that he [Balcanquhall] did not his dutie to condemn that which he had done in parliament' (Melville, *Diary*, p. 491). In this year (1586) he is found one of eight to whom was committed the discipline of Lothian by the general assembly. A larger house, which had been formerly occupied by his colleague Watson, was assigned to him 28 July 1587, and his stipend augmented. He was appointed to attend the coronation of Queen Anne, 17 May 1590. For some years he seems to have been wholly occupied with his pulpit and pastoral work. In 1596, however, his bold utterances again brought him into conflict with the sovereign; but a warrant having again been issued, again he escaped—this time to Yorkshire, after being 'put to the horn' as a fugitive. He appears to have been absent from December 1596 to April or May 1597. In May 1597 he resigned his 'great charge' of St. Giles in order to admit of new parochial divisions of the city. In July he was permitted to return, and was chosen 'minister' of Trinity College Church, to which he was admitted 18 April 1598. He was the friend and companion of the Rev. Robert Bruce, and bribes were tendered him in vain to get him to 'fall away' from Bruce. On 10 Sept. 1600 he was once more in difficulties, having been called before the privy council for doubting the truth of the Gowrie conspiracy. 'Transported' by the general assembly to some other parish, 16 May 1601, he was afterwards allowed to return to Trinity College (19 June), and he was in the general assembly of 1602. In conjunction with Robert Pont, he again took his stand at the cross, and publicly protested in name of the 'kirk' against the verdict of assize finding the brethren who met in general assembly at Aberdeen guilty of treason. Later, for condemning the proceedings of the general assembly in 1610 he was summoned before the privy council and admonished. He ceased preaching on 16 July 1616 from a disease in his teeth, and died 14 Aug. following, in the sixty-eighth year of his age and forty-third of his ministry.

He married Margaret, a daughter of James Marjoribanks, merchant; in right of whom he had become 'burgess and good brother' of the city (15 Feb. 1591). They had three sons, Walter [see Balcanquhall, Walter, 1586 ?–1645], Robert, minister of Tranent, and Samuel, and a daughter Rachel.

[Reg. Assig. Presby.; Edinburgh Counc. Reg.; Hew Scott's Fasti Ecclesiæ Scoticanæ, i. pt. i. 5–6, 31; Bruce's Sermons; Balfour's Historical Works; Stevens's Mem. of Heriot; Boke of the Kirke; Crauford's Univ. of Edinburgh; Murray's Life of Rutherford.] A. B. G.

BALCANQUHALL, WALTER, D.D. (1586 ?–1645), royalist, son of the Rev. Walter Balcanquhall [q. v.], who steadfastly opposed episcopacy, was born in Edinburgh 'about 1586'—the year of his father's 'rebuke' by King James. Convinced, it has been alleged, by the arguments in favour of bishops maintained by the sovereign, he proceeded to the university of Edinburgh with a purpose ultimately to take orders in the church of England. In 1609 he graduated M.A. He afterwards removed to Oxford, entering at Pembroke College. He passed B.D., and was admitted a fellow on 8 Sept. 1611. He was appointed one of the king's chaplains, and in 1617 he received the mastership of the Savoy, London. In 1618 James sent him to the synod of Dort. His letters from that famous synod, which were addressed to Sir Dudley Carleton, are preserved in John Hales's 'Golden Remains.' Before proceeding to Dort the university of Oxford conferred upon him the degree of D.D. In March 1624 he obtained the deanery of Rochester, and in 1639 he was made dean of Durham. The 'Calendars of State Papers' from 1625 onward reveal him as a pushing suppliant for offices and dignities. On the death of the celebrated George Heriot on 12 Feb. 1624, it was found that Balcanquhall was one of the three executors of his will and was assigned the most responsible part in founding the hospital which was to bear the royal jeweller's name. Balcanquhall

drew up the statutes in 1627, and, it is universally conceded, discharged the weighty trust imposed on him with integrity and ability.

In 1638 he revisited his native country, as chaplain to the Marquis of Hamilton, the royal commissioner. Balcanquhall was accused of shiftiness and treachery in his conduct towards 'the people' who were contending earnestly for their religious rights. He was the undoubted author of an apologetical narrative of the court proceedings under the title of 'His Majestie's Large Declaration concerning the Late Tumults in Scotland' (1639). On 29 July 1641 he and others of kin with him were denounced by the Scottish parliament as 'incendiaries.' He was afterwards 'hardly entreated' by the dominant puritan party, and was one of the 'sufferers' celebrated by Walker in his 'Sufferings.' He retreated to Oxford and shared the waning fortunes of the king. He died at Chirk Castle, Denbighshire, on Christmas day 1645, whilst the echoes of Naseby were in the air. Sir Thomas Middleton erected a 'splendid monument' to him in the parish church of Chirk.

[Dr. Stevens's History of George Heriot's Hospital; Wood's Athenæ (Bliss), iii. 180, 839; Walker's Sufferings, pt. ii. 19; Anderson's Scottish Nation; The two Sermons of 1634 on Psalm cxxvi. 5, and S. Matt. xxi. 13.] A. B. G.

BALCARRES, Countess of. [See Campbell, Anna.]

BALCARRES, Earls of. [See Lindsay.]

BALCHEN, Sir JOHN (1670–1744), admiral, was born, according to local tradition and an anonymous inscription on his picture, 'of very obscure parentage, 4 Feb. 1669–70, at Godalming, in Surrey;' but he himself, in a memorial to the admiralty, dated 12 June 1699, related all that is really certain of his early history. 'I have served in the navy,' he said, 'for fourteen years past in several stations, and was lieutenant of the Dragon and Cambridge almost five years, then had the honour of a commission from Admiral Neville in the West Indies to command the Virgin's prize, which bears date from 25 July 1697, and was confirmed by my lords of the admiralty on our arrival in England. I continued in command of the Virgin till September 1698, then being paid off, and never at any time have committed any misdemeanour which might occasion my being called to a court martial, to be turned out or suspended.' He was asking for the command of one of the small ships employed on the coast of Ireland; but it was fully eighteen months before he was appointed to the Firebrand for the Irish station. In December 1701 he was turned over to the Vulcan fireship, was attached to the main fleet under Sir George Rooke on the coast of Spain, and was with it at the capture or burning of the French and Spanish ships at Vigo, 12 Oct. 1702. It is uncertain whether the Vulcan took any active part in the burning, but Balchen brought home the Modéré prize of 56 guns. A few months later, February 1702–3, he was appointed to the Adventure, 44 guns, and continued in her for the next two years, cruising in the North Sea and in the Channel, and for the most part between Yarmouth and Portsmouth. On 19 March 1704–5 he was transferred to the Chester, and towards the end of the year was sent out to the Guinea coast. He returned home the following summer, and continued cruising in the Channel and on the Soundings, where, on 10 Oct. 1707, he was one of a small squadron which was captured or destroyed by a very superior French force under Forbin and Duguay-Trouin. The Chester was taken, and a year later, 27 Sept. 1708, when Balchen had returned to England on parole, he was tried by court-martial and fully acquitted; the decision of the court being that the Chester was in her station, and was engaged by three of the enemy, who laid her on board, entered many men, and so forcibly got possession of the ship. He was, however, not exchanged till the next year, when, in August 1709, he was appointed to the Gloucester, a new ship of 60 guns then fitting at Deptford. On 8 Oct. he had got her round to Spithead, and wrote that he would sail in a few days; but he had scarcely cleared the land before he again fell in with Duguay-Trouin (26 Oct., in lat. 50° 10′ N.), and was again captured. He was therefore again tried by court-martial for the loss of his ship (14 Dec. 1709), when it appeared from the evidence that the Gloucester was engaged for above two hours with Duguay's own ship, the Lis, 74 guns, another firing at her at the same time, and three other ships very near and ready to board her. She had her foreyard shot in two, so that her head-sails were rendered unserviceable, and had also received much damage in her other yards, masts, sails, and rigging. The court was therefore of opinion that Captain Balchen and the other officers and men had discharged their duties very well, and fully acquitted them. It may be added that the French sold the Gloucester to the Spaniards, and that for many years she was on the strength of the Spanish navy under the name of Conquistador.

Within a few months after his acquittal Balchen was appointed to the Colchester, 48 guns, for Channel service. He continued in her, between Portsmouth, Plymouth, and Kinsale, for nearly five years, and in February 1714–15 was transferred to the Diamond, 40 guns, for a voyage to the West Indies and the suppression of piracy. His orders were to stay out as long as his provisions would last, or he could get others cheap at Jamaica. He came home in May 1716, and whilst lying at the Nore waiting for orders was involved in a curious difficulty with a custom-house officer who desired to search the ship, but would show no authority and was exceedingly insolent. Balchen put him in irons as an impostor, but released him on the representation of the master, who seemed to have some knowledge of the fellow. Balchen was afterwards called on for an explanation, and wrote a somewhat lengthy and very amusing account of the whole affair, which began with a bowl of punch on the quarter-deck, round which the captain, the master, the surgeon, the stranger, and the stranger's friend sat and drank and quarrelled (*Calendar of Treasury Papers*, 22 Nov. 1716).

Immediately on paying off the Diamond Balchen was appointed to the Orford guardship in the Medway, and continued in her till February 1717–18, when he commissioned the Shrewsbury, 80 guns, and in her accompanied Sir George Byng to the Mediterranean. On arriving on the station, Vice-admiral Charles Cornwall, till then the commander-in-chief, put himself under Byng's orders, hoisted his flag on board the Shrewsbury, and was second in command in the battle off Cape Passaro, 31 July (Balchen's *Journal*, Log of the Shrewsbury). The Shrewsbury returned to England in December, and in the following May Balchen was appointed to the Monmouth, 70 guns, in which ship he accompanied Admiral Sir John Norris to the Baltic in the three successive summers of 1719, 1720, and 1721. Between the years 1722 and 1725 he commanded the Ipswich guardship at Spithead, and in February 1725–6 was again appointed to the Monmouth, and again went for the then yearly cruise up the Baltic, in 1726 with Sir Charles Wager, and in 1727 with Sir John Norris. He was afterwards, in October 1727, sent out as part of a reinforcement to Sir Charles Wager at Gibraltar, then besieged by the Spaniards, but came home in the following January, when the dispute had been arranged. On 19 July 1728 he was promoted to be rear-admiral, and in 1731 went out to the Mediterranean as second in command under Sir Charles Wager, with his flag on board the Princess Amelia. It was a diplomatic pageant rather than a naval expedition, and the fleet returned home in December. In February 1733–4 he was advanced to be vice-admiral, and commanded a squadron at Portsmouth for a few months. In 1740 he had again command of a squadron of six sail of the line, to look out for the Spanish homeward-bound fleet of treasure-ships, which, however, escaped by keeping far to the north, making Ushant, and then creeping to the south well in with the coast of France, whilst the English squadron was looking for them broad off Cape Finisterre. In August 1743 Balchen was promoted to be admiral of the white. He commanded for a few months at Plymouth; but in the following April he was appointed to be governor of Greenwich Hospital, and was knighted. The appointment was considered as an honourable retirement from the active list, and in addition to its emoluments a pension of 600*l.* a year on the ordinary estimate of the navy was settled on him during life (13 April, *Admiralty Minute*); but on 1 June he was restored to his active rank as admiral of the white. A large fleet of store-ships on their way to the Mediterranean was blockaded in the Tagus by a powerful French squadron under the Count de Rochambeau. Balchen was ordered to relieve it, and, with his flag on board the Victory, sailed from St. Helen's on 28 July. Rochambeau was unable to oppose a force such as Balchen commanded; he drew back to Cadiz, whilst Balchen convoyed the store-ships to Gibraltar, saw them safely through the straits, and started on the return voyage. In the chops of the Channel his fleet was caught in a violent storm, on 3 Oct.; the ships were dispersed, but, more or less damaged, some dismasted, some leaking badly, all got into Plymouth or Spithead, with the exception of the Victory. She was last seen in the early morning of 4 Oct., and nothing was ever positively known as to her fate, whether she foundered at sea, or whether, as was more commonly believed, she struck on the Caskets. It was said that during the night of 4–5 Oct. her guns were heard by the people of Alderney, but even that was doubtful. Her maintop-mast was washed ashore on the island of Guernsey (*Voyages and Cruises of Commodore Walker* [1762, 12mo], p. 45). The admiral, Sir John Balchen, her captain, Samuel Faulknor, all her officers and men, and an unusual number of volunteers and cadets, 'sons of the first nobility and gentry in the kingdom,' being in all, it was estimated, more than eleven hundred souls, were lost in her. A gift of 500*l.* and a yearly pension of the same amount was immediately (27 Nov.) settled on the admiral's

widow, Dame Susan Balchen, and a monument to his memory was erected at the public cost in Westminster Abbey. His portrait, by Sir Godfrey Kneller, and bearing the inscription above referred to, is in the Painted Hall at Greenwich. He had one son, George, a captain in the navy, who died in command of the Pembroke in the West Indies, in December 1745.

[Official Letters and other Documents in the Public Record Office; Charnock's account (Biog. Nav. iii. 155), more especially of the early part of Balchen's career, is very imperfect and inaccurate; Lediard's Naval History (under date).]

J. K. L.

BALD, ALEXANDER (1783–1859), poetical writer, was born at Alloa, 9 June 1783. His father was for a long time engaged in superintending coal works in the neighbourhood, and was the author of the 'Corn Dealer's Assistant,' for many years an indispensable book for tenant-farmers in Scotland. A brother, Robert, attained some eminence as an engineer. Alexander was from an early age trained for commerce, and for more than fifty years conducted business at Alloa as a timber-merchant and brick-manufacturer. Throughout his life he devoted much of his leisure to literature, and was the friend and patron of many literary men in Scotland. He was among the first to acknowledge the merits of the poems of James Hogg, the Ettrick Shepherd, and paid him a visit many years before he had obtained general recognition as a poet. He established a Shakespeare Association in his native town, and at its annual celebrations secured the presence of eminent men of letters. To the 'Scots Magazine,' at the beginning of this century, Bald was a regular poetical contributor; but his poems show a very thin vein of poetical sentiment. One of them, 'The Lily of the Vale,' has been erroneously attributed to Allan Ramsay. Bald died at the age of 76, at Alloa, in 1859.

[Rogers's Century of Scottish Life, p. 237; Rogers's Modern Scottish Minstrelsy, v. 34.]

S. L. L.

BALDOCK, RALPH DE (*d.* 1313), bishop of London and lord chancellor, whose early history is unknown, first appears in 1271 as holding the prebendal stall of Holborn, in which Robert Burnel, Edward I's great chancellor, had preceded him. This disposes of Godwin's assertion that he was educated at Merton College, Oxford, which was not founded till 1274. His influence and ability must have been considerable, for he obtained the highest preferment in his diocese. In 1276 he was collated to the archdeaconry of Middlesex; became dean of St. Paul's in 1294; and was elected bishop of London in 1304. Three canons, who had been deprived by the archbishop during the vacancy of the see, appealed to the pope to declare the election void owing to their exclusion, but the bishop-elect won his cause at Rome, and was consecrated at Lyons in 1306. Though he does not appear to have spent his life at court or in the ministerial offices, he attracted the attention of Edward I, who nominated him lord chancellor in April 1307. The king's death followed in July, and Baldock was at once removed by Edward II at the instigation of the favourite Gaveston. His position and character marked him out as one of the ordainers forced by the parliament of 1310 on the king for the better regulation of his household. But he took little part in public affairs, preferring the duties and pastimes of a churchman. He wrote a history of England, and collected the statutes and customs of St. Paul's, works which existed in the sixteenth century, but are now lost. St. Paul's Cathedral was at this time being rebuilt and enlarged, and its new lady chapel was built by Baldock. He began it while he was yet dean, continued it as bishop, bequeathed money for its completion, and in it he was buried, after his death in 1313, 'under a goodly marble, wherein his portraiture in brass was curiously represented.'

[Wharton's Hist. de Episc. Lond. pp. 108–12; Godwin de Præsul.; Newcourt's Repertorium; Rot. Pat. et Fin. temp. Ed. I; Foss's Judges of England, iii. 220–3.]

H. A. T.

BALDOCK, ROBERT DE (*d.* 1327), lord chancellor, first appears in the records as obtaining a grant of the royal rights over a manor in Surrey in 1287. As he held a stall in St. Paul's whilst his namesake [see BALDOCK, RALPH DE] was yet bishop of London, it may be inferred that they were related. Admitted to the prebend of Holywell in 1312, he obtained the archdeaconry of Middlesex two years later. But his attention was fixed on the court rather than on the church, which was looked upon by many clever adventurers at this time as a mere stepping-stone to ministerial greatness. Most of them, reading the signs of the times, were opposed to the government of Edward II. Baldock, on the contrary, was blinded to future dangers by the prospect of immediate aggrandisement. Soon after he became archdeacon he was permanently employed about the court, and grew wealthy by the gift of pluralities. Yet he never succeeded in obtaining a bishopric. In 1322, that of Winchester falling vacant,

Edward II bade his agent at the papal court demand it for Baldock, but the agent secured the papal nomination for himself, and three years later, in the case of Norwich, the king's candidate was again thwarted by the pope's favourite, William de Ayreminne [q. v.]. Ministerial offices were more at the king's disposal, and in 1320 he made Baldock his privy seal; in 1323 he was one of the negotiators of a thirteen years' truce with Scotland; and soon after his return from the north he obtained the lord chancellorship. Together with the De Spencers he now exercised the greatest power and incurred the fiercest hate. Their position was critical. The queen sought to use the popular feeling to get rid of a husband who neglected her, and of ministers whom she could not control. The French king seized this moment of weakness to demand the personal homage of Edward for his foreign possessions. The ministers dared not let Edward go, yet dared not anger Charles, and, failing to bribe the French envoys to conceal the object of their mission, they hit upon the fatal policy of letting the queen and her son cross over and satisfy the French king. Having gathered a force abroad, she returned in 1326 to find the people ready to assist her in overthrowing the government. She proclaimed the De Spencers and Baldock enemies of the realm. As they fled westward with the king, the Londoners wrecked their houses. At Bristol the elder De Spencer was taken and beheaded, the hiding-place of the other fugitives in Wales was revealed by a sufficient bribe, Edward was forced to abdicate, and the younger De Spencer shared his father's fate. The death of Baldock was equally desired by the victorious party, but his orders protected him from a legal execution. He was handed over to Bishop Orlton of Hereford [see Adam of Orlton], a ministerial churchman more able and more unscrupulous than himself. In February 1327 he was confined in this bishop's house in London, and the mob was allowed, or even incited, to break in and drag the prisoner with violence and cruelty to Newgate, where he shortly afterwards died of his ill-treatment.

[Chronicles of Adam of Murimuth, Trokelowe, and Walsingham, Rolls Series; Rot. Claus. et Pat. temp. Ed. II; Newcourt's Repertorium, p. 78; Foss's Judges of England, ii. 222–5.]

H. A. T.

BALDOCK, Sir ROBERT (*d.* 1691), judge, son and heir of Samuel Baldock of Stanway, in Essex, bore the same arms as Robert de Baldock [q. v.], lord chancellor in Edward II's reign. Entering as a student at Gray's Inn in 1644, he was called to the bar in 1651. There appears to be no contemporary allusion to his early professional career beyond Roger North's mention of him in connection with a 'fraudulent conveyance managed by Sir Robert Baldock and Pemberton,' the chief justice, which he thinks 'Baldock had wit and will enough to do' (North's *Life of Lord Guilford*, 223). In 1671 he was recorder of Great Yarmouth, and was knighted on the king's visit to that town. In 1677 he took the degree of serjeant, and was autumn reader to his inn of court; and on the accession of James II he became one of the king's serjeants. The only event of any importance in which he is known to have taken a part was the trial of the seven bishops, in which he was one of the counsel for the king. His principal argument, in a tedious irrelevant speech, is that the reasons given by the bishops for not obeying the king are libellous, inasmuch as 'they say they cannot in honour, conscience, or prudence do it; which is a reflection upon the prudence, justice, and honour of the king in commanding them to do such a thing' (*State Trials*, xii. 419).

This argument seems to have commended him so strongly to the king that within a week he was promoted to a seat in the King's Bench, two of the judges, Sir John Powell and Judge Holloway, being removed in consequence of having expressed opinions in favour of the accused bishops (Sir J. Bramston's *Autobiography*, 311). The revolution which took place before the beginning of next term drove the new judge from the bench before he had time to render himself liable to the condemnation which in the next reign fell on so many of his fellow judges, of whom no less than six were excepted from the act of indemnity in consequence of their assistance to James II in his unconstitutional proceedings (*Stat. of Realm*, vi. 178).

The remaining three years of Sir Robert's life were spent in obscurity. He died on 4 Oct. 1691, and was buried at Hockham in Norfolk, in the parish church of which is a monument erected by him to his only son, Robert, who was killed in a naval battle in 1673. His first wife was Mary, the daughter of Bacqueville Bacon (third son of Sir Nicholas of Redgrave), and one of the three co-heiresses of her brother Henry, who was lord of the manor of Great Hockham. She having died in 1662, he married again, but the name of his second wife is not known (Blomefield's *Norfolk*, i. 312, 314).

[Foss's Judges of England, and works cited above.]

G. V. B.

BALDRED, or **BALTHERE** (*d.* 608?), saint, was a Northumbrian anchorite of the sixth century, the details of whose life are entirely mythical. Alban Butler gives 608 as the date of his death. He is said to have been suffragan of Kentigern of Glasgow, but all the localities connected with his cultus are in Lothian. Baldred was one of the island saints more common in Celtic than in English hagiology. His favourite place of retirement was the Bass Rock in the Firth of Forth. The special scenes of his teaching and miracles are reputed to be the three villages of Aldhame, Tyningham, and Prestonne; and when on his death the three churches importuned for his body, they found that Providence had supplied each place with a corpse of the holy man. Baldred's feast-day is 6 March. Another Baldred, or Baltherus, who was a hermit of Durham, flourished about a century later, and after such miracles as walking on the sea died in 756. Mr. Skene connects the two Baltheres together, and regards the later as the right date of the saint's death.

[Acta Sanctorum Ord. Benedic. 6 March; Forbes's Kalendar of Scottish Saints; Dictionary of Christian Biography; Skene's Celtic Scotland, iii. 223.] T. F. T.

BALDRED (*fl.* 823–825), king of Kent, during the dissensions which weakened Mercia after the death of Cenwulf, endeavoured to make Kent independent of that kingdom. He seems to have been on good terms with Archbishop Wulfred, who was a Kentishman, and who had himself carried on a long dispute with the Mercian king about the rights of his church. Baldred's kingdom fell before Ecgberht. He was chased from Kent by a West-Saxon army led by Æthelwulf, the king's son, Ealhstan, the bishop of Sherborne, and the ealdorman Wulfheard, and fled 'northwards over the Thames.' At the moment of his flight he granted Malling to Christ Church, Canterbury, in the hope, it may be, of prevailing on the archbishop to espouse his cause. After his deposition Kent was held as a sub-kingdom by æthelings of the West-Saxon house, until it was finally incorporated with the rest of the southern kingdom on the accession of Æthelberht to the throne of Wessex.

[Anglo-Saxon Chron. sub an. 823; Kemble's Codex Dipl. ccxl.; Haddan and Stubbs, Councils, &c., iii. 557; Stubbs, Const. Hist. i. 190 *n.*, 256.] W. H.

BALDREY, JOSHUA KIRBY (1754–1828), engraver and draftsman, practised both in London and Cambridge between 1780 and 1810, working both in the chalk and dot manners. Many of his works were printed in colours. He exhibited portraits at the Royal Academy in 1793 and 1794. Among his best works are: 'The Finding of Moses,' after Salvator Rosa, 1785; 'Diana in a Landscape,' after Carlo Maratti; 'Lady Rawdon,' after Reynolds, 1783; and some subjects after Penny and Bunbury. His chief work, however, is from the east window of King's College Chapel, Cambridge, which he drew and engraved, and then finished highly in colours. He published 'A Dissertation on the Windows of King's College Chapel, Cambridge' (Camb. 1818, 8vo), from which it appears he was engaged on an engraving of one of the south windows. Baldrey died in indigence at Hatfield Wood Side, Hertfordshire, 6 Dec. 1828, leaving a widow and eleven children totally unprovided for.

[Cooper's Annals of Cambridge, iv. 559; Redgrave's Dict. of Artists (1878).] T. C.

BALDWIN (*d.* 1098), abbot and physician, was a monk of St. Denys, and was made prior of the monastery of Liberau, a cell of St. Denys, in Alsace. When Edward the Confessor refounded the monastery of Deerhurst and gave it to St. Denys, Baldwin was appointed prior of this new possession of his house. He was well skilled in medicine, and became the king's physician. On the death of Leofstan, abbot of St. Edmund's, in 1065, Edward caused the monks to elect Baldwin as his successor. The new abbot received the benediction at Windsor, in the presence of the king, from the Archbishop of Canterbury, for his house claimed to be exempt from the jurisdiction of the bishop of Elmham, in whose diocese it lay. The king further showed his regard for the new abbot by granting him the privilege of a mint. Baldwin became one of the physicians of the Conqueror, and his skill made him a favourite with the king, who enriched his house with grants of land. He had occasion to exert his influence with the king to the utmost, for Herfast, who was made bishop of Elmham in 1070, contemplated the removal of his see to St. Edmund's, and asserted his authority over the abbey. Baldwin stoutly rejected his claim, and obtained leave from the king to lay the matter before the pope. He journeyed to Rome in 1071, taking with him some of the relics of St. Edmund. The fact that two Englishmen, one the prior and the other a chaplain of his house, accompanied Baldwin on this journey, shows that at St. Edmund's, unlike some other monasteries, the French abbot lived on friendly terms with his English monks. Alexander II received Baldwin graciously. He

ordained him priest with his own hands, invested him with the ring and staff, and sent him home with a privilege which confirmed the exemption of his house. Although Lanfranc was a monk he was an archbishop, and he was therefore opposed to the claims of exemption from episcopal jurisdiction, which were made by many monasteries. Accordingly he did not interfere to check the attempts of Herfast against St. Edmund's. In spite of the papal privilege, Herfast renewed these attempts, and offered to give the king a large sum of money if he would allow the case to be tried. Hearing that the privilege of his predecessor was thus disregarded, Gregory VII wrote a letter to Lanfranc in 1073, reproaching him for his remissness in the matter, charging him to restrain Herfast from any further attempts against the liberty of the abbey, and warning the king not to yield to the persuasions of the bishop. A temporary victory is said to have been granted to Baldwin by the interposition of St. Edmund. As Herfast was riding through a wood a thorn pierced one of his eyes. The bishop was in danger of losing his sight altogether. In his pain and misery he was advised to entreat the abbot, whom he had injured, to cure him. He accepted the advice and went to St. Edmund's. Baldwin saw his opportunity, and took care to obtain his fee before he took the case in hand. He held a chapter, to which he invited certain great men who happened to be in the neighbourhood, and caused the bishop to renounce his claim before the whole assembly. When Herfast had humbly confessed his sin and received absolution, Baldwin began to treat his eyes, and in a short time effected their cure. Before long, however, the bishop renewed his attempts. Lanfranc, by command of the king, held a great court to inquire into the matter. The proceedings were conducted in the English fashion. The men of nine shires heard the pleadings, and their voices declared that the abbot's claim was good. The bishop succeeded in carrying the case to the king's court, where, in 1081, it was heard before all the chief men of England. Baldwin put the charters of his house in evidence, and pleaded moreover that neither he nor his predecessors had received the benediction from the bishop. The court decided in his favour, and the king issued a charter confirming to the abbey the exemption granted by his predecessors.

Baldwin's medical skill brought him many patients, some even from Normandy. He was kind and hospitable to all who came to him. As physician to the court he followed the king to Normandy. While there he was often made the bearer of royal messages, and acted as physician to the nobles, as well as to the king and his queen. At the suggestion and with the assistance of William, he pulled down the church of his abbey, which had only been finished in 1032, and built another in its place after a more splendid fashion. Of this church William of Malmesbury declared that there was none to compare with it in England for beauty and size. Baldwin's church lived on until the dissolution. The stately tower leading into the abbey yard, on a line with the west front of the church, which now serves as the tower of the church of St. James, is doubtless part of his work. The building was finished in 1094, and the abbot obtained leave from William Rufus for its consecration and for the translation of the body of the saint. Before long, however, the king capriciously withdrew his license for the consecration. A report was set abroad that the body of St. Edmund was not really in the possession of the abbey, and it was suggested that the king should seize the rich work of the shrine and apply the profits to the payment of his mercenaries. It chanced that while such things were being said Walkelin, bishop of Winchester, and Ranulf, the king's chaplain, afterwards bishop of Durham, came to the town of St. Edmund on the king's business. Baldwin took advantage of their visit to arrange a solemn translation. In spite of the opposition of Bishop Herbert of Losing, the successor of Herfast, the ceremony was performed with great splendour in the presence of the bishop of Winchester on 29 April 1095. Baldwin, according to Florence of Worcester, died 'in a good old age' in 1097. According to the 'Annals' of his house his death did not take place until the next year.

[Annales S. Edmundi, Heremanni Mir. S. Eadmundi, in Ungedruckte Anglo-Normannische Geschichtsquellen, ed. Liebermann; Jaffé's Monumenta Greg. 49, 50; Epp. Lanfr., ed. Giles, 20, 22, 23, 26; Epp. Anselm., Migne, ii. 4; Will. Malmesb. de Gestis Pontif. ii.; Flor. Wig. 1097; Dugdale's Monast. iii. 99; Freeman's William Rufus, ii. 267.] W. H.

BALDWIN OF MOELES (*d.* 1100?) was the second son of Gilbert, count of Eu, who was a grandson of Richard the Fearless, and one of the guardians of the youth of William the Conqueror. On the murder of his father in 1040 Baldwin and his elder brother Richard, the ancestor of the house of Clare, were taken by their guardian to the court of Flanders for refuge. At the request of Baldwin of Flanders, Duke William, when he married Matilda, gave Baldwin, the son of Gilbert, the lordships of Moeles and Sap,

and married him to Albreda, the daughter of his aunt. Baldwin was greatly enriched by the conquest of England. Besides lands in Somerset and Dorset, he had no less than 159 estates in the county of Devon, where he held the office of sheriff. On the fall of Exeter, in 1068, the king left him to keep the city, and to complete the building of the castle. By his wife Albreda, Baldwin had three sons —Richard, who was made earl of Devon by Henry I [see BALDWIN OF REDVERS], Robert, the lord of Brionne, and William; and three daughters. He had also a natural son, Guiger, who became a monk of Bec. A Norman priest in 1101 beheld in a vision Baldwin and his brother, who had both died shortly before, clad in full armour.

[Will. of Jumièges. viii. 37; Orderic, 687. 694, 510; Dugdale's Baronage, i. 254; Monasticon, v. 377.] W. H.

BALDWIN (*d.* 1190), archbishop of Canterbury, was born at Exeter of poor parents. He received an excellent education, both in secular and religious learning, and bore a high character. He took orders, and was made archdeacon by Bartholomew, bishop of Exeter. Monastic in his tastes, Baldwin disliked the state and business which surrounded him as an archdeacon. He resigned his office, and became a monk of the Cistercian abbey of Ford in Devonshire. He entered on his new life with ardour, and within a year was made abbot. His literary work was done either wholly, or at least for the most part, while he held that office. In 1180 he was made bishop of Worcester. While Henry II was at Worcester in 1184, a man of good family, named Gilbert of Plumpton, was tried for forcibly carrying off an heiress, and was condemned to death. It was generally believed that many of the charges brought against Gilbert were false, and were included in the indictment to secure his condemnation. Baldwin was strongly urged to interfere to save him. He determined to do so, but was only just in time. The rope was actually round Gilbert's neck, when the bishop galloped up and called to the executioners to loose him, saying that their work might not be done on that day, for it was Sunday and a festival. A pardon was afterwards obtained from the king. The incident illustrates the bishop's character, which was at once wavering and impulsive. Baldwin was elected archbishop in the same year. His election was disputed; for the monks of Christ Church chose the abbot of Battle, while the bishops of the province chose Baldwin. The monks refused to agree in the choice of the bishops, and proceeded to elect Theobald, cardinal-bishop of Ostia. The king interfered, and after some difficulty persuaded the monks to choose the bishop of Worcester, on the express condition that the claim of the bishops to elect should be disallowed. It was probably during the course of this dispute that Baldwin was employed by the king in a negotiation with Rhys ap Gruffydd, prince of South Wales. The new archbishop is described by his friend, Giraldus Cambrensis, as a gloomy and nervous man, gentle, guileless, and slow to wrath, very learned and religious. This character, as Dr. Stubbs has shown (*Epp. Cantuar.*, Introd., Rolls Series), is perhaps not inconsistent with 'the errors of temper, harshness, arbitrary severity, and want of tact' which he manifested in the long dispute with his convent; for he was weak of purpose and of an impulsive nature. His religious character is illustrated by the saying that, of the three archbishops, 'when Thomas came to town, the first place to which he went was the court, with Richard it was the farm, with Baldwin the church.' Pope Urban III, who was his enemy, addressed him in a letter as 'the most fervent monk, the zealous abbot, the lukewarm bishop, the careless archbishop.' As a simple monk Baldwin was fervent in spirit, and when he was invested with authority he did not exercise it negligently, but in a way which was unwelcome to the pope.

The privileges granted by the predecessors of Baldwin made the monks of Christ Church practically independent of the archbishop. Fresh dignity was conferred upon their convent by the martyrdom of St. Thomas. Over the large revenues of their church its titular ruler had no control. His claim on their obedience was disregarded, and he was looked upon by the chapter either as the instrument of their will, or as a stranger whose interests were different from their own. The house was no mere monastic foundation. The monks, as the congregation of the metropolitan church, cast off the bondage of monastic discipline. Princely hospitality and luxurious living reigned within the monastery. Trains of servants waited on the brethren and consumed the revenues of the house. While the archbishop had scanty means of rewarding his clerks and officers, he saw the community of which he was the nominal head indulging in lavish expenses. The independence of the convent was grievous to Baldwin as archbishop, and its luxury disgusted him as a Cistercian. When he was received by the monks, he expressed a hope that he and they would be one 'in the Lord.' His course of action was not such as was likely to promote unity. He determined to

raise a great collegiate church, in which he might provide for men of learning such as his nephew, Joseph the poet. The monks believed that he intended to supersede their house. Of the famous quarrel which arose on this matter a full and interesting account has been given by Dr. Stubbs in his introduction to the volume of Canterbury letters, which record each stage in the proceedings. A year after his enthronement Baldwin seized certain offerings (*xenia*) paid to the convent. He decided on building a college for secular priests at Hakington, about half a mile from Canterbury. The monks appealed to Rome, and begged the kings of England and France to uphold their cause. Before long most of the princes, cardinals, bishops, and great monasteries of western Europe took one side or the other in the quarrel. The archbishop was upheld by Henry. He suspended the appellant monks, and refused to obey the papal orders commanding him to restore the prior, to discontinue his building, and to give up the property of the convent. When the pope issued a second mandate, Ranulf Glanvill, the justiciar, forbade its execution. On the death of Urban the king openly adopted the cause of Baldwin. In 1188 two monks were sent to the archbishop, who had just come to England from Normandy to offer him the usual welcome on his return. Without admitting them to his presence he excommunicated them and seized their horses. The convent stopped the services of the church, and sent letters to Henry the Lion and Philip of Flanders, asking their help. On the other hand, Henry wrote to Pope Clement, declaring that 'he would rather lay down his crown than allow the monks to get the better of the archbishop.' The convent was kept in a state of blockade for eighty-two weeks. On the death of Henry II Baldwin tried to effect a reconciliation. He failed, and broke out into violent threats against the subprior. In order to reduce the convent to submission, he appointed to succeed the prior, who had died abroad, one Roger Norreys, who was wholly unfit for the post. King Richard visited Canterbury in November 1189, and effected a compromise of the dispute. Baldwin gave up his college at Hakington, and deposed his new prior. On the other hand it was declared that the archbishop had a right to build a church where he liked, and to appoint the prior of the convent, and the monks made submission to him. In virtue of this agreement he acquired by exchange from the church of Rochester twenty-four acres of the demesne of the manor of Lambeth, and there laid the foundation of a new college.

Meanwhile, in 1187, Baldwin made a legatine visitation in Wales, a part of their province which none of the archbishops of Canterbury had yet visited. The tidings having arrived of the loss of Jerusalem and of the holy cross, Henry II held a great council at Geddington for the purposes of a crusade. There, 11 Feb. 1188, Baldwin took the cross, and preached for the cause with great effect. In the Lent of that year the archbishop, accompanied by Ranulf Glanvill and by Giraldus, the archdeacon of St. David's, made a tour through Wales, preaching the crusade. Entering Wales by Hereford, he spent about a month in the southern and a week in the northern principality. At Radnor the crusading party was joined by Rhys ap Gruffydd and other noble Welshmen. The archbishop made this progress a means of asserting his metropolitan authority in Wales, for he performed mass in each of the cathedral churches 'as a mark of a kind of investiture' (*Itin. Kamb.* ii. 1; see also *Introd.* by Mr. Dimock to Giraldus Cambrensis, vi., R.S.). Vast crowds of Welshmen took the cross. A history of the expedition was written by Giraldus. The crusade was delayed by the quarrel of Richard with his father. Soon after his return from Wales Baldwin was sent by the king to pacify Philip of France, but was unsuccessful in his mission. He was with the king during his last illness. He seems to have had considerable influence with Henry. In 1185 he prevailed on him to release his queen. He now strongly exhorted him to confession. He forbade the marriage of John with the heiress of the Earl of Gloucester on the ground of their kinship, but his prohibition was disregarded. In 1189 he officiated at the coronation of Richard, and attended the council which the king held at Pipewell in that year. At this council Geoffrey, the king's brother, was appointed to the archbishopric of York. Baldwin asserted the rights of his see by claiming that the new archbishop should not receive ordination from any one save from himself, and appealed to the pope to uphold his claim.

In March 1190 Baldwin set out on the crusade in company with Hubert, bishop of Salisbury, and Ranulf Glanvill. They parted with the king at Marseilles, as they went straight on to the Holy Land. They arrived at Tyre on 16 Sept., and at Acre on 12 Oct. During the illness of the patriarch, Baldwin, as his vicegerent, opposed the adulterous marriage of Isabel, the heiress of the kingdom, the wife of Henfrid of Turon, and Conrad, the marquis of Montferrat, and excommunicated the contracting and assenting parties. The crusading army made an attack,

12 Nov., upon the camp of Saladin. Before the battle Baldwin, in the absence of the patriarch, absolved and blessed the host. Nor was he wanting in more active duties. He sent to battle two hundred knights and three hundred attendants who were in his pay, with the banner of his predecessor, St. Thomas, borne on high before them; while he, in company with Frederick of Swabia and Theobald of Blois, guarded the camp of the crusaders. The excesses of the army weighed heavily on the spirit of the aged prelate. He fell sick with sorrow, and was heard to pray that he might be taken away from the turmoil of this world; 'for,' said he, 'I have tarried too long in this army.' He died 19 Nov. 1190. During his illness he appointed Bishop Hubert his executor, leaving all his wealth for the relief of the Holy Land, and especially for the employment of a body of troops to guard the camp.

The works of Baldwin which have been preserved are a Penitential and some discourses in manuscript in the Lambeth library, of which a notice is given in Wharton's 'Auctarium' of Usher's 'Historia Dogmatica,' p. 407; two books entitled 'De Commendatione Fidei,' and 'De Sacramento Altaris,' and sixteen short treatises or sermons. While these works do not display any great learning, they prove that Baldwin had a wide acquaintance with the text of Scripture. The book on the 'Sacrament of the Altar' was printed at Cambridge with the title, 'Reverendissimi in Christo Patris ac Domini, Domini Baldivini Cantuariensis Archiepiscopi, de venerabili ac divinissimo altaris sacramento sermo. Ex præclara Cantabrigiensi Academia, anno MDXXI. Finis adest felicissimus,' 4to. It is printed by John Siberch, who styles himself, in the dedication to Nicholas, bishop of Ely, 'primus utriusque linguæ in Anglia impressor,' and is one of the earliest books known to have been printed at Cambridge (Ames, *Typog. Antiq.* ed. Herbert, iii. 1412; Brunet, *Manuel du Libraire*, i. 624). Baldwin's works are contained in the 'Bibliotheca Patrum Cisterciensium,' tom. v. 1662, from which they have been reprinted verbatim, with the remarkable error which makes Oxford the birthplace of Baldwin and the see of Bartholomew, by Migne in his 'Patrologiæ Cursus Completus,' tom. cciv.

[Epp. Cantuar. ed. Stubbs, R.S.; Gesta Regis Henrici, ed. Stubbs, R.S.; Roger of Hoveden, ed. Stubbs, R.S.; Ralph of Diceto; Gervase, Act. Pontif. and Chron.; Giraldus Cambrensis, De Sex Episc. vit., De rebus a se gestis, Itin. Kambriæ, De Instruc. principum, i–vii, ed. Brewer and Dimock, R.S.; Richard of Devizes; Roger of Wendover; Introductions to Memorials of Rich. I, by Dr. Stubbs, R.S.; Hook's Archbishops of Canterbury, vol. ii.] W. H.

BALDWIN of Clare (*fl.* 1141) was the youngest son of Gilbert Fitz-Richard, of the elder branch of the line of Gilbert, count of Eu, grandson of Richard the Fearless [see Baldwin of Moeles, *d.* 1100]. His mother was perhaps Adeliza, daughter of the count of Claremont, though William of Jumièges does not mention him among her sons. The manor of Clare, from which Baldwin and others of his family took their name, was one of the estates held by his grandfather Richard in Suffolk. Baldwin's father, Gilbert, received the grant of Ceredigion (Cardiganshire) from Henry I in 1107. On the death of Henry, Richard, the eldest brother of Baldwin, was slain, and his lands were harried by Morgan ap Owen. Stephen gave Baldwin a large sum of money to enable him to hire troops for the relief of the lands of his house. Baldwin, however, retreated without, as it seems, striking a single blow. When, in 1141, Stephen's army was drawn up before the battle of Lincoln, the king, because his own voice was weak, deputed Baldwin to make a speech to the host. The Arundel MS. of the 'History of Henry of Huntingdon' (twelfth or thirteenth century) contains an outline drawing of Baldwin addressing the royal army in the presence of the king. In this speech he set forth the goodness of the cause of Stephen and the evil character of his enemies, reviling Robert, earl of Gloucester, as having the heart of a hare—a reproach which came singularly amiss from the speaker. In this battle, however, Baldwin fought bravely and received many wounds. He stood by the king to the last, and was taken prisoner with him. He was a benefactor of the abbey of Bec. Richard, earl of Striguil, the invader of Ireland, was his nephew.

[Gesta Stephani, p. 12; Henry of Huntingdon, viii. 271–4, R. S.; Orderic, 922; Will. of Jumièges, viii. 37; Giraldus Cambrensis, Itin. Kamb. ed. Dimock, p. 48; Brut y Tywysogion, 105, 157; Dugdale's Baronage, i. 207; Monasticon, v. 1067.] W. H.

BALDWIN of Redvers (*d.* 1155) was the eldest son of Richard, earl of Devon, the son of Baldwin of Moeles [q. v.]. He succeeded his father in the earldom, in the lordship of Okehampton, and also, it is said, in the lordship of the Isle of Wight. From his residence in Exeter Castle he is usually styled earl of Exeter. On a report being raised of the death of Stephen in 1136, Baldwin, with the connivance of other barons, made a revolt. He began to oppress the city of Exeter. The citizens sent to the king for help,

and Stephen ordered 200 horse to march at once to their relief. Baldwin's men, having heard that the citizens had complained of them, sallied forth to take vengeance on them. They were defeated, and had scarcely taken shelter within the walls of the castle, when the king with the main body of his army entered the city. Baldwin had a strong garrison in the castle, and held it against the royal forces. The siege and defence were alike conducted with all the military skill of the time. During its progress Baldwin's garrison at Plympton surrendered to the king. His rich lands were harried, and his tenants all through Devonshire were brought to submission. The blockade was strict, and want of water forced Baldwin to propose a capitulation. By the advice of the bishop of Winchester Stephen at first refused to grant any terms to the rebels, and withstood a piteous appeal made to him by Baldwin's wife, Adeliza. A large number, however, of the chief men of the king's own army were not disposed to allow him to take severe measures. Some had relatives within the castle, and some, though they were now fighting against Baldwin, had secretly counselled him to revolt. In the spirit of that continental feudalism from which England had hitherto been saved by the firmness of the earlier Norman kings, they reminded Stephen that the garrison had never made oath to him as king, and that in taking up arms against him they were acting faithfully to their lord. Stephen yielded to their wishes, and allowed the garrison to come forth. Baldwin fled to the Isle of Wight, and prepared to carry on the rebellion. On hearing that the king was about to embark at Southampton to reduce him to obedience, he surrendered himself. He was banished and took shelter with Geoffrey, count of Anjou, by whom he was honourably received. At the instigation of the empress he intrigued with the Norman lords, and raised up a revolt against Stephen in the duchy. He was taken prisoner by Ingelram de Say in a skirmish before the castle of Ormes. In 1139 he landed with a strong force at Wareham, and held Corfe Castle against the king. After a long siege Stephen turned away from Corfe on hearing of the landing of Robert of Gloucester. Baldwin joined the empress, and was present at the siege of Winchester in 1141. The earl was a great benefactor of religious houses. He founded a priory of Austin canons at Bromere in Hampshire, and a Cistercian abbey at Quarrer, or Arreton, in the Isle of Wight. He caused the secular canons of Christ Church at Twynham to give place to regular canons. He enriched the priory of Plympton, and gave his chapelry of St. James at Exeter, with its tithes and estates, to the monasteries of St. Peter at Cluny and of St. Martin-des-Champs. Baldwin died in 1155, and was buried in his monastery at Arreton with Adeliza his wife. He left three sons—Richard, who succeeded him in his earldom; William, called Vernon, and Henry; and one daughter, named Hadwisa.

[Gesta Stephani; Henry of Huntingdon, 259, R. S.; Gervase, 1340; Orderic, 916; R. de Monte, sub an. 1155; Dugdale's Baronage, i. 255; Monasticon, v. vi.; Tanner's Notitia Monastica; Third Report of the Lords on the Dignity of a Peer, p. 177.] W. H.

BALDWIN, GEORGE (*d.* 1818), mystical writer, was born in the earlier half of the eighteenth century, but the exact date is uncertain. The place was probably London. The chief knowledge we have of him is gained from the prefaces to his works. He was a great traveller. We find him at Cyprus in 1760; thence he travelled to St. Jean d'Acre in 1763. In 1768 he returned to England, and obtained leave to go as a free mariner to the East Indies, with the idea of exploring the connection between India and Egypt by the Red Sea. On the point of embarkation he received news from Cyprus of his brother's death, and was advised to return thither. He did not accomplish his purpose there till 1773, when he passed over into Egypt, and was at Grand Cairo in the time of Mehemed Bey, who told him, 'If you bring the Indian ships to Suez, I will lay an aqueduct from the Nile to Suez, and you shall drink of the Nile water.' He then went to Constantinople, and made his plan known to Mr. Murray, his majesty's ambassador at that place, by whom it was favourably received. In 1774 he returned to Egypt and went to Suez, whence he accompanied the holy caravan on a dromedary to Cairo. His services there were accepted by the East India Company. He arrived in Alexandria in 1775, and succeeded in establishing a direct commerce from England to Egypt. Baldwin returned to England in 1781—having been plundered on the plains of Antioch by thieves and shot through the right arm—in a destitute condition, and petitioning for justice. He then received a summons from Mr. Dundas to attend the India Board, and to present to it a memorial, entitled, in his works, 'Political Recollections.' On this his majesty's ministers sent him as a consul-general to Egypt. He entered on the functions of his office in Alexandria 18 Dec. 1786. In 1796 Baldwin counteracted a public mission entrusted to Tinville, the

brother of Fouquier-Tinville, the notorious public accuser before the French revolutionary tribunal, who arrived in Cairo expressly to inveigle the beys of Egypt into the designs of the French. About this time he received an official letter that the office of consul in Egypt had been abolished as unnecessary four years before. 'The effect of this letter,' says Baldwin, 'was to depress me to such a degree as to bereave me of my strength, and of every faculty to attend to any earthly concern.' He left all his property behind him, and sailed on 14 March 1778, and on the 19th landed happily on the island of Patmos, in the grotto of the Apocalypse. From Patmos he went to Chismé, the sepulchre of the Turkish fleet, where the Greeks for five-and-twenty days came round him every night and danced the carmagnole. He went on to Trieste by Vienna, and then, disturbed by the battle of Marengo, retreated to Leghorn. He was there surprised by a party of republicans, and had just time to save himself on board his majesty's frigate, Santa Dorothea, with little more than a change of linen in his wallet. After a fortnight's cruise he landed at Naples, where he was requested by the English commander-in-chief to join them at Malta in the campaign of 1801.

Whilst acting as consul-general Baldwin first turned his attention to what he calls magnetic influence. The cures effected by this in Egypt he declares to be many and marvellous. In 1789 he commenced experiments in it himself with remarkable success. The gifts of which he considered himself possessed were, he says, obtained from the hand of one Cesare Avena di Valdieri, an extempore poet who had 'coursed and sung his carms (*sic*) over various regions of the world, and at length imported under my roof' in Alexandria on 23 Jan. 1795. The gifts were obtained from Cesare in his magnetic sleep. Baldwin's Italian work, 'La Prima Musa,' is written in poor and ungrammatical Italian. It reads more like the raving of a maniac than a wholesome speculation on a subject of science. He presented a copy of it to the British Museum in 1802. Baldwin probably died poor. He speaks of his 'Legacy to his Daughter' as the only property he had to leave her.

Baldwin, during his long residence at Alexandria, after much observation of cases of the plague, proposed as beneficial for this hitherto incurable malady the rubbing of sweet olive oil into the skin. He communicated his ideas to the Rev. Lewis de Pavia, chaplain and agent to the hospital called St. Anthony's at Smyrna, who, after five years' experience, pronounced it the most efficacious remedy he had known in the twenty-seven years during which the hospital had been under his management. One of the many ingenious observations made by Baldwin is that, amongst upwards of a million of inhabitants carried off by the plague in Upper and Lower Egypt during the space of forty years, he could not discover a single oilman or dealer in oil.

Baldwin was the author of some remarkable works and a few pamphlets. Amongst them are: 1. 'A Narrative of Facts relating to the Plunder of English Merchants by the Arabs, and other subsequent Outrages of the Government of Cairo in the course of the year 1779.' 2. 'Osservazioni circa un nuovo specifico contra la peste,' Florence, 1800. This has been translated into German. 3. 'Sur le Magnétisme Animal,' translated into French, 1818. 4. A pamphlet 'Memorial relating to the Trade in Slaves carried on in Egypt,' Alexandria, 1789. 5. 'Political Recollections relative to Egypt, containing Observations on its Government under the Mameluks; its Geographical Position; its intrinsic and extrinsic Resources; its relative Importance to England and France; and its Dangers to England in the Possession of France; with a narrative of the campaign in 1801,' London 1802, 8vo. 6. 'Philosophical Essays' (dedicated to Governor Johnstone, whom he addresses as his most honourable and most honoured friend), London, 1786, 8vo. 7. 'La Prima Musa Clio,' London, 1802. 8. 'La Prima Musa Clio, translated from the Italian of Cesare Avena di Valdieri by George Baldwin, or the Divine Traveller; exhibiting a series of writings obtained in the extasy of magnetic sleep,' 3 vols. (London, 1810?), 8vo; vols. ii. and iii. have no title-page. 9. 'Tre Opere Drammatiche prese nelle visioni di Dafni e concatenate istoricamente nell' ordine che segue, cioè, Il Trionfo di Melibeo, La Cipria Silene, e la Coronazione di Silene, scritte da Dafni ossia Timi Dafni così poeticamente divisato Arcade Pastore, essendo nell' estasi del sonno magnetico,' London, 1811, 4to, privately printed. 10. 'Mr. Baldwin's Legacy to his Daughter, or the Divinity of Truth in writings and resolutions matured in the course and study and experience of a long life' (including a series of writings obtained from the hand of Cesare Avena di Valdieri in the magnetic sleep), London, 1811, 4to.

[Brit. Mus. Catal.; Lowndes's Bibliog. Man. i. 102; Watt's Bibl. Brit.; Meyer's Grosses Conversations-Lexikon; Annual Register, xl. 402, xxxv. 271.] J. M.

BALDWIN, JOHN (*d.* 1545), chief justice of the common pleas, was a member of the Inner Temple, of which inn he was appointed reader in the autumn of 1516, at Easter 1524, and again in the autumn of 1531, while he twice filled the office of treasurer, in 1524 and 1530. In 1510 his name appears on the commission of the peace for Buckinghamshire, with which county he was connected throughout his life, acting on commissions of gaol delivery and subsidy, and for the assessment of the values of church property which formed the basis of the 'valor ecclesiasticus' of 1535. In 1520 he was a man of sufficient mark to be nominated on the sheriff roll, but was not selected by the king. In 1529 he was joined in commission with the master of the rolls, the chief baron of the exchequer, two of the justices of common pleas, and other distinguished lawyers, to hear causes in chancery committed to them by Cardinal Wolsey, then lord chancellor; and in the following year, on the cardinal's fall, he was selected to hold inquisitions as to the extent of his property in Buckinghamshire. He sat in the House of Commons once, being burgess for Hindon, in Wiltshire, in the parliament which met on 3 Nov. 1529, and continued till 4 April 1536. On 13 April 1530 he was appointed attorney-general for Wales and the Marches (which were then governed by the Princess Mary's council under the presidency of the Bishop of Exeter), and also of the county palatine of Chester and Flint. He vacated these offices on the appointment of Richard Riche on 3 May 1532. His patent as serjeant-at-law is dated 16 Nov. 1531, but the title is given to him two months earlier in a commission of gaol delivery for Bedford Castle. Shortly after this promotion he accompanied Sir John Spelman as justice of assize for the northern circuit, and was placed on the commission of the peace in Cumberland, Northumberland, Westmoreland, and Yorkshire. He still, however, served on the commission of gaol delivery at Aylesbury in the same year. According to a manuscript copy of Spelman's 'Reports,' quoted by Dugdale, he and Thomas Willoughby were the first serjeants-at-law who received the honour of knighthood. This was in Trinity term, 1534. In the following year (19 April 1535) he was appointed chief justice of the common pleas, and almost the first cases in which he acted in a judicial capacity were the trials of the prior of the London Charterhouse, Bishop Fisher, and Sir Thomas More for treason. He also acted in the same capacity at the trials of Anne Boleyn and her companions, of Lord Darcy, and the ringleaders of the northern rebellion.

He appears to have lived principally at Aylesbury, from which place two letters from him in the 'Cromwell Correspondence' in the Public Record Office are dated, and in his later years acquired a considerable estate in the county, consisting of the house and site of the Grey Friars at Aylesbury (*Pat.* 32 Hen. VIII, pt. 8), and the manors of Ellesborough and Dunrich, forfeited by the attainder of Sir Henry Pole and the Countess of Salisbury. According to an inquisition taken at Aylesbury on 22 Dec. 1545 he died on 24 Oct. in that year, leaving as his next heirs Thomas Packington, son of his daughter Agnes (whose husband, Robert Packington, M.P. for London, was shot in Cheapside in 1536), and John Burlacy, son of his daughter Petronilla. In the pedigree in Harl. MS. 533 the elder daughter is called Ann, and Foss gives her name as Katharine, on what authority does not appear. He had also a son William, who married Mary Tyringham, but died in his father's lifetime. His widow became a lunatic shortly after his death. An extract from his will is given in the inquisition.

[Calendar of State Papers, Hen. VIII, vols. i.–vii.; Patent Rolls, 37 Hen. VIII, pt. ii. 7, and 38 Hen. VIII, pt. ii. 12; Baga de Secretis; Reports of Deputy Keeper of Public Records, iii. App. ii. p. 237, and ix. App. ii. p. 162; State Trials, i. 387, 398; Dugdale's Origines Juridiciales, 137; Foss's Judges of England, v. 134.]

C. T. M.

BALDWIN, RICHARD, D.D. (1672?–1758), provost of Trinity College, Dublin, first became connected with the college by obtaining a scholarship in 1686. He was afterwards made a fellow, and on 24 June 1717 was appointed provost. On his death, 30 Sept. 1758, he bequeathed his fortune of 80,000*l.* to the college. The will was disputed by certain persons in England who claimed to be his relatives; but after sixty-two years' litigation the case was in 1820 decided in favour of the college. His associates knew nothing of his nativity or parentage; but the claimants asserted that he was the son of James Baldwin, of Parkhill, near Colne, and that he was born in 1672 and educated at the grammar school at Colne, where he dealt a mortal blow to one of his schoolfellows, and on that account left England. A suggestion has also been made that he owed his promotion to the provostship to his relationship to some one of high influence. There is a marble monument to his memory in Examination Hall.

[Liber Hiberniæ, ii. 123; Taylor's History of the University of Dublin, 248–51.] T. F. H.

BALDWIN, THOMAS (1750–1820), was appointed city architect at Bath about the year 1775, and continued in that office till 1800. Baldwin completed, upon an improved plan, the building of the new guildhall, which had been begun in 1768. He designed the Cross baths, the portico of the great pump room, and many other public and private buildings. Some time before 1796 he was made chamberlain of Bath. He had drawings prepared, which seem not to have been published, of a Roman temple discovered near the king's bath in 1790. He died on 7 March 1820, at the age of 70.

[Dict. of Architectural Publication Society, 1853; Natte's Views in Bath, fol., London, 1806; Redgrave's Dict. of English Artists.] E. R.

BALDWIN, SIR TIMOTHY (1620–1696), civil lawyer, younger son of Charles Baldwin of Burwarton, Shropshire, was born in 1620. He became a commoner of Balliol College, Oxford, in 1635, and proceeded B.A. on 13 Oct. 1638, B.C.L. on 26 June 1641, and D.C.L. in 1652. In 1639 he was elected fellow of All Souls' College, where he lived during the civil wars. As a royalist he was deprived of his fellowship by the parliamentary commissioners in 1648, but an application on his behalf to the wife of Thomas Kelsey, deputy-governor of the city of Oxford, accompanied by 'certain gifts,' secured his speedy reinstatement. He is mentioned by Wood in his autobiography (ed. Bliss, p. xxv) as joining in 1655 a number of royalists 'who esteem'd themselves either virtuosi or wits' in encouraging an Oxford apothecary to sell 'coffey publickly in his house against All Soules Coll.' At the restoration he was nominated a royal commissioner to inquire into the state of the university, was admitted principal of Hart Hall, now Hertford College (21 June 1660), and became a member of the College of Civilians (COOTE's *English Civilians*, p. 84). He afterwards resigned his fellowship (1661), and was nominated chancellor of the dioceses of Hereford and Worcester. For twelve years, from 1670 to 1682, he was a master in chancery (Foss's *Judges*, vii. 8). He was knighted in July 1670, and was then described as of Stoke Castle, Shropshire. In 1679–80 he is found acting as one of the clerks in the House of Lords, and actively engaged in procuring evidence against the five lords charged with a treasonable catholic conspiracy. He died in 1696. At the time he held the office of steward of Leominster (LUTTRELL's *Brief Relation*, iv. 93).

Baldwin was the author of 'The Privileges of an Ambassador, written by way of letter to a friend who desired his opinion concerning the Portugal Ambassador,' 1654. This very rare tract treats of the charge of manslaughter preferred in an English court against Don Pantaleone, brother of the Portuguese ambassador. Baldwin also translated into Latin and published in 1656 Lord Herbert of Cherbury's 'History of the Expedition to Rhé in 1627.' The English original, which was written in 1630, was first printed in 1870 by the Philobiblon Society. In 1663 Baldwin edited and published 'The Jurisdiction of the Admiralty of England asserted against Sir Edward Coke's "Articuli Auctoritatis" in xxii. chapter of his "Jurisdiction of Courts" by Richard Zouch, Doctor of the Civil Laws and late Judge of the High Court of Admiralty, 1663.' Baldwin contributed a brief preface to this work dated 'Doctors' Commons, 25 Feb. 1663.'

[Athenæ Oxon. (ed. Bliss), iii. 241, 512, iv. 334; Fasti Oxon. i. 479, 500, ii. 3, 171; State Trials, vii. 1285, 1373, &c.; Martin's Archives of All Souls' College, 381; Burrows' Worthies of All Souls, 196, 216.] S. L. L.

BALDWIN, WILLIAM (*fl.* 1547), a west-countryman, spent several years at Oxford in the study of logic and philosophy. He is supposed to be the William Baldwin who supplicated the congregation of regents for a master's degree in 1532 (WOOD, *Athenæ*, i. 341). On leaving Oxford he became a corrector of the press to Edward Whitchurch, the printer, who, in 1547, printed for him 'A Treatise of Morall Phylosophie, contayning the Sayinges of the Wyse,' a small black-letter octavo of 142 leaves. This book was afterwards enlarged by Thomas Paulfreyman, and continued popular for a century. In 1549 appeared Baldwin's 'Canticles or Balades of Salomon, phraselyke declared in Englyshe Metres,' which the author printed with his own hand from the types of Whitchurch. The versification has more ease and elegance than we usually find in metrical translations from the Scriptures; and the volume is remarkable for the care bestowed on the punctuation, a matter to which the old printers seldom paid the slightest attention. During the reigns of Edward VI and Queen Mary, it appears that Baldwin was employed in preparing theatrical exhibitions for the court (COLLIER, *Hist. of Eng. Dram. Poetry*, i. 149, &c.) In 1559 he superintended the publication of the 'Mirror for Magistrates,' contributing four poems of his own: —(1) 'The Story of Richard, Earl of Cambridge, being put to death at Southampton;' (2) 'How Thomas Montague, Earl of Salisbury, in the midst of his glory was by chance

slain by a Piece of Ordnance;' (3) 'Story of William de la Pole, Duke of Suffolk, being punished for abusing his King and causing the Destruction of good Duke Humphrey;' (4) 'The Story of Jack Cade naming himself Mortimer, and his Rebelling against the King.' In the preface, Baldwin speaks of having been 'called to other trades of lyfe.' He is probably referring to the fact that he had become a minister and a schoolmaster. Wood states that he took to clerical work immediately after leaving the university; but this must be a mistake. In 1560 he published a poetical tract (of the greatest rarity) in twelve leaves, 'The Funeralles of King Edward the Sixt; wherein are declared the Causers and Causes of his Death.' On the title-page is a woodcut portrait of Edward. The elegy is followed by 'An Exhortation to the Repentaunce of Sinnes and Amendment of Life,' consisting of twelve eight-line stanzas; and the tract concludes with an 'Epitaph: The Death Playnt or Life Prayse of the most Noble and Vertuous Prince, King Edward the Sixt.' One of the rarest and most curious of early ludicrous and satirical pieces, 'Beware the Cat' (1561), has been shown by Collier to be the work of Baldwin. The dedication is signed 'G. B.,' the initials of Gulielmus Baldwin; and Mr. Collier quotes from an early broadside (in the library of the Society of Antiquaries) the following passage:—

Where as there is a book called Beware the Cat:
The veri truth is so that Streamer made not that;
Nor no such false fabells fell ever from his pen,
Nor from his hart or mouth, as knoe mani honest men.
But wil ye gladli knoe who made that boke in dede?
One Wylliam Baldewine. God graunt him well to speede.

But the authorship is placed beyond all possible doubt by an entry in the Stationers' Registers, 1568–9, when a second edition was in preparation:—'Rd. of Mr. Irelonde for his lycense for pryntinge of a boke intituled Beware the Catt, by Wyllm Baldwin, iiijd.' The scene is laid in the office of John Day, the printer, at Aldersgate, where Baldwin, Ferrers, and others had met to spend Christmas. Personal allusions abound, and there are many attacks on Roman Catholics. The purpose is to show that cats are gifted with speech and reason; and in the course of the narrative, which consists of prose and verse, a number of merry tales are introduced. Of Baldwin's closing years we have no record; he is supposed to have died early in the reign of Queen Elizabeth.

Baldwin prefixed a copy of verses to Langton's 'Treatise ordrely declaring the Principall Partes of Physick' (1547). He is probably the author of 'A new Booke called The Shippe of Safegards, wrytten by G. B.' (1569), and a sheet of eleven eight-line stanzas:—

To warn the papistes to beware of three trees.
God save our Queene Elizabeth.
Finis qd. G. B.,

printed on 12 Dec. 1571, by John Awdelay. Wood ascribes to him 'The Use of Adagies; Similies and Proverbs; Comedies,' of which nothing is known.

[Wood's Athenæ Oxon. ed. Bliss, i. 341–3; Ritson's Bibliogr. Poet. p. 121; Dibdin's Typogr. Antiq. iii. 503, iv. 498; Collier's Hist. of Engl. Dram. Lit. i. 149, 154, new ed.; Bibliogr. Account, i. 43–7; Corser's Collectanea, i. 108–16, 123–9.] A. H. B.

BALDWIN or BAWDEN, WILLIAM (1563–1632), jesuit, was a native of Cornwall. He entered Exeter College, Oxford, on 20 Dec. 1577, studied in that university for five years, and passed over to the English College of Douay, then temporarily removed to Rheims, where he arrived on 31 Dec. 1582. The following year he proceeded to Rome, and entered the English College there. He was ordained priest in 1588, and served as English penitentiary at St. Peter's for a year. His health failing in Rome, he was sent to Belgium, where he entered the Society of Jesus in 1590, and was advanced to the dignity of a professed father in February 1602. He was professor of moral theology at Louvain for some time. Having been summoned to Spain at the close of the year 1594 or early in 1595, he was captured by the English fleet, then besieging Dunkirk, and sent as a prisoner to England; but the privy council, being unable to discover anything against him, set him at liberty. He remained for six months in England, living with Mr. Richard Cotton at Warblington, Hampshire, where he rendered great assistance to the catholic cause. Called thence to Rome, he was for some time minister at the English college, under Father Vitelleschi, the rector. He next went to Brussels (about 1599 or 1600), where he succeeded Father Holt as vice-prefect of the English mission. This important post he held for ten years. His zeal gave such offence to the privy council, that, although he had never left Belgium, they proclaimed him a traitor, and an accessory in the Gunpowder plot with Fathers Garnett and John Gerard, and further accused him of having formerly

treated with Frederick Spinola about the Spanish invasion. In 1610 Baldwin had to make a journey on business to Rome, during which, when passing the confines of Alsace and the Palatinate, he was apprehended by the soldiers of the Elector Palatine, Frederick VI, not far from the city of Spires. As the elector knew that he would be conferring a great favour upon King James, he kept him in close custody in various public prisons, and then sent him to England escorted by a guard of twelve soldiers, travelling sometimes on horseback and sometimes in a cart, bound with a heavy chain from the neck to the breast, where it was turned and wound round his entire body, 'being twice as long as would have been required to secure an African lion.' As if that did not suffice, they hung another chain behind him, eighteen feet long, to carry which it was necessary to have an assistant, whom in jest they called his train-bearer. To loosen or tighten these chains, four men, with as many keys, preceded him. They allowed him to have only one hand at liberty for the purpose of conducting food to his mouth, never both hands at once, nor was he permitted the use of a knife and fork, lest he might be driven by the infamy of the plot and the anticipation of the gallows to commit suicide. On his arrival in this country he was at once committed a close prisoner to the Tower of London. Although nothing was proved against him, his captivity lasted for eight years, till 15 June 1618, when, at the intercession of the Count de Gondomar, the Spanish ambassador, he was released and sent into banishment. In 1621 Baldwin was rector of Louvain, and then (1622) the fifth rector of St. Omer's College, which, under his government, prospered to such a degree as to number nearly 200 scholars. He died at St. Omer on 28 Sept. 1632.

Baldwin left in manuscript several voluminous treatises on pious subjects. A list of them is given in Southwell's 'Bibliotheca Scriptorum Soc. Jesu.'

[Oliver's Collectanea S. J. 49; More's Hist. Prov. Angl. S. J. 374; Tanner's Societas Jesu usque ad sanguinis et vitæ profusionem militans, 629; Foley's Records, iii. 501–520, vii. 42; Dodd's Church Hist. ii. 393; Oliver's Collections concerning the Catholic Religion in Cornwall, &c. 236; Boase and Courtney's Bibl. Cornubiensis, iii. 1045; Boase's Register of Exeter College, Oxford, 186; Cal. of State Papers (1603–10); Morris's Condition of Catholics under James I (1871), p. cclviii, 165; Coxe's Cat. Codd. MSS. in Collegiis Aulisq. Oxon. ii. 53; Diaries of the English College, Douay, 192, 197, 331.] T. C.

BALDWULF, BEADWULF, or BADULF (*d.* 803 ?), bishop of Whithern or Candida Casa, in Galloway, was consecrated to that see 17 July 791 by Archbishop Eanbald of York and Bishop Æthelberht of Hexham (*Anglo-Saxon Chronicle*, s. a. 791; Sim. Dur. 790; Hen. Hunt. *Hist. Angl.* lib. iv.) His assisting at the coronation of a Northumbrian king (Eardwulf, *Anglo-Saxon Chronicle*, s. a. 795), and shortly afterwards at the consecration of a Northumbrian archbishop (Eanbald II of York, *Anglo-Saxon Chronicle*, s. a. 796), shows that, in his hands, the bishopric established as an outpost of Anglian influence among the Celts of Galloway lost none of its original character. But Northumbria had by this time become so disorganised that it was found impossible to maintain any hold over this distant dependency. Baldwulf seems to have been the last Anglian bishop of Whithern (Will. Malm. *Gesta Pontificum*, lib. iii. f. 118). On his death about 803 (Skene's *Celtic Scotland*, ii. 225—the date seems conjectural), either no bishop was appointed, or the bishop of Lindisfarne, Heathored (Flor. Wig. *M. H. B.* p. 626 d), added the nominal charge of Galloway to his own diocese. The Gallwegians had regained their ecclesiastical independence.

[Authorities cited above.] T. F. T.

BALDWYN, EDWARD (1746–1817), pamphleteer, was educated at St. John's College, Oxford (B.A., 1767; M.A., 1784). For some years he was resident in Yorkshire, where, under the pseudonym of 'Trim,' he was engaged in a literary squabble with the Rev. William Atkinson and other clergymen of the 'evangelical' school. Subsequently he removed to Ludlow in Shropshire, and eventually became rector of Abdon in that county. He died in Kentish Town, London, 11 Feb. 1817, and was buried in Old St. Pancras churchyard.

He wrote: 1. 'A Critique on the Poetical Essays of the Rev. William Atkinson,' 1787. 2. 'Further Remarks on two of the most Singular Characters of the Age,' 1789. 3. 'A Letter to the Author of Remarks on two of the most Singular Characters of the Age. By the Rev. John Crosse, vicar of Bradford; with a reply by the former,' 1790, with which is printed 'The Olla Podrida; or Trim's Entertainment for his Creditors.' 4. 'Remarks on the Oaths, Declarations, and Conduct of Johnson Atkinson Busfield, Esq.,' 1791. 5. 'A Congratulatory Address to the Rev. John Crosse, on the Prospect of his Recovery from a Dangerous Disease,' 1791.

[Herald and Genealogist, ii. 219; Roffe's British Monumental Inscriptions, i. No. 25;

Watt's Bibl. Brit.; Biog. Dict. of Living Authors; Cansick's Epitaphs at St. Pancras, Middlesex, i. 98; Gent. Mag. lxxxvii. 279; Cat. of Oxford Graduates (1851), 29.] T. C.

BALE, JOHN (1495–1563), bishop of Ossory, was born at the little village of Cove, near Dunwich in Suffolk, on 21 Nov. 1495. His parents were in a humble rank of life; but at the age of twelve he was sent to the Carmelite convent at Norwich, where he was educated, and thence he passed to Jesus College, Cambridge. He was at first an opponent of the new learning, and was a zealous Roman catholic, but was converted to protestantism by the teaching of Lord Wentworth. He laid aside his monastic habit, renounced his vows, and caused great scandal by taking a wife, of whom nothing is known save that her name was Dorothy. This step exposed him to the hostility of the clergy, and he only escaped punishment by the powerful protection of Thomas Cromwell, earl of Essex. He held the living of Thornden in Suffolk, and in 1534 was convened before the archbishop of York to answer for a sermon, denouncing Romish uses, which he had preached at Doncaster. Bale is said to have attracted Cromwell's attention by his dramas, which were moralities, or scriptural plays setting forth the reformed opinions and attacking the Roman party. The earliest of Bale's plays was written in 1538, and its title is sufficiently significant of its general purport. It is called 'A Brefe Comedy or Enterlude of Johan Baptystes Preachynge in the Wyldernesse; openynge the craftye Assaults of the Hypocrytes (i.e. the friars) with the glorious Baptyme of the Lord Jesus Christ' (*Harleian Miscellany*, vol. i.). Bale wrote several plays of a similar character. They are not remarkable for their poetical merits, but are vigorous attempts to convey his own ideas of religion to the popular mind. When Bale was bishop of Ossory, he had some of his plays acted by boys at the market-cross of Kilkenny on Sunday afternoon.

Cromwell recognised in Bale a man who could strike hard, and Bale continued to make enemies by his unscrupulous outspokenness. The fall of Cromwell betokened a religious reaction, and Bale had too many enemies to stay unprotected in England. He fled in 1540 with his wife and children to Germany, and there he continued his controversial writings. Chief amongst them in importance were the collections of Wycliffite martyrologies, 'A brief Chronicle concerning the Examination and Death of Sir John Oldcastle, collected by John Bale out of the books and writings of those Popish Prelates which were present,' London, 1544; at the end of which was 'The Examination of William Thorpe,' which Foxe attributes to Tyndale. In 1547 Bale published at Marburg 'The Examination of Anne Askewe.' Another work which was the fruit of his exile was an exposure of the monastic system entitled 'The Actes of Englyshe Votaryes,' 1546.

On the accession of Edward VI in 1547 Bale returned to England and shared in the triumph of the more advanced reformers. He was appointed to the rectory of Bishopstoke in Hampshire, and published in London a work which he had composed during his exile, 'The Image of bothe Churches after the most wonderfull and heavenlie Revelacion of Sainct John' (1550). This work may be taken as the best example of Bale's polemical power, showing his learning, his rude vigour of expression, and his want of good taste and moderation.

In 1551 Bale was promoted to the vicarage of Swaffham in Norfolk, but he does not appear to have resided there. In August 1552 Edward VI came to Southampton and met Bale, whom he presented to the vacant see of Ossory. In December Bale set out for Ireland, and was consecrated at Dublin on 2 Feb. 1553. From the beginning Bale showed himself an uncompromising upholder of the reformation doctrines. His consecration gave rise to a controversy. The Irish bishops had not yet accepted the new ritual. The 'Form of Consecrating Bishops,' adopted by the English parliament, had not received the sanction of the Irish parliament, and was not binding in Ireland. Bale refused to be ordained by the Roman ritual, and at length succeeded in carrying his point, though a protest was made by the Dean of Dublin during the ceremony. Bale has left an account of his proceedings in his diocese in his 'Vocacyon of John Bale to the Byshopperycke of Ossorie' (*Harleian Miscellany*, vol. vi.). His own account shows that his zeal for the reformation was not tempered by discretion. At Kilkenny he tried to remove 'idolatries,' and thereon followed 'angers, slaunders, conspiracies, and in the end slaughters of men.' He angered the priests by denouncing their superstitions and advising them to marry. His extreme measures everywhere aroused opposition. When Edward VI's death was known, Bale doubted about recognising Lady Jane Grey, and on the proclamation of Queen Mary he preached at Kilkenny on the duty of obedience. But the catholic party at once raised its head. The mass was restored in the cathedral, and

Bale thought it best to withdraw to Dublin, whence he set sail for Holland. He was taken prisoner by the captain of a Dutch man-of-war, which was driven by stress of weather to St. Ives in Cornwall. There Bale was apprehended on a charge of high treason, but was released. The same fortune befell him at Dover. When he arrived in Holland he was again imprisoned, and only escaped by paying 300*l.* From Holland he made his way to Basel, where he remained in quiet till the accession of Elizabeth in 1559. He again returned to England an old and worn-out man. He did not feel himself equal to the task of returning to his turbulent diocese of Ossory, but accepted the post of prebendary of Canterbury, and died in Canterbury in 1563.

Bale was a man of great theological and historical learning, and of an active mind. But he was a coarse and bitter controversialist and awakened equal bitterness amongst his opponents. None of the writers of the reformation time in England equalled Bale in acerbity. He was known as 'Bilious Bale.' His controversial spirit was a hindrance to his learning, as he was led away by his prejudices into frequent misstatements. The most important work of Bale was a history of English literature, which first appeared in 1548 under the title 'Illustrium Majoris Britanniæ Scriptorum Summarium in quinque centurias divisum.' It is a valuable catalogue of the writings of the authors of Great Britain chronologically arranged. Bale's second exile gave him time to carry on his work till his own day, and two editions were issued in Basel, 1557–1559. This work owes much to the 'Collectanea' and 'Commentarii' of John Leland, and is disfigured by misrepresentations and inaccuracies. Still its learning is considerable, and it deserves independent consideration, as it was founded on an examination of manuscripts in monastic libraries, many of which have since been lost. The plays of Bale are doggerel, and are totally wanting in decorum. A few of them are printed in Dodsley's 'Old Plays,' vol. i., and in the 'Harleian Miscellany,' vol. i. The most interesting of his plays, 'Kynge Johan,' was printed by the Camden Society in 1838. It is a singular mixture of history and allegory, the events of the reign of John being transferred to the struggle between protestantism and popery in the writer's own day. His polemical writings were very numerous, and many of them were published under assumed names. Tanner (*Bibl. Brit.*) gives a catalogue of eighty-five printed and manuscript works attributed to Bale, and Cooper (*Athenæ Cantabrigienses*) extends the number to ninety. Besides Bale's works above mentioned, the following are the most important: 1. 'Acta Romanorum Pontificum usque ad tempora Pauli IV,' Basle, 8vo, 1538; Frankfort, 1567; Leyden, 1615. 2. 'The Pageant of the Popes, containing the lyves of all the Bishops of Rome from the beginning to the yeare 1555, Englished with additions by J. S. [John Studley],' London, 1574. 3. 'A Tragedie or Enterlude manifesting the chiefe promises of God unto man, by all ages in the olde lawe from the fall of Adam to the Incarnation of the Lord Jesus Christe,' 1538, reprinted in Dodsley. 4. 'New Comedy or Enterlude concerning the three lawes of Nature, Moises and Christe, corrupted by the Sodomytes, Pharyses and Papistes,' 1538, London, 1562. 5. 'Yet a Course at the Romyshe Foxe,' Zurich, 1543. 6. 'A Mysterye of Iniquyte, contayned within the heretycall Genealogye of Ponce Pantolabus, is here both dysclosed and confuted,' Geneva, 1545. 7. 'The Apologye of Johan Bale agaynste a ranke Papyst,' 1550.

[The materials for Bale's life are chiefly supplied by himself in scattered mentions in his many writings, and especially in 'The Vocacyon of John Bale to the Byshopperycke of Ossorie' (Harleian Miscellany, vol. vi.). The Parker Society published (1849) the Select Works of John Bale, to which is prefixed a biographical notice by Rev. H. Christmas. The fullest account of Bale is given in Cooper's Athenæ Cantabrigienses.] M. C.

BALE, ROBERT (*fl.* 1461), chronicler, known as Robert Bale the Elder, is said to have been born in London. He practised as a lawyer, and was elected notary of the city of London, and subsequently a judge in the civil courts. He wrote a chronicle of the city of London, and collected the stray records of its usages, liberties, &c. The following is a list of his writings according to John Bale:—1. 'Londinensis Urbis Chronicon.' 2. 'Instrumenta Libertatum Londini.' 3. 'Gesta Regis Edwardi Tertii.' 4. 'Alphabetum Sanctorum Angliæ.' 5. 'De Præfectis et Consulibus Londini.'

[Bale's (John) Scriptor. Illust. Major. Brit. Cat. Cent. xi. No. 58] C. F. K.

BALE, ROBERT (*d.* 1503), a Carmelite monk, was a native of Norfolk, and when very young entered the Carmelite monastery at Norwich. Having a great love of learning, he spent a portion of every year in the Carmelite houses at Oxford or Cambridge. He became prior of the monastery of his order at Burnham, and died 11 Nov. 1503. Bale enjoyed a high reputation for learning,

and collected a valuable library, which he bequeathed to his convent.

His principal works were: 1. 'Annales Ordinis Carmelitarum' (Bod. Arch. Seld. B. 72). 2. 'Historia Heliæ Prophetæ.' 3. 'Officium Simonis Angli' (i.e. of Simon Stock, a prior of his order who was canonised).

[Bale's (Balæi) Script. Illust. Major. Brit. Catal. Cent. 11, No. 59; Wood's Athenæ Oxon. (Bliss), i. 7; Tanner's Bibl. Brit.] C. F. K.

BALES or **BAYLES**, alias **EVERS**, CHRISTOPHER (executed 1589–90), priest, was a native of Cunsley, in the diocese of Durham, and studied in the English colleges at Rome and Rheims. From the latter he was sent on the English mission in 1588. Having been apprehended soon afterwards, he was tried and convicted under the statute of 27 Eliz. for taking priest's orders beyond the seas, and coming into England to exercise his sacerdotal functions. He was drawn to a gallows at the end of Fetter Lane, in Fleet Street, London, and hanged, disembowelled, and quartered, 4 March 1589–90. Two laymen suffered the same day for relieving and entertaining him, viz. Nicholas Horner in Smithfield, and Alexander Blage in Gray's Inn Lane.

[Stow's Annales, 760; Challoner's Missionary Priests (1803), i. 135; State Papers, Domestic, Elizabeth, ccxxx. art. 57; Dodd's Ch. Hist. ii. 75.] T. C.

BALES, PETER (1547–? 1610), caligraphist, whose name appears also as BALESIUS, speaks of himself in the year 1595 (*Harl. MS.* 675, fol. 20) as being 'within two yeares of fiftie,' which gives the date of his birth as 1547. Holinshed also (iii. 1262) speaks of Bales as 'an Englishman borne in the citie of London,' but beyond this nothing whatever is known of his parentage. Of his education it is recorded that he spent several years in Oxford at Gloucester Hall (WOOD, *Athen. Ox.* i. 655, ed. 1813), where his microscopic penmanship, his writing from speaking (shorthand), and dexterous copying, attracted great attention, and where his conduct secured for him the respect of many men at his own hall and at St. John's; but there is no evidence whether he was at the university as a scholar or as a professor of his art, for which Englishmen in his day (BAYLE, art. *Quinctilian*) enjoyed especial repute. In 1575 it is certain he had risen to great eminence. His skill enabled him (D'ISRAELI, *Curiosities of Literature*, p. 100) to astonish 'the eyes of beholders by showing them what they could not see' when they were shown it, for example, the Bible written to go into the compass of a walnut (*Harl. MS.* 530, art. 2, f. 14); and this brought him so much fame that he, on 17 Aug. 1575, presented Elizabeth, then at Hampton Court, with a specimen of his work mounted under crystal or glass as a ring (together with 'an excellent spectacle by him devised' to allow the queen to read what he had written); and Elizabeth wore this ring many times upon her finger (HOLINSHED, iii. 1262), calling upon the lords of the council and the ambassadors to admire it. Bales resided in the upper end of the Old Bailie, near the sign of the Dolphin; he advertised himself as a writing schoolmaster 'that teacheth to write all manner of handes, after a more speedie way than hath heretofore been taught;' he promised his pupils that 'you may also learne to write as fast as a man speaketh, by the arte of Brachigraphie by him devised, writing but one letter for a word;' and that 'you may have anything faire written in any kind of hand usuall, and bookes of copies faire as you shall bespeake.' Many of the citizens and their children became his scholars. He was employed also in transcribing public documents into book form, one of these (*Harl. MS.* 2368), as even as type, being a beautiful specimen of his dexterity; and Walsingham and Hatton called him into use for other government purposes, such as deciphering and copying secret correspondence, and imitating the handwriting of intercepted letters, in order to add matter to them, which might bring replies to serve state ends. His services were turned to account in the discovery of Babington's plot in 1586 (CAMDEN'S *Annals*, anno 1586). Bales therefore hoped for appointment to some permanent post; but his hope was not realised, and a Mr. Peter Ferriman, his friend, wrote to Sir Thomas Randolph in 1589, urging his claims on the government (*MS. Collection of N. Boothe*, Esq., late of Gray's Inn). In 1590 Bales published 'The Writing Schoolemaster,' for teaching 'swift writing, true writing, faire writing,' which was to be bought at his own house; and he dedicated the little volume to Sir Christopher Hatton, his 'singular good lord and master.' His patron Walsingham dying in 1590, and Hatton dying in the next year, 1591, Bales petitioned Burghley for 'preferment to the office of armes, either for the roome of York Herald or for the Pursuivantes place' (*Lansdowne MSS.* vol. xcix. art. 59). There is no evidence that this was given to him; but in 1592 he obtained the support of Sir John Pickering, then lord keeper of the great seal. In 1594 Jodocus Hondius, caligraphist and engraver, visited England to collect specimens or copybook slips from the most celebrated masters of the

pen in Europe, and engaged Bales to produce slips for him which were duly engraved and published. In 1595 occurred the trial of skill between Bales and a rival penman, Daniel Johnson, his neighbour, living in 'Paules Churchyarde, near the Bishops Palace.' He who wrote best, and whose chosen scholar wrote best, was to receive a golden pen of the value of 20*l.* The contest, being postponed from St. Bartholomew's day (24 Aug.), commenced on Monday, Michaelmas day, between seven and eight in the morning, at 'the Black Fryers, within the Conduit Yard, next to the Pipe Office,' before five judges and a concourse of about a hundred people. It ended in Bales's triumph; he had the pen 'brought to his house by foure of the judges and delivered unto him absolutelie as his owne;' and though Johnson disputed his victory, printing an appeal, which he pasted on posts all over the city, declaring that Bales had only obtained possession of the prize by asking permission to show it to his wife who was ill, and by declaring 'a fardle of untruths,' Bales demolished his objections, clause by clause, in 'The Originall Cause' (*Harl. MS.* 675 supra), written 1 Jan. 1596–7. Thenceforth he used a golden pen as a sign, and remained master of the field. In 1597 appeared a second edition of 'The Writing Schoolemaster,' with a longer list of Oxford friends setting forth Bales's talents in commendatory verses, English and Latin. In 1598, office not being yet found for him, 'Mr. Wyseman solycyted the Earle of Essex to have a clarke's place in the courte for hym; as I take yt, to be clarke to her majestie, of her highness bills to be signed' (*Sufferings of John Danyell*, MS.: from the Fleet, 1602). In 1599 John Danyell, having found some of the Earl of Essex's letters to the countess, employed Bales to copy them, assuring him it was at the countess's desire. Bales suspected the truth of this, and asked 'Why doe you cause mee to wryte one letter soe often, and so lyke a hand you cannot reade?' He threatened, too, if he found anything treasonable, to lay an information against Danyell, and Danyell refusing to lend him and his friend Ferriman 20*l.*, a declaration of the whole was made by them to the countess, and delivered to her, 2 April 1600. In 1601, on 8 Feb., the earl himself was arraigned; Bales met Danyell on the way to Westminster Hall to be present at the trial, and informed him of this declaration; in 1602, Danyell being tried in the Star Chamber on a charge of causing these letters to be forged, Bales gave evidence there against him.

It is not known when and where Bales died. Davies in his 'Scourge of Folly,' p. 154, nicknames him Clophonian, alludes to the sign at his house of a hand and golden pen, and speaks of him as going from place to place for the last half-year, from which it is known that he was alive in 1610, the date of the poem, and it is conjectured that he was poor and in disgrace. But no other mention of him has been found, and it is not known whether the Peter Bales, M.A., preaching at St. Mary Woolnoth, 1643, and publishing one or two sermons, was of his family or not.

A petition to be taken into 'honourable service' is still extant in his hand (*Lansdowne MSS.* vol. cxix. art. 102). In this Bales styles himself 'cypherary.' From a petition presented to the House of Lords (20 Jan. 1640–1) by his son John Bales, we learn that Peter Bales was at one time tutor to Prince Henry.

A copy of 'The Writing Schoolemaster' is at the Bodleian, and another at Lambeth Palace. There is not one at the British Museum. In the text, Bales lays down such rules as 'For comforting of the sight, it is verie good to cover the deske with greene' (cap. iv.), and it 'is good at the first, for more assurance in good writing, to write betweene two lines' (cap. vii.).

[Biog Brit.; Evelyn's Numismata, fol. 1697; Danyell's Dysasters, 4to, MS. (see Biog. Brit. p. 546 note); Hone's Every Day Book, i. 1086.]

J. H.

BALFE, MICHAEL WILLIAM (1808–1870), musical composer, the third child of William Balfe, was born at 10 Pitt Street, Dublin, 15 May 1808. His father came of a family which had numbered among its members several professional musicians; his mother's maiden name was Kate Ryan. Balfe's first musical instruction was received from his father, who was himself no mean performer on the violin. Under his guidance the boy made such rapid progress that it soon became necessary to place him under a more advanced master. His education was accordingly entrusted to William O'Rourke, though he seems also to have received help in his studies from Alexander Lee, James Barton, and a bandmaster named Meadows. At this early period of his life Balfe already distinguished himself both as executant and composer, his first public appearance having been made as a violinist at a concert given on 20 June 1817, while a polacca from his pen was performed, under the direction of his friend Meadows, before he was seven years old. On O'Rourke's leaving Dublin, Balfe studied with James Barton for two years; at the end of that time, just as he was beginning his professional career as a

violinist, his father died. This was in 1823. At about the same time an eccentric relation of his mother's, who had amassed a fortune in the West Indies, offered to adopt young Balfe if he would go out to live with him. But the boy would not forsake his profession, and determined to try his fortune in London. Charles Edward Horn, the singer, happened at that time to be fulfilling an engagement in Dublin, and to him Balfe went, emboldened by the praise he had bestowed on a song of the young Irishman's, with a request to be taken to London as an articled pupil. Horn recognised Balfe's genius, and the result was that articles were signed for a period of seven years. Balfe accompanied his new master to London, where he arrived in January 1823. After an unsuccessful début at the Oratorio concerts on 19 March 1823, he recognised the necessity of further study. Accordingly the next few years were spent under the tuition of C. E. Horn and his father, Carl Friedrich—a thoroughly sound musician, who was then organist of St. George's Chapel at Windsor. Meanwhile the young composer supported himself and assisted his mother by his earnings as a violinist in the orchestras of Drury Lane Theatre and the oratorio concerts. When he was about eighteen, finding that his voice was developing the pure quality for which it was afterwards so remarkable, he was induced to try his fortune on the operatic stage, and appeared at the Norwich Theatre as Caspar in a garbled version of Weber's 'Der Freischütz.' Fortunately for the cause of music, this experiment was a decided failure, and Balfe returned to London, where better luck awaited him. His geniality and talent had already made him many friends, and at a dinner at the house of one of them, a Mr. Heath, he met a Count Mazzara, who was so struck by the resemblance between Balfe and an only son whom he had recently lost that he offered to take the young musician with him to Italy. The count was not only a liberal patron but also a wise adviser, for on their way to Rome he introduced Balfe to Cherubini, who was so much struck by his talent that he wished him to remain and study in Paris. But Balfe preferred to continue his journey to Italy, though he parted with the stern master on the best of terms, Cherubini making him promise that if he had ever need of them he might demand his services on the plea of 'friendship based on admiration.' At Rome Balfe lived for several months with Count Mazzara. But little is known of his career there, save that he studied in a somewhat desultory manner under the composer Paer. In 1826 his patron returned to England, but previous to his departure he sent Balfe to Milan, where he studied singing and composition with Galli and Federici. Here he was introduced to the manager of the Scala, an Englishman named Glossop, who commissioned him to write the music for a ballet, 'La Pérouse.' This work achieved remarkable success, and Glossop was induced to engage Balfe as a singer. Unfortunately, before the day arrived for his first appearance, the management of the theatre was changed, and the young musician had once more to find a fresh field for his talents. He returned to Paris, went to see Cherubini, and here again fortune befriended him. The Italian maestro introduced him to Rossini, who, it is said, was so charmed by his singing of the air from the 'Barbiere,' 'Largo al factotum,' as to promise him an engagement at the Italian Opera, provided he would study under Bordogni for a year previous to his *début*. The necessary funds were provided by a friend of Cherubini's, and the Florentine composer himself superintended Balfe's studies. Under these favourable auspices he appeared in 1827 at the Théâtre des Italiens, as Figaro in Rossini's 'Barbiere,' the other characters being sung by Graziani, Levasseur, Bordogni, Madame Sontag, and Mdlle. Amigo. His success was so great that he was engaged for three years at a salary of 15,000 francs for the first year, 20,000 for the second, and 25,000 for the third. Balfe's voice was a baritone, of more sweetness of quality than strength, but his singing was always distinguished for purity of delivery and power of expression. During his engagement at Paris, Balfe did little or nothing to increase his reputation as a composer. He wrote some additional music for a revival of Zingarelli's 'Romeo e Giulietta,' and began an opera on the subject of Chateaubriand's 'Atala, but before the end of his engagement his health broke down, and he was obliged to return to Italy. At Milan he obtained an engagement as leading baritone at Palermo, but on his way there he stopped some time at Bologna, where he met Grisi, who sang in an occasional cantata he wrote at the time. He appeared at Palermo in Bellini s 'La Straniera' on 1 Jan. 1830. In the course of his engagement he wrote and produced his first opera, 'I Rivali di se stessi,' a little work without chorus, which was written in the short space of twenty days. On the termination of his engagement at Palermo, Balfe sang at Piacenza and Bergamo; at the latter place he first met his future wife, Mlle. Lina Rosa, an Hungarian singer of great talent and beauty,

whom he shortly afterwards married. His next engagement was at Pavia, where he superintended the production of Rossini's 'Mosè in Egitto,' and brought out a new work of his own, 'Un Avvertimento ai Gelosi,' in which the celebrated buffo Ronconi made his second appearance on the operatic stage. From Pavia he returned to Milan, where he received a commission for an opera for the Scala. This work, 'Enrico Quarto al Passo del Marno,' though very successful from an artistic point of view, brought Balfe only 200 francs, though even this small pecuniary success was compensated for by the fact that the work attracted the attention of Malibran to the composer. With this great artist he next went on an operatic and concert tour which ended at Venice, and on the recommendation of Malibran and her impresario, Puzzi, Balfe in 1833 returned to England. He was commissioned by Arnold to write an English opera for the opening of the newly built Lyceum Theatre, and in six weeks he produced the 'Siege of Rochelle.' Owing to some hitch in the negotiations, the work was not brought out by Arnold; but it was promptly secured by Alfred Bunn, the manager of Drury Lane, where it was produced with immense success on 29 Oct. 1835. The libretto was by Edward Fitzball, a versifier who is said once to have described himself as a 'lyric poet,' and was founded on a romance by Madame de Genlis; the principal parts were sung by Henry Phillips, Paul Bedford, and Miss Shirreff. Balfe's next work, 'The Maid of Artois,' was written to a libretto furnished by Bunn, the first of those astonishing farragoes of balderdash which raised the Drury Lane manager to the first rank amongst poetasters. The opera (for which Balfe received 100*l.*) was written for Malibran, who appeared in it with the greatest success on 27 May 1836. The 'Maid of Artois' was followed at short intervals by 'Catherine Grey' (libretto by George Linley), 'Joan of Arc' (libretto by Fitzball), and 'Diadeste' (libretto by Fitzball), all of which were produced at Drury Lane in 1837 and 1838, though only the last, an opera buffa, was as successful as the composer's earlier works had been. In 1838 Balfe was commissioned by Laporte, the manager of the Italian Opera, to write a work for Her Majesty's Theatre. In accordance with this request he composed a version of the 'Merry Wives of Windsor,' which was produced on 19 July 1838. 'Falstaff,' which contains some of its composer's best music, achieved great success, as could hardly fail to be the case, since the chief parts were sung by such artists as Grisi, Albertazzi, Rubini, Tamburini, and Lablache. Bunn's management of Drury Lane coming to an end in 1838, Balfe accepted an engagement in an opera company at Dublin, after fulfilling which he produced several of his operas in the principal towns of Ireland, and after a successful tour in the west of England returned to London and resolved to start an English opera company on his own account. He opened the Lyceum on 9 March 1841 with a new work of his own, 'Keolanthe' (libretto by Fitzball); but though the opera was in every respect successful, internal dissensions broke up the company, and before the end of May the theatre had to be closed. Once more the disheartened composer left England, and again it was in Paris that his good fortune returned to him. A concert was given in order to introduce his works to the Parisian public, and the result was so satisfactory that Scribe, unsolicited, offered to write him a libretto for the Opéra Comique. This work, 'Le Puits d'Amour,' was produced in April 1843, where it achieved remarkable success. Every mark of distinction was showered upon the composer; Louis-Philippe offered him the cordon of the Legion of Honour, and, when his nationality prevented him from accepting it, proposed that he should become a naturalised Frenchman, offering to procure for him a post at the Paris Conservatoire. In the same year as his Parisian triumph, Balfe was recalled to London to superintend the production of an English version of 'Le Puits d'Amour' at the Princess's Theatre, and also to arrange with Bunn for a new opera for Drury Lane. This work was his famous 'Bohemian Girl,' the libretto of which was concocted by Bunn on the foundation of a ballet by St. Georges, the subject of which in its turn was taken from one of the novels of Cervantes. The 'Bohemian Girl' was produced at Drury Lane on 27 Nov. 1843, the principal characters being played by Miss Rainforth, Miss Betts, Harrison, Stretton, Borrani, and Darnset. The work ran for more than a hundred nights, and was translated into German, Italian, and French, being received everywhere with the greatest success. The following year (1844) witnessed the production at Paris of 'Les Quatre Fils Aymon' and in London of 'The Daughter of St. Mark,' in the libretto of which latter work Bunn excelled himself. These were followed at a short interval by 'L'Etoile de Séville' (Paris, 1845). In 1846, on the secession of Sir Michael Costa, Balfe was appointed conductor of the Italian Opera at Her Majesty's Theatre, then under the management of Lumley, a post for which he

was eminently fitted by his personal skill as an instrumentalist and vocalist and his intimate knowledge of operatic details. His chief compositions during this period were the 'Bondman' (Drury Lane, December 1846), 'The Devil's in it' (Surrey, 1847), and the 'Maid of Honour' (Covent Garden, 1847). The next few years were spent in various musical tours, both in England and abroad, the only work of importance which he composed being the 'Sicilian Bride,' produced at Drury Lane in 1852. In the same year he visited St. Petersburg, Vienna, and Italy, where he wrote an Italian opera, 'Pittore e Duca,' which was produced in 1856, and was played in an English version in London in 1882. In 1857 he returned to England, and was soon occupied in composing for the Pyne-Harrison company at Covent Garden the works which were its main support, the 'Rose of Castille' (October 1857), 'Satanella' (December 1858), 'Bianca' (December 1860), the 'Puritan's Daughter' (November 1861), 'Blanche de Nevers' (November 1862), and the 'Armourer of Nantes' (February 1863). These, with a cantata, 'Mazeppa,' and an operetta, the 'Sleeping Queen,' were the last works of Balfe's produced during his lifetime. In 1864 he left the house in Seymour Street, where he had lived for the last few years, and moved to Rowney Abbey, a small estate in Hertfordshire which he had bought. It was whilst living here, and on a visit to his daughter (the Duchess de Frias), that he wrote his last opera, the 'Knight of the Leopard,' the libretto of which was founded by the author, Arthur Matthison, on Sir Walter Scott's 'Talisman.' On this work Balfe bestowed more than ordinary care, and it was his hope that it would be performed on the English stage with Mlle. Tietjens and Messrs. Sims Reeves and Santley in the principal parts. With this aim before him he declined an offer which was pressed upon him by Napoleon III to have it produced in Paris; but his hope was never to be gratified, and the work was only destined to be produced in an Italian version and with a changed name four years after the composer's death. At the end of 1869 his 'Bohemian Girl' was produced in French at Paris, and once more foreign honours and decorations were conferred upon the Irish composer. In the spring of 1870 he returned from Paris to Rowney, but the severity of the winter and a domestic affliction he had sustained in the loss of his second daughter, Mrs. Behrend, had weakened his constitution to an alarming degree. In September he was taken ill with spasmodic asthma, a complaint from which he had long suffered, and though for a time he seemed to rally, he gradually sank, and died at Rowney Abbey on 20 Oct. 1870. He was buried at Kensal Green, and eight years later a tablet was erected to his memory in Westminster Abbey.

In estimating Balfe's position amongst the musicians of his century, it is necessary to bear constantly in mind the circumstances under which he won his renown as an operatic composer. From his Irish parentage he inherited a gift of melody which never deserted him throughout his prolific career; from England he can have gained but little, for in those days English music was practically non-existent: it was from France and Italy that he received his musical education, and it was on French and Italian boards that his first laurels were won. But the period which Balfe's life covers saw the palm of musical pre-eminence transferred from Italy and France to Germany. When the 'Siege of Rochelle' was written, Wagner was unknown. Forty years later, when 'Il Talismano' was produced, the only living Italian composer of eminence had proclaimed to a great extent his adherence to the principles preached by the German school. Thus it is that opinions differ so widely as to the merits of Balfe's music. To musicians who judge him from the point of view of the old ideal, his brilliancy, melody, and fertility of invention will entitle him to a place beside Berlini, Rossini, and Auber, while, on the other hand, by those who look for deeper thought and more intellectual aims in music, he will be regarded as a mere melodist, the ephemeral caterer to a generation who judged rather by manner of expression than by the value of what was expressed. The truth, as is usual in such cases, lies midway between these extremes. His invention, knowledge of effect, and above all his melody, will keep his works from being forgotten; and if they are deficient in those higher qualities demanded by the taste of the present day, that is no reason why, within their limits, they should cease to please. Balfe's music may not be the highest, but of its kind it attains a very high degree of excellence. A thorough master of the means at his command, and intimately aware of the limits of his powers, he never attempted what he could not perform, and the result was that he produced such a number of works which are always satisfactory and often delightful.

[Kenny's Life of Balfe (1865); Barrett's Balfe and his Works (1882); Harmonicon for 1823; contemporary newspapers; Add. MSS. 29261, 29498; information from Madame Balfe.]

W. B. S.

BALFE, VICTORIA. [See CRAMPTON.]

BALFOUR, ALEXANDER (1767–1829), novelist, was born in the parish of Monikie, Forfarshire, Scotland, on 1 March 1767. His parents were both of the humblest peasantry. Being a twin, he was from his birth under the care of a relative. He was physically weak. His education was of the scantiest. When a mere lad he was apprenticed to a weaver. Later he taught in a school in his native parish, and many lived to remember him gratefully for his rough and ready but successful teaching of them. In his twenty-sixth year (1793) he became one of the clerks of a merchant manufacturer in Arbroath. In 1794 he married. He commenced author at the age of twelve. Not very long after he filled 'the poets' corner' in the local newspaper. Later he contributed verse to the 'British Chronicle' newspaper and to the 'Bee' of Dr. Anderson. In 1793 he was one of the writers in the 'Dundee Repository' and in 1796 in the 'Aberdeen Magazine.' Four years after his removal to Arbroath he changed his situation, and two years later, on the death of his first employer, he carried on the business in partnership with his widow. On her retirement in 1800 he took another partner, and, having succeeded in obtaining a government contract to supply the navy with canvas, in a few years he possessed considerable property. During the war with France, he published patriotic poems and songs in the 'Dundee Advertiser,' which were reprinted in London. To the 'Northern Minstrel' of Newcastle-on-Tyne he furnished many songs, and a number of poems to the Montrose 'Literary Mirror.' He wrote an account of Arbroath for (Sir David) Brewster's 'Encyclopædia,' and several papers for Tilloch's 'Philosophical Journal.' In 1814 he removed to Trottick, near Dundee, as manager of a branch of a London house. In the following year it became bankrupt, and Balfour was again thrown on the world. He found a poor employment as manager of a manufacturing establishment at Balgonie, Fifeshire. In October 1818, for the sake of his children's education, he transferred himself to Edinburgh, and obtained a situation as clerk in the great publishing house of the Messrs. Blackwood. Unhappily in the course of a few months he was struck down by paralysis, and in June 1819 was obliged to relinquish his employment. He recovered so far that he could be wheeled about in a specially prepared chair. His intellect was untouched, and he devoted himself to literature. In 1819 appeared his 'Campbell; or the Scottish Probationer' (3 vols.). The novel was well received. In the same year he edited Richard Gall's 'Poems,' with a memoir. In 1820 he published 'Contemplation, and other Poems' (1 vol.). In 1822 came his second novel of the 'Farmer's Three Daughters' (3 vols.), and in 1823 'The Foundling of Glenthorn; or the Smuggler's Cave, a Romance' (3 vols.). In 1825 he republished from Constable's 'Edinburgh Magazine' 'Characters omitted in Crabbe's Parish Register' (1 vol.), and his 'Highland Mary' (4 vols.) in 1827. He died on 12 Sept. 1829. The 'Remains,' entitled 'Weeds and Wildflowers,' were edited by Dr. D. M. Moir (Δ) with a sympathetic memoir, whence ours is mainly drawn. Balfour wrote his novels for 'the Minerva Press,' as needing 'daily bread,' but he never pandered to the low *morale* of its habitual readers. Pathos and shrewdness of insight and a very graphic faculty of sketching character are his chief characteristics. Canning sent him a grant of 100*l.* in recognition of his ability and misfortunes.

[Balfour's Remains, edited by Dr. D. M. Moir.]

A. B. G.

BALFOUR, SIR ANDREW (1630–1694), botanist, was born on 18 Jan. 1630 at Balfour Castle, Denmiln, Fifeshire; the youngest son of his parents, Sir Michael Balfour, and Joanna, daughter of James Durham of Pikerow. His eldest brother James [see BALFOUR, SIR JAMES, 1600–1657] was thirty years his senior, the family consisting of five sons and nine daughters. He was baptised on the day of his birth, and his education was conducted in the parish school of Abdie, and afterwards at the university of St. Andrews; at the latter he began his study of natural history and medicine, and then came to Oxford. He spent some years in foreign travel; in France he studied in Paris, Montpellier, and Caen, also in Italy at Padua, but spent most time in Paris, studying medicine, anatomy, and botany, in the royal garden, of which Joncquet was then prefect. On his return, after taking his degree of M.D. at Caen on 20 Sept. 1661, he stayed long in London in the practice of his profession, Harvey, De Mayone, Glisson, and Wharton being named as his compeers. He travelled as tutor to the Earl of Ross again on the continent, and spent four years in France and Italy, visiting Zanoni at Bologna, who showed him the unpublished plates of his 'Historia Plantarum,' and Torre at Padua. After fifteen years' travel abroad he returned to St. Andrews, where he recommenced the practice of medicine, but afterwards removed to Edinburgh. A year or two after his settlement at the latter place he began his botanic garden; procuring seeds from Dr.

Robert Morison of Blois, and afterwards of Oxford, and M. Marchant of Paris, and others, he soon had more than a thousand species in cultivation. He founded the public botanic gardens at Edinburgh about 1680 by the good offices of Lord Patrick Murray of Levistone, and he transferred thither his own plants to the care of Sutherland, the first curator, who published a catalogue in 1683. On Lord Murray's death in 1671, the cost of maintenance fell upon Balfour and Sir Robert Sibbald, until the university granted an annual subsidy from the corporate funds. He died 10 Jan. 1694, aged 62, leaving his curiosities and manuscripts to Sibbald. After his death his son published at Edinburgh in 1700 'Letters writē to a Friend' [Lord Murray], containing excellent directions and advices for travelling through France and Italy. Sibbald published in 1699 a life of Sir Andrew and his brother Sir James, under the title of 'Memoria Balfouriana.'

[Sibbald's Memoria Balfouriana, Edin. 1699; Auctarium Musæi Balfouriani e Musæo Sibbaldiano, Edin. 1697; Pulteney's Sketches, ii. 3, Lond. 1790.] B. D. J.

BALFOUR, CLARA LUCAS (1808–1878), lecturer and authoress, was born in the New Forest, Hampshire, on 21 Dec. 1808. Her parents' name was Liddell; she was their only child, and on the death of her father in her childhood, her mother, who was a woman of much intellectual power, left Hampshire and took up her residence in London. Miss Liddell was educated with extreme care by her mother; and in 1827 became the wife of Mr. James Balfour, of the Ways and Means Office in the House of Commons, her new home being in Chelsea. There, in 1837, some socialistic movement opposed to her views was being actively organised; she wrote a tract against it, completely breaking it up, for which Mrs. Carlyle called upon her to thank her, and began a friendship with her; and there also, in the same year, in the month of October, she first turned her attention to the teetotal agitation (*Our Old October*, reprinted as a penny pamphlet from the 'Scottish Review'). Having taken the pledge at the Bible Christians' chapel, a very humble meeting-place close by her house, and having from that moment adopted teetotalism as the earnest business of her life, Mrs. Balfour, in 1841 (after removing to Maida Hill), began her career as a temperance lecturer at the Greenwich Literary Institution, and with much power, but much also of modesty and quiet charm, continued the public advocacy of her principles for nearly thirty years. Her lectures were not, however, confined to the temperance topic. She lectured on the influence of woman on society, and kindred subjects; and she held the post for some years of lecturer on *belles lettres* at a leading ladies' school. Her publications, mostly to advocate temperance, but also with a theological aim, and covering a varied surface, had an immense sale, and were very numerous. They were as follows: 1. 'Moral Heroism,' 1846. 2. 'Women of Scripture,' 1847. 3. 'Women and the Temperance Movement,' 1849. 4. 'A Whisper to the Newly Married,' 1850. 5. 'Happy Evenings,' 1851. 6. 'Sketches of English Literature,' 1852. 7. 'Two Christmas Days,' 1852. 8. 'Morning Dew Drops,' with preface by Mrs. Beecher Stowe, 1853. 9. 'Working Women,' and several short sketches, as 'Instructors,' of Mrs. Barbauld, Mrs. Trimmer, Mrs. Sherman, Hannah More, &c., 1854. 10. 'Introductory Essay to Ann Taylor's Maternal Solicitude,' 1855. 11. 'Bands of Hope,' 1857. 12. 'Dr. Lignum's Sliding Scale,' 1858. 13. 'Frank's Sunday Coat,' 1860. 14. 'Scrub,' 1860. 15. 'Toil and Trust,' 1860. 16. 'The Victim,' 1860. 17. 'The Warning,' 1860. 18. 'The Two Homes,' 1860. 19. 'Sunbeams for all Seasons,' 1861. 20. 'Drift,' 1861. 21. Uphill Work,' 1861. 22. 'Confessions of a Decanter,' 1862. 23. 'History of a Shilling,' 1862. 24. 'Wanderings of a Bible,' 1862. 25. 'A Mother's Sermon,' 1862. 26. 'Our Old October,' 1863. 27. 'Cousin Bessie,' 1863. 28. 'Hope for Number Two,' 1863. 29. 'A Little Voice,' 1863. 30. 'A Peep out of the Window,' 1863. 31. 'Club Night,' 1864. 32. 'Troubled Waters,' 1864. 33. 'Cruelty and Cowardice,' 1866. 34. 'Bible Patterns of Good Women,' 1867. 35. 'Ways and Means,' 1868. 36. 'Harry Wilson,' 1870. 37. 'One by Herself,' 1872. 38. 'All but Lost,' 1873. 39. 'Ethel's Strange Lodger,' 1873. 40. 'Lame Dick's Lantern,' 1874. 41. 'Light at last,' 1874. 42. 'Women worth Emulating,' 1877. 43. 'Home Makers,' 1878. Besides these, 'Lilian's Trial' was being published at the time of Mrs. Balfour's death in the 'Fireside;' 'Job Tufton' appeared as late as 1882 in the National Temperance publications; and 'The Burmish Family,' and 'The Manor Mystery,' are other tales brought out posthumously. Of these works several were printed again and again, and the 'Whisper to the Newly Married' reached as many as twenty-three editions. Mrs. Balfour contributed many of these shorter tales, in the first instance to the 'British Workman,' 'Day of Days,' 'Hand and Heart,' 'Animal World,' 'Meliora, 'Family Visitor,' 'Home Words,' 'Fireside,'

'Band of Hope Review,' and the 'Onward' series. Others were issued as Social Science Tracts, and some published by the Scottish and the British Temperance Leagues.

Mrs. Balfour's last public appearance was at the Memorial Hall, Farringdon Street, in May 1877, when she was elected president of the British Women's Temperance League. She died at Croydon 3 July 1878, aged 70 years, and was buried at the Paddington Cemetery, the Rev. Dawson Burns, M.A., preaching her memorial discourse (which was afterwards published) in the Church Street Chapel, Edgware Road.

A son of Mrs. Balfour, Mr. J. S. Balfour, was M.P. for Tamworth on the liberal side.

[Templar and Temperance Journal, 10 July 1878; Hand and Heart, 12 July 1878; The Oracle, 22 July 1882, p. 60; Notice prefixed to Home Makers, 1878.] J. H.

BALFOUR, FRANCIS, M.D. (*fl.* 1812), Anglo-Indian medical officer, appears to have taken the degree of M.D. at Edinburgh. He entered the East India Company's service in Bengal as assistant-surgeon on 3 July 1769, was appointed full surgeon on 10 Aug. 1777, and retired from the service on 16 Sept. 1807 (Dodwell and Miles' *Indian Medical Officers*, 4–5). He afterwards returned to Edinburgh; but the date of his death is uncertain. He appears to have been living in 1816.

Balfour lived for several years on terms of some intimacy with Warren Hastings. He dedicated a book—'The Forms of Herkern'—to him in 1781, and addressed him a letter in the same year complaining of the want of courtesy shown him by other officials in the East India service at Lucknow (*Addit. MS.* 29151, f. 109). In May, June, and July 1783, Balfour, while at Benares, corresponded frequently with Hastings in an abortive attempt to disclose a plot between the resident of Benares, Francis Fowke, and Rajah Cheyte Sing, which he claimed to have discovered (*Addit. MSS.* 29159, ff. 257, 388, 394, 400; 29160, ff. 49, 50, 69, 83, 104, 116). Balfour not only interested himself in politics and medicine, but devoted much time to Oriental studies. 'The Forms of Herkern . . . translated into English . . . by Francis Balfour,' was published at Calcutta in 1781, and republished in London in 1804. It is a state letter-writer in Persian; a vocabulary is given by the translator at the end. Balfour was one of the earliest members of the Bengal Asiatic Society, founded, under the presidency of Sir William Jones and the patronage of Warren Hastings, in 1784. To the 'Asiatic Researches' ('Transactions of the Bengal Asiatic Society') Balfour contributed in 1790 a paper on Arabic roots, showing how the Arabic language had entered into the Persian and the language of Hindostan (ii. 205), and in 1805 a paper entitled 'Extracts from Tehzeebul Mantik; or the Essence of Logic, proposed as a small supplement to Arabic and Persian Grammar, and with a view to elucidate certain points connected with Oriental Literature' (viii. 89).

Balfour's medical works were as follows: 1. 'Dissertatio de Gonorrhea Virulenta,' 1767. 2. 'A Treatise on Sol-Lunar Influence in Fevers,' vol. i. Calcutta, 1784; 2nd ed. London, 1795; 3rd ed. Cupar, 1815; 4th ed. Cupar, 1816. A German translation of the book, with a preface by Herr Lauth, appeared at Strasburg in 1786. Balfour here expounds his favourite theory, that fevers are under the direct influence of the moon, and reach their critical stage with the full moon. 3. 'Treatise on Putrid Intestinal Remitting Fevers,' 1790; 2nd ed. 1795. 4. A paper on the Barometer in the 'Asiatic Researches' (iv. 195), 1795. 5. A paper on the Diurnal Variations of the Barometer, 'Edinburgh Phil. Trans.' (iv. pt. i. 25), 1798. 6. A paper on the Effects of Sol-Lunar Influence on the Fevers of India in 'Asiatic Researches' (viii. 1), 1805.

[Authorities cited above; Watt's Bibl. Brit.; Balfour's works; Dict. of Living Authors, 1816.] S. L. L.

BALFOUR, FRANCIS MAITLAND (1851–1882), naturalist, the third son of James Maitland Balfour, of Whittinghame, East Lothian, and Lady Blanche, daughter of the second Marquis of Salisbury, was born at Edinburgh, during a temporary stay of his parents there, on 10 Nov. 1851.

His first years were spent at Whittinghame, where a love for natural science, carefully fostered by his mother, early developed itself in him, and led him, while still a boy, to make not inconsiderable collections of the fossils and birds of his native county. After two years spent in a preparatory school at Hoddesdon, Herts, he entered at Harrow in 1865. In the ordinary studies of the school he did not greatly distinguish himself, but, under the guidance of one of the masters, Mr. G. Griffith, he made rapid progress in natural science, especially in geology. His attainments in this direction, together with the increasing proofs that he possessed a character of unusual strength, led those around him thus early to conclude that he would before long make his mark. In October 1870 he entered into residence at Trinity College, Cambridge, and, being now able to

devote his whole time to his favourite studies, soon began to show what manner of man he was. At Easter 1871 he became natural science scholar of his college, and very shortly afterwards, under the guidance of the Trinity prælector of physiology, Dr. Michael Foster, threw himself with great ardour into the investigation of certain obscure points in the development of the chick. For by this time his earlier love for geology had given way to a desire to attack the difficult problems of animal morphology, and these he, like others, saw could be best approached by the study of embryology, that is the history of the development of individual forms. The results at which he arrived in this, so to speak, apprentice work were published in the 'Quarterly Journal of Microscopical Science' in July 1873.

In December 1873 he passed the B.A. examination in the natural sciences tripos, and almost immediately after started for Naples to work at the Stazione Zoologica, which had recently been established by Dr. Anton Dohrn. He foresaw that the embryonic history of the elasmobranch fishes (sharks, rays, &c.), about which little was at that time known, would probably yield results of great morphological importance. Nor was he mistaken. His first year's work on these animals yielded new facts of supreme importance concerning the development of the kidneys and allied organs, concerning the origin of the spinal nerves, and concerning the initial changes in the ovum and the early stages of the embryo. And these facts did not in his hands remain barren facts. With remarkable power and insight he at once grasped their meaning, and showed how great a light they shed on the relations of sharks both to other vertebrates and especially to invertebrates. He made them tell the tale of evolution.

The worth of the young observer's works was soon recognised. In his college it gained for him a fellowship, while both in England, and perhaps even more abroad, biologists at once felt that a new strong man had arisen among them. The elasmobranch work took, however, some time to complete; it was carried on partly at Cambridge, partly at Naples, for the next two or three years, and the finished monograph was not published till 1878. Meanwhile, in 1876, he was appointed lecturer on animal morphology at Cambridge, and he threw himself into the labour of teaching with the same ardour, and showed in it the same power, that were so conspicuous in his original investigations. His class, at first small, soon became large, and before long he had pupils not content with knowing what was known, but anxious like himself to explore the unknown; besides, students in embryology came to him from outside the Cambridge school, it may almost be said from all parts of the world. No sooner was the elasmobranch monograph off his hands than he set himself to write a complete treatise on embryology, the want of such a work being greatly felt. This *opus magnum*, which appeared in two volumes, one in 1880, the other in 1881, is in the first place a masterly digest of the enormous number of observations, the majority made within the last ten or twenty years, which form the basis of modern embryology. As a mere work of erudition and of lucid exposition it is a production of the highest value. But it is much more than this. In it there are embodied the results of so many inquiries carried out by Balfour or by his pupils under his care, that the book comes near to being even in matter an original work, while on almost every page there is the touch of a master hand. Every problem is grasped with a strong hold, cobwebs are brushed away with a firm but courteous sweep; and as the reader passes from page to page, subtle solutions of knotty points and bright suggestions for future inquiry come upon him again and again. Not once or twice only, but many times, the darkness in which previous observers had left a subject is scattered by a few shining lines. It is a work full of new light from beginning to end.

Nor was the world tardy in acknowledging the value of the young morphologist's labours. In 1878 he was elected a fellow of the Royal Society, and in 1881 received a 'royal medal' for his discoveries. Oxford was most anxious to gain him as a successor to the late Professor G. Rolleston, and Edinburgh made repeated efforts to secure him for her chair of natural history. But he would not leave his own university, and in recognition of his worth and loyalty a special professorship of animal morphology was in the spring of 1882 instituted for him at Cambridge.

In June 1882, his health having been impaired by an attack of typhoid fever during the previous winter, he started for Switzerland, hoping by some Alpine climbing, of which he had become very fond, and in which he showed great skill, to make complete the recovery of his strength. On 18 July he and his guide set out from Cormayeur to ascend the virgin peak of the Aiguille Blanche de Peuteret. They never came back alive. A few days later their dead bodies were found on the rocks by an exploring party. Either on the ascent or descent, some time apparently of the next day, the 19th, they must have fallen and been killed instantaneously. His

body was brought home to England and buried at Whittinghame.

Probably few lives of this generation were so full of promise as the one thus cut short. The remarkable powers which Balfour possessed of rapid yet exact observation, of quick insight into the meaning of the things observed, of imaginative daring in hypothesis kept straight by a singularly clear logical sense, through which the proven was sharply distinguished from the merely probable, made all biologists hope that the striking work which he had already done was but the earnest of still greater things to come. Nor do biologists alone mourn him. In his college, in his university, and elsewhere, he was already recognised as a man of most unusual administrative abilities. Whatever he took in hand he did masterly and with wisdom. Yet to his friends his intellectual powers seemed a part only of his worth. High-minded, generous, courteous, a brilliant fascinating companion, a steadfast loving friend, he won, as few men ever did, the hearts of all who were privileged to know him.

[Personal knowledge.] M. F.

BALFOUR, Sir JAMES (*d.* 1583), of Pittendreich, Scottish judge, was a son of Sir Michael Balfour, of Mountquhanny, in Fife. Educated for the priesthood, he adopted the legal branch of the clerical profession, as was common in Scotland at this period. Having taken part with his brothers, David and Gilbert, in the plot for the assassination of Cardinal Beaton, he shared the fate of the conspirators, who, on the surrender of the castle of St. Andrews, in June 1547, to the French, were allowed to save their lives by service in the galleys. John Knox, his fellow prisoner in the same galley, who looked upon Balfour as a renegade, and denounces him as a manifest blasphemer and the principal misguider of Scotland for his desertion from the party of the reformers, records his release in 1549, which, according to Spottiswoode, a less adverse authority, was due to his abjuring his profession. Soon after he became official of the archdeaconry of Lothian, and chief judge of the consistorial court of the archbishop of St. Andrews. He continued for some years to support the policy of Mary of Guise, then, passing over to that of the lords of the congregation, was admitted to their councils, and betrayed their secrets. He was rewarded by the preferment of the parsonage of Flick, in Fife. Soon after Queen Mary's return to Scotland, he was nominated an extraordinary lord, 12 Nov. 1561, and on 15 Nov. 1563 an ordinary lord, of the court of session. The abolition, in 1560, of the ecclesiastical consistorial jurisdiction, one of the first fruits of the Reformation, led to great confusion with reference to the important causes that had been referred to it. Besides others, all those relating to marriage, legitimacy, and wills, were in its control, and it was found necessary to institute a commissary court at Edinburgh in its stead. Balfour was the chief of the four first commissaries, and the charter of their appointment, on 8 Feb. 1563, is printed in the treatise which has received the name of 'Balfour's Practicks.' With other partisans of Bothwell and Bothwell himself he is said to have escaped from Holyrood on the night of Rizzio's murder, but Macgill, the lord clerk register, having been deprived of that office for his share in the plot, Balfour succeeded to the vacancy. Common rumour, supported in this instance by probable evidence, assigned to Balfour the infamous part of having drawn the bond for Darnley's murder, and provided the lodging, a house of one of his brothers, in the Kirk o' Field, where the deed was done. Though not present, according to the confessions of the perpetrators, he was accused of complicity by the tickets or placards which appeared on the walls of Edinburgh immediately after the commission of the crime. His appointment, during the short period of Bothwell's power, to the incongruous post — for a lawyer — of governor of Edinburgh Castle; his acting as commissary in the divorce suit by Lady Bothwell against her husband, and as lord clerk register in the registration of Mary's consent to the contract of marriage with Bothwell, leave no doubt that he was a useful and ready instrument in the hands of the chief assassin, and received his reward. With an adroitness in changing sides in which, though not singular, he excelled the other politicians of the time, he forestalled the fall of Bothwell and made terms with Murray by the surrender of the castle, receiving in return a gift of the priory of Pittenweem, an annuity for his son out of the rents of the priory of St. Andrews, and a pardon for his share in Darnley's death. According to the journal ascribed to Mary's secretary, Nau, it was by the advice of Balfour, 'a traitor who offered himself first to the one party and then to the other,' that the queen left Dunbar and took the march to Edinburgh which led to her surrender at Carberry Hill. He was present at the battle of Langside, in the regent's army. Having surrendered the office of lord clerk register to allow of the reinstatement of Macgill, a friend of the regent Murray, Balfour received

a pension of 500*l.* and the presidency of the court of session, from which William Baillie, Lord Provand, was removed on the ground that he was not, as the act instituting it required, of the clerical order—a mere pretence on the part of the leader of the protestant party. That he betrayed Bothwell by giving the information which led to the interception of the casket letters is doubted, not because such an act would be in the least inconsistent with his character, but because it is deemed by many a more probable solution of the mystery that the letters were fabrications. During the regency of Murray he was suspected of intriguing with the adherents of the queen while ostensibly belonging to the party of the regent, and he was deprived of the office of president in 1568. Shortly before the death of Murray, Balfour was imprisoned, on the accusation of Lennox, for his share in Darnley's murder; but a bribe to Wood, the regent's secretary, procured his release without trial, and though he lost the presidency of the court he retained the priory of Pittenweem. After the accession of Lennox to the regency, he was forfeited on 30 Aug. 1571, but he made terms with Morton in the following year by abandoning his associates on the queen's side, Maitland of Lethington and Kirkcaldy of Grange, and negotiating the pacification of Perth in 1573. Not unnaturally distrusted, even by those he pretended to serve, and doubting his own safety, he soon afterwards fled to France, where he appears to have remained till 1580, and in 1579 the forfeiture of 1571 was renewed by parliament. On his return he devoted himself to the overthrow of Morton, which he accomplished, it has been said, by the production of the bond for Darnley's murder which he had himself drawn, but more probably of the subsequent bond in support of Bothwell's marriage with Mary. The last certain appearance of Balfour in history is in a long letter by him to Mary, on 31 Jan. 1580, offering her his services; but he is believed to have lived till 1583, from an entry in the books of the privy council on 24 Jan. 1584, restoring his children, which refers to him as then dead. By his wife Margaret, the heiress of Michael Balfour, of Burleigh, he had three daughters and six sons, the eldest of whom was created by James Lord Balfour of Burleigh in 1606. Balfour appears to have been a learned lawyer, and is praised by his contemporary, Henryson, for the part he took in the commission issued in 1566 for the consolidation of the laws. Some parts of the compilation, published in 1774 from a manuscript in the Advocates' Library, were taken from the collection probably made by him in connection with this commission. But the special references to the Book of Balfour (*Liber de Balfour*) and the fact that there was a subsequent commission issued by Morton in 1574, in which, although he was a member, his exile in France cannot have admitted of his taking a leading part, deprive him, in the opinion of the best authorities, of the claim to the authorship of the whole manuscript, which has unfortunately been published under his name, and is known as 'Balfour's Practicks,' the earliest text-book of Scottish law. The character drawn of him by an impartial historian is borne out by contemporary authority. 'He had served with all parties, had deserted all, yet had profited by all. He had been the partisan of every leader who rose into distinction amid the troubled elements of those times. Almost every one of these eminent statesmen or soldiers he had seen perish by a violent death—Murray assassinated, Lethington fell by his own hand, Grange by that of the common executioner, Lennox in the field, Morton on the scaffold. . . . Theirs was, upon the whole, consistent guilt. Balfour, on the other hand, acquired an acuteness in anticipating the changes of party and the probable event of political conspiracy which enabled him rarely to adventure too far, which taught him to avoid alike the determined boldness that brings ruin in the case of failure and that lukewarm inactivity which ought not to share in the rewards of success' (Tytler, *Life of Craig*, p. 105). Member of a house which had, in the words of Knox, 'neither fear of God nor love of virtue further than the present commodity persuaded them,' he was himself, in the briefer verdict of Robertson, 'the most corrupt man of his age.'

[Knox's History of the Reformation; Spottiswoode's History of the Church of Scotland; Keith's History; Bannatyne's Journal; Sir James Melville's Memoirs; Goodal's Preface to Balfour's Practicks.] Æ. M.

BALFOUR, Sir JAMES (1600–1657), of Denmiln and Kinnaird, historian and Lyon king-of-arms, the eldest son of Sir Michael Balfour of Denmiln in Fife, comptroller of the household of Charles I, and Joanna Denham, was born in 1600. The youngest of the family was Sir Andrew Balfour [q. v.], an eminent botanist, the friend of Sir Robert Sibbald, who has written his life, along with that of Sir James, in a small and now scarce tract, 'Memoria Balfouriana sive Historia rerum pro Literis promovendis gestarum a clarissimis fratribus Balfouriis DD. Jacobo barone de Kinnaird equite, Leone rege armorum, et

DD. Andrea M.D. equite aurato, a R. S., M.D. equite aurato, 1699.' The family of this branch of the Balfours was so remarkable for its numbers that Sir Andrew told Sibbald his father had lived to see 300 descendants, and Sir Andrew himself twice that number descended from his father. Yet the male line is now extinct, and, with the exception of the two subjects of Sibbald's memoir and their brother David, who became a judge, they do not seem to have been men of note. After a good education at home Balfour was sent to travel on the continent, and after his return, although he had shown some inclination for poetry in his youth, when he translated the 'Panthea' of Johannes Leochæus (John Leech) into Scottish verse, he devoted himself to the study of the history and antiquities of Scotland. It was his good fortune, remarks Sibbald, to be stimulated to this line of study by the number of his countrymen who cultivated it at that time: Archbishop Spottiswoode and Calderwood, the church historians; David Hume of Godscroft, the writer of the history of the Douglases; Wishart, afterwards Bishop of Edinburgh, the biographer of Montrose; Robert Johnston, who wrote the history of Britain from 1577; the poet Drummond of Hawthornden, the historian of the Jameses; the brothers Pont, the geographers; with the circle of friends, Sir Robert Gordon of Straloch, Sir John Scot of Scotstarvet and others, who contributed to the great atlas of Scotland published by Blaeu at Amsterdam; and Robert Maule, commissary of St. Andrews, a diligent antiquary and collector of the stamp of Balfour himself. Balfour was himself addicted to heraldry, and, to perfect himself in it, went to London in 1628, where he made the acquaintance of the English College of Heralds and Dodsworth and Dugdale, then the leading English historical antiquaries. To the 'Monasticon' of Dugdale he contributed a brief account of the religious houses of Scotland. On his return he was knighted by Charles I on 2 May 1630, made Lyon king-of-arms, and crowned by George Viscount Dupplin as king's commissioner by warrant dated 20 April 1630. He was created a baronet 22 Dec. 1633, and deprived of the office of Lyon by Cromwell about 1654. During the civil war he remained in retirement at Falkland or Kinnaird, collecting manuscripts and writing historical memoirs or tracts.

As none of his works, except his 'Annals of the History of Scotland from Malcolm III to Charles II,' and a selection of his tracts (edited by Mr. James Maidment, 1837), have been printed, it is worth while to give Sibbald's list of these in manuscript, most of which are now preserved in the Advocates' Library, although some were lost at the siege of Dundee, where they had been sent for safety.

The list is as follows: 1. 'A Treatise on Surnames, but especially those of Scotland.' 2. 'A Treatise of the Order of the Thistle.' 3. 'An Account of the Ceremonies at the Coronation of Charles I at Holyrood;' and 4. 'Of Charles at Scone.' 5. 'An Account of the Coats of Arms of the Nobility and Gentry of Scotland.' 6. 'A Genealogy of all the Earls of Scotland from their Creation to 1647.' 7. 'An Account of the Funeral Ceremonies of some Noble Persons.' 8. 'An Account of those who were knighted when he was Lyon.' 9. 'An Account of the Impresses, Devices, and Mottoes of several of our Kings and Queens.' 10. 'The Crests, Devices, and Mottoes of the Scotch Nobility.' 11. 'Injunctions by Sir James Balfour, Lyon King, to be observed by all the Officers-at-Arms.' 12. 'The True Present State of the Principality of Scotland.' 13. 'Lists of the various Officers of State in Scotland and of the Archbishops of St. Andrews.' 14. 'Memorials and Passages of State from 1641 to 1654.' 15. 'A Full Description of the Shore of Fife.' 16. 'A Treatise on Gems and the Composition of False Precious Stones.' Besides these he wrote several miscellaneous works, chiefly on heraldic subjects.

More important than the original work of Sir James Balfour was his diligence as a collector, which preserved, shortly after the dispersion of the treasures of the monastic libraries, many of the chronicles, cartularies, and registers of the Scottish bishoprics and religious houses, since published as the 'Chronicle of Melrose,' the Cartularies of Dunfermline, Dryburgh, Arbroath, and Aberdeen, the Registers of the Priory of St. Andrews and the Monastery of Cupar. A full list of these and his other manuscripts is given by Sibbald. His valuable library, along with that of his brother Sir David, was dispersed by auction after the death of the latter, and the catalogue printed at the close of Sibbald's memoir is a valuable record of the library of a Scottish gentleman in the seventeenth century. Balfour was four times married, and died in 1657, surviving his father only five years. He was interred in Abdie Church. The 'Annals' are not of much value, except in that part which is contemporary, and even in that they are jejune, preserving, however, some interesting particulars, chiefly in relation to the ceremonies in which he took part as Lyon king.

[Sibbald's Memoria Balfouriana, 1699; Bal-

four's Historical Works, edited by James Haig from the Manuscript in Advocates' Library, 1824.]' Æ. M.

BALFOUR, JAMES (1705–1795), philosopher, was born at Pilrig, near Edinburgh, in 1705, and, after studying at Edinburgh and at Leyden, was called to the Scottish bar. He held the offices of treasurer to the faculty of advocates and sheriff-substitute of the county of Edinburgh. In 1754 he was appointed to the chair of moral philosophy in the university of Edinburgh, and in 1764 transferred to that of the law of nature and nations. He was the author of three philosophical books: 1. 'A Delineation of the Nature and Obligation of Morality, with Reflexions upon Mr. Hume's book entitled "An Inquiry concerning the Principles of Morals."' This book was published anonymously, the first edition in 1753, the second in 1763. 2. 'Philosophical Essays,' published anonymously in 1768. 3. 'Philosophical Dissertations,' published in 1782 under the author's name. These writings are marked by a calm tone of good sense and good feeling, but are not very powerful in thought. Dr. M'Cosh, in his work on the 'Scottish Philosophy,' says of him: 'He sets out (in his "Delineation") with the principle that private happiness must be the chief end and object of every man's pursuit; shows how the good of others affords the greatest happiness; and then, to sanction natural conscience, he calls in the authority of God, who must approve of what promotes the greatest happiness. This theory does not give morality a sufficiently deep foundation in the constitution of man on the character of God, and could not have stood against the assaults of Hume. . . . In his "Philosophical Essays" he wrote against Hume and Lord Kaimes, and in defence of active power and liberty. Like all active opponents of the new scepticism, he felt it necessary to oppose the favourite theory of Locke, that all our ideas are derived from sensation and reflexion.'

Balfour's mother was a Miss Hamilton, of Airdrie, great-grandaunt of the late Sir William Hamilton, Bart., professor of logic and metaphysics in the university of Edinburgh 1836–1856. His eldest sister married Gavin Hamilton, bookseller and publisher in Edinburgh (also, it is believed, a member of the Airdrie family), whose eldest son was Robert Hamilton, professor of mathematics in Marischal College and University, Aberdeen, author of a treatise on the national debt.

[The Imperial Dictionary of Universal Biography; Anderson's Scottish Nation; M'Cosh's Scottish Philosophy; Letter to the writer from John M. Balfour-Melville, Esq., of Pilrig and Mount Melville, great-grandson of Professor Balfour.] W. G. B.

BALFOUR, JOHN (*d.* 1688), third Lord Balfour of Burleigh, succeeded his father Robert, second Lord Balfour of Burleigh [q. v.], in 1663. In his youth he went to France for his education. In an 'affair of honour' he was there wounded. He returned home through London early in 1649, and married Isabel, daughter of another scion of his house—Sir William Balfour [q. v.] of Pitcullo, Fife, lieutenant of the Tower. The young married pair set off for Scotland in March. They found the father strongly displeased. The displeasure took the preposterous shape of asking the general assembly of the kirk of Scotland to annul the marriage. The petition was quietly shelved. The plea for the dissolution of the tie was 'the open wound' he still bore, and which paternal wrath deemed a disqualification for marriage. He died in 1688, leaving besides Robert, his heir and successor, two sons and six daughters. This Lord Balfour of Burleigh has been traditionally styled 'Covenanter,' which he assuredly never was. On Sir Walter Scott must be laid the blame—if blame it be—by having appropriated the name and designation in his 'John Balfour of Burley' in 'Old Mortality.' John Balfour, the 'Covenanter,' was historically 'of Kinloch,' not of Burleigh, and the principal actor in the assassination of Archbishop Sharp in 1679. For this crime his estate was forfeited and a large reward offered for his capture. He fought at Drumclog and at Bothwell Bridge, and is said to have escaped to Holland, and to have there tendered his services to the Prince of Orange. It is generally supposed that John Balfour of Burley died at sea on a return voyage to Scotland. But in the 'New Statistical Account of Scotland,' under 'Roseneath,' strong presumptions are stated for believing that he never left Scotland, but found an asylum in the parish of Roseneath, Dumbartonshire, under the wing of the Argyll family. According to this account, having assumed the name of Salter, his descendants continued there for many generations, the last of the race dying in 1815. Scott noted in his 'Old Mortality' that in 1808 a Lieutenant-colonel Balfour de Burleigh was commandant of the troops of the King of Holland in the West Indies.

[Authorities as under Balfour, Robert, second Lord Balfour; Scott's Old Mortality, note 2, 3; Anderson's Scottish Nation; Letter from the present Lord Balfour of Burleigh, Kennet.] A. B. G.

BALFOUR, JOHN HUTTON (1808–1884), botanist, was born in Edinburgh on 15 Sept. 1808, his father having been a surgeon in the army, and one of his near relatives having been James Hutton, author of the 'Theory of the Earth.' After completing his early education at the High School of Edinburgh he studied at St. Andrew's and Edinburgh Universities, graduating M.A. and M.D. Edin., the latter in 1832. He gave up the intention of seeking ordination in the church of Scotland, for which he at first prepared, became M.R.C.S. 1831, F.R.C.S. (Edin.) 1833, and, after studying some time in continental medical schools, commenced medical practice in Edinburgh in 1834. He had previously been greatly attracted to botanical studies by Professor Graham's lectures and excursions, and continuing to enlarge his botanical knowledge, in 1836 he was prominent in establishing the Botanical Society of Edinburgh, and in 1838 the Edinburgh Botanical Club. In 1840 he commenced to give extra-academical lectures on botany at Edinburgh, and had considerable success. In 1841 he succeeded Dr. (afterwards Sir) W. J. Hooker as professor of botany at Glasgow University, and thenceforward gave up medical practice. In 1845, on the death of Graham, Balfour became professor of botany at Edinburgh, and was nominated regius keeper of the Royal Botanic Garden and queen's botanist for Scotland. Becoming F.R.S. (Edinburgh) in 1835, he was for many years an active secretary of the society. For thirty years he was dean of the medical faculty of the university of Edinburgh, in which capacity he was most valuable to the medical school, and very popular with the students. His botanical excursions with pupils were most energetically conducted, and extended to almost every part of Scotland. He ascended every important peak, and gathered every rarity in the flora. Under his care and in co-operation with the curators, the Macnabs, father and son, the Royal Botanic Gardens were much enlarged and improved, and a fine palm-house, an arboretum, a good museum, and excellent teaching accommodation provided. He was the first in Edinburgh to introduce classes for practical instruction in the use of the microscope. He retired from office in 1879, when he received the title of emeritus professor of botany, became assessor in the university court for the general council, and each of the three universities with which he had been connected conferred on him the degree of LL.D. For many years he was a fellow of the Royal Society of London, and a member of a large number of British and foreign scientific societies. He died at Inverleith House, Edinburgh, on 11 Feb. 1884.

Inducted into botany before microscopical work had been largely developed, and before the advent of modern views on vegetable morphology and physiology, Balfour was almost necessarily for the most part a systematic botanist. His original work was not extensive, and it is as a teacher and writer of text-books that he was chiefly known. His teaching was painstaking and conscientious, earnest and impressive, and characterised by wealth of illustration and a faculty of imparting his own enthusiasm. He was impartial in the breadth of his teaching, and ever anxious to assimilate new knowledge. His character was deeply religious, and he saw in the objects of nature indubitable evidences of a great designing mind. His geniality was contagious, and it is related of him that on his botanical excursions, as the party neared the habitat of some rare Alpine herb, the wiry and energetic professor—'Woody Fibre' as they called him—would outstrip all in his eagerness to secure it; and that in toiling up a long ascent, his jokes and puns would keep the whole party in good spirits.

Balfour was for many years one of the editors of the 'Annals of Natural History' and of the 'Edinburgh New Philosophical Journal,' and contributed important articles to several cyclopædias. In biography he wrote: 'Biographical Sketch of Dr. Golding Bird,' Edin. 1855; 'Biography of J. Coldstream,' Lond. 1865; and a 'Sketch of D. T. K. Drummond,' prefixed to 'Last Scenes in the Life of Our Lord,' 1878. His botanical text-books went through numerous editions, and included a 'Manual,' 1848, revised 1860; a 'Class Book,' 1852; 'Outlines,' 1854; 'Elements,' 1869; a 'First' and a 'Second Book,' with other minor manuals; 'Botanist's Companion,' 1860; 'Botanist's Vade Mecum;' 'Guide to the Royal Botanic Gardens, Edinburgh,' 1873. His 'Introduction to Palæontological Botany,' 1872, was the least successful of his botanical works. He wrote several botanico-religious books, such as 'Phyto-Theology,' 1851, entitled in its third edition, 'Botany and Religion;' 'Plants of the Bible,' 1857; 'Lessons from Bible Plants,' 1870. He also wrote the botany in MacCrie's 'Bass Rock,' 1848.

[Scotsman, 12 Feb. 1884; Athenæum, 16 Feb. 1884; Nature, 21 Feb. 1884.] G. T. B.

BALFOUR, NISBET (1743–1823), a most distinguished officer under Lord Cornwallis in the American war of independence, was not (as Draper's 'American Biography' asserts)

the son of a small bookseller in Edinburgh, but the last representative of the Balfours of Dunbog in the county of Fife. Harry Balfour, the first laird of Dunbog, was the third son of John, third Lord Balfour of Burleigh [q. v.], and in the middle of the last century officers had very little chance of rising to higher rank who were not of good family. He was born at Dunbog in 1743, and entered the army as ensign in the 4th regiment in 1761. He was promoted lieutenant in 1765, and captain in 1770, but did not see service till the outbreak of the American war. He distinguished himself at the battle of Bunker's Hill, where he was severely wounded, and at Long Island and Brooklyn. In August 1776 his services were so conspicuous at the taking of New York, that he was sent home with the despatches announcing the success, and was promoted major by brevet. He at once returned to America, and struck up a warm friendship with many of the younger officers, including Lord Cornwallis and Lord Rawdon. He was present at the battles of Elizabethtown, Brandywine, and Germantown, and, after being appointed lieutenant-colonel of the 23rd regiment in 1778, accompanied Cornwallis to Charleston. After the capture of the city he was appointed commandant at Ninety-Six, and there 'by his attention and diligence,' says Cornwallis, succeeded in raising 4,000 militia among the loyal colonists. In the following year he accepted the difficult and invidious post of commandant at Charleston, and there acquitted himself to the complete satisfaction of Cornwallis. He obeyed to the letter the rigorous orders of Cornwallis against the colonists, and incurred much odium for carrying out the execution of a planter named Isaac Hayne, which Lord Rawdon had ordered. 'You have done what few officers in our service are capable of doing,' wrote Cornwallis to Balfour on 12 Nov. 1780, 'and have voluntarily taken responsibility on yourself to serve your country and your friend' (*Cornwallis Despatches*, Cornwallis to Balfour, i. 46). When the war was over, Balfour was rewarded for his services with the rank of colonel and the appointment of aide-de-camp to the king. He was also appointed, with a lawyer named Spranger, on a commission to award the money granted by parliament to those loyal colonists who had suffered in the war. He now enjoyed high reputation, and moved in the best military society, and in 1790 Mr. Stewart, of Castle Stewart in Wigtonshire, who had married his only sister, returned him to parliament for the Wigton Burghs. In 1793, on the outbreak of the war with France, he was promoted major-general, and received the command of a brigade in the force which his old comrade, Lord Rawdon, now Lord Moira, was to take to the west coast of France. With the rest of Lord Moira's army, Balfour joined the Duke of York in Flanders in 1794. Though Lord Moira returned home, Balfour volunteered to continue his services in any capacity in which he could be useful, and assisted General Ralph Abercromby in commanding the reserve till December 1794. He never again saw active service, but continued to sit in parliament, first for Wigton Burghs and then for Arundel, till 1802. He was made colonel of the 39th regiment in 1794, and promoted lieutenant-general in 1798, and general in 1803. He retired to his family seat, Dunbog, and there died at the advanced age of eighty, in October 1823, being then sixth general in seniority after sixty-two years' service. He bequeathed Dunbog to his nephew William Stewart, who took the name of Balfour. His reputation was made in the American war, and the friendship of such generals as Hastings and Cornwallis seems to justify it.

[For Balfour's services see the Royal Military Calendar. For his services in America consult Bancroft's History of the United States, passim, and the contemporary accounts of the war in South Carolina; see also the Cornwallis Despatches, edited by Ross, 1859. For the campaign in Flanders, see the Journals and Letters of Sir Harry Calvert.] H. M. S.

BALFOUR, ROBERT (1550?–1625?), Scotch philosopher and philologist, is believed to have been born about 1550. According to the statement of David Buchanan, he derived his lineage from a distinguished family in Fifeshire, but he has himself informed us (*Commentarius in Cleomedem*, 196) that he was born in Forfarshire, probably near Dundee. From a school in his native district he was sent to the university of St. Andrews, and thence he proceeded to the university of Paris, where he attracted much attention by the ability with which he publicly maintained certain philosophical theses against all oppugners. Afterwards he was invited to Bordeaux by the archbishop of that see, and there he became a member of the college of Guienne. He was elected professor of Greek, and at length, probably in 1586, was appointed principal of the college, which he continued to govern for many years. It appears that he was alive in 1625, but the date of his death is not recorded. Balfour left behind him the character of a learned and worthy man, the only fault attributed to him by one biographer being his zealous

adherence to the Roman catholic faith. His contemporary, Dempster, says he was 'the phœnix of his age; a philosopher profoundly skilled in the Greek and Latin languages; a mathematician worthy of being compared with the ancients; and to those qualifications he joined a wonderful suavity of manner, and the utmost warmth of affection towards his countrymen.' His reputation as a scholar rests mainly on his commentary on Aristotle.

The titles of his works are: 1. 'Gelasius, *Σύνταγμα τῶν κατὰ τὴν ἐν Νικαίᾳ ἁγίαν Σύνοδον πραχθέντων*' Paris, 1599, 8vo; Heidelberg, 1604, fol. An edition of the Greek text, accompanied by a Latin translation. Gelasius, with Balfour's translation, has been reprinted in several editions of the Concilia. 2. 'Cleomedis Meteora Græce et Latine. A Roberto Balforeo ex MS. codice Bibliothecæ Illustrissimi Cardinalis Ioyosii multis mendis repurgata, Latinè versa, et perpetuo commentario illustrata.' Bordeaux, 1605, 4to. This work was commended by Barthius and other learned men, and even in the present century it was held in such estimation that it was republished by Professor James Bake at Leyden in 1820, 8vo. 3. 'Prolegomena in libros Topicorum Aristotelis,' 1615, 4to. 4. 'Commentarii in Organum Logicum Aristotelis,' Bordeaux, 1618, 4to. 5. 'Commentarii in lib. Arist. de Philosophia tomus secundus, quo post Organum Logicum, quæcumque in libros Ethicorum occurrunt difficilia, dilucide explicantur,' Bordeaux, 1620, 4to.

[Buchanan, De Scriptoribus Scotis, 129; Dempster, Hist. Ecclesiastica Gentis Scotorum, 119; Irving's Lives of Scottish Writers (1839), i. 234–46; Anderson's Scottish Nation, i. 217; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, i. 68; Cat. of Printed Books in Brit. Mus.] T. C.

BALFOUR, ROBERT (*d.* 1663), second Lord Balfour of Burleigh, military commander, was son of Sir Robert Arnot of Fernie, chamberlain of Fife. He married Margaret, daughter of Michael Balfour of Burleigh and Margaret, daughter of Lundie of Lundie, and his wife succeeded her father (who was created 7 Aug. 1606 Lord Balfour of Burleigh) as Baroness Balfour of Burleigh. Thereupon, by a letter from the king (James I) Arnot became Lord Balfour of Burleigh, the second holder of the title. At the assembly of the Scottish parliament in 1640 (11 June) the 'estates' appointed him their president. He was continued in the office in 1641, and was one of the commissioners for a treaty of peace with England in 1640–1. He was also constituted of the privy council 'ad vitam aut culpam' by the parliament of Scotland 11 Nov. 1641. During the wars of Montrose he was energetic on the side of the government. He assumed military command, but was not successful. Montrose defeated him 12 Sept. 1644 near Aberdeen, and again (with General Baillie) at Kilsyth, 15 Aug. 1645. He was opposed to the celebrated and unfortunate 'engagement' to march into England for the rescue of the king. He had weight enough to dissuade Cromwell then from the invasion of Scotland. In 1649, under the act for putting 'the kingdom in a posture of defence,' he was one of the colonels for Fife. He was further nominated in the same year one of the commissioners of the treasury and exchequer. He died at Burleigh, near Kinross, 10 Aug. 1663. His wife died before him (in 1639). They had one son [see Balfour, John, third Lord Balfour of Burleigh] and four daughters.

[Lamont's Annals, MS.; Balfour's Annals, MS.; Douglas's Peerage of Scotland, by Wood, 2 vols. folio, 1813; George Crawfurd's Peerage of Scotland, 1716, folio, pp. 53–4; Sibbald's Kinross and Fife; Anderson's Scottish Nation.] A. B. G.

BALFOUR, ROBERT (*d.* 1757), fifth Lord Balfour of Burleigh, Jacobite, when a youth fell in love with a 'pretty face,' far inferior in rank, much to the annoyance of the family. He was sent to travel abroad in the hope that he would forget his attachment. Before he set out he declared to his lady-love that if in his absence she married he should kill her husband. Notwithstanding the threat, she did marry a Henry Stenhouse, schoolmaster at Inverkeithing, acquainting him beforehand of the hazard. On Balfour's return his first inquiry was after the girl. On being informed of her marriage, he proceeded on horseback (with two attendants) directly to the school at Inverkeithing, called Stenhouse out, deliberately shot him (wounding him in the shoulder), and quietly returned to Burleigh. This was on 9 April 1707. The poor schoolmaster lingered twelve days, and then died. Balfour was tried for the murder in the high court of justiciary on 4 Aug. 1709. The defence was ingenious, but inadequate. He was brought in guilty, and sentenced to be beheaded on 6 Jan. 1709–10. But a few days prior to this he escaped from the prison ('Heart of Midlothian') by exchanging clothes with his sister, who resembled him. He skulked for some time in the neighbourhood of Burleigh, and a great ash-tree, hollow in the trunk, was long shown as his place of concealment. On the death of his father, in 1713, the title devolved on him. His next appearance was at the meeting of Jacobites

at Lochmaben, 29 May 1714, when 'the Pretender's' health was drunk at the cross, on their knees, Lord Burleigh denouncing damnation against all who would not drink it. He engaged in the rebellion of 1715. For this he was attainted by act of parliament, and his estates forfeited to the crown. He died, without issue, in 1757.

[Anderson's Scottish Nation; Maclaurin's Criminal Trials; Rae's History of the Rebellion.] A. B. G.

BALFOUR, Sir WILLIAM (*d.* 1660), parliamentary general, of the family of Balfour of Pitcullo, Fifeshire, appears to have been born before the accession of James I to the English throne, for in 1642 he obtained a naturalisation bill (*Lords' Journals*, 28 May 1642). He entered the Dutch service and continued in it till 1627. In that year he became lieutenant-colonel in the Earl of Morton's regiment, took part in the expedition to the isle of Rhé, and was noticed as being one of the officers most favoured by the Duke of Buckingham (Forster, *Life of Eliot*, ii. 78). In January 1628 he was charged by the king, in conjunction with Colonel Dalbier, to raise 1,000 horse in Friesland, but the suspicions this project aroused in the Commons obliged the king to abandon the plan, and to assure the house that these troops were never meant to be employed in England. On the death of Sir Allen Apsley, Sir William, who is described as one of the gentlemen of the king's privy chamber, was appointed governor of the Tower (18 Oct. 1630, *Cal. S. P.*, Dom.). In October 1631 he was employed on a confidential mission to the Netherlands. He also received many other marks of the king's favour, including the grant of a lucrative patent for making gold and silver money in the Tower (1633). Nevertheless Balfour, 'from the beginning of the Long parliament, according to the natural custom of his country, forgot all his obligations to the king, and made himself very gracious to those people whose glory it was to be thought enemies to the court' (Clarendon, iv. 147). Perhaps religious motives had something to do with this change of parties, for Balfour was a violent opponent of popery, and had once beaten a priest for trying to convert his wife (*Strafford Corr.* ii. 165). Strafford was entrusted to Balfour's keeping, and though offered 20,000*l.* and an advantageous match for his daughter, he refused to connive at the earl's escape, or to admit Captain Billingsley and his suspicious levies to the Tower (2 May 1641, Rushworth, iii. i. 250). The king, therefore, persuaded or obliged Balfour to resign his post in the following December. The accounts given of the causes of this resignation differ considerably (Clarendon, iv. 101; Gardiner, *History of England*, x. 108; and the pamphlet entitled *A Terrible Plot against London and Westminster*). When the parliament raised an army Sir William was appointed lieutenant-general of the horse, under the nominal command of the Earl of Bedford. He commanded the reserve at Edgehill, broke several regiments of the king's foot, and captured part of his artillery. Ludlow describes him spiking the king's guns with his own hands, and all accounts agree in praise of his services. He did not take part in the first battle of Newbury, having gone abroad to try the waters on account of his health (*Lords' Journals*, 2 Aug. 1643). In the spring of 1644 he was detached from the army of Essex with 1,000 horse to reinforce Waller, and shared the command at the victory of Alresford. His letter of 30 March 1644 to Essex, relating the battle, was ordered to be printed. He then rejoined Essex, accompanied him into Cornwall, and took Weymouth and Taunton (June 1644). When the infantry was forced to surrender, he broke through the king's lines, and 'by an orderly and well-governed march passed above 100 miles in the king's quarters,' and succeeded in joining General Middleton. At the second battle of Newbury he commanded the right wing of the parliamentary horse (see *Manchester's Quarrel with Cromwell*, Camden Society; and the letters signed by Balfour, p. 55). This was Balfour's last public exploit; with the organisation of the new model he retired from military service. The House of Commons appointed a committee 'to consider of a fit recompense and acknowledgment of the faithful services done by him to the public' (21 Jan. 1645), and the House of Lords voted the payment of his arrears (7,000*l.*) and specially recommended him to the Commons (21 July). But some intercepted correspondence seems to have awakened suspicions and caused delays in this payment (see *Commons' Journals*, 25 March and 12 April 1645). Sir William Balfour's will was proved in 1660.

[Clarendon's History of the Rebellion; Vicars's Parliamentary Chronicle; Calendar of Domestic State Papers; Ricraft's Champions (1647) contains a portrait and panegyric of Sir William Balfour (No. xviii.); in the Strafford Correspondence (vol. i. 88, 97, 120) are some passages which appear to prove that Balfour was indebted to the king's favour for the Irish estate which he is said to have purchased from Lord Balfour of Clonawley.] C. H. F.

BALFOUR, WILLIAM (1785–1838), lieutenant-colonel, was a boy-ensign in the 40th foot at the Helder, and won the approval of Sir John Moore. He served on the staff of Major-general Brent Spencer in the Mediterranean and at the capture of Copenhagen, and received a brevet lieutenant-colonelcy for service in the field with the 40th in the Peninsula and south of France in 1813-14. After a few years on half-pay, he became lieutenant-colonel of his old regiment, commanding it for several years in New South Wales, and he was afterwards in command of the 82nd foot in Mauritius. He retired from the army in 1832, and died in February 1838.

[Army Lists; London Gazettes; Gent. Mag. 1838.] H. M. C.

BALGUY, CHARLES, M.D. (1708–1767), physician, was born at Derwent Hall, Derbyshire, in 1708, and was educated at Chesterfield grammar school and St. John's College, Cambridge, where he took the degree of M.B. in 1731, and M.D. in 1750. He practised at Peterborough, and was secretary of the literary club there. He contributed to the 'Philosophical Transactions' (No. 434, p. 1413), and in 1741 he published, anonymously, a translation of Boccaccio's 'Decameron.' This has been several times reprinted, and is the only good translation in English. He wrote some medical essays, and particularly a treatise 'De Morbo Miliari' (Lond. 1758). He died at Peterborough 28 Feb. 1767, and was buried in the chancel of St. John's Church, where is a marble monument to his memory, describing him as 'a man of various and great learning.' The statement that he translated the 'Decameron' is evidenced by the notes of his school friend, Dr. Samuel Pegge, in the College of Arms, who expressly mentions the fact.

[Pegge's Collections in the College of Arms, vol. vi.; Derbyshire Archæological Journal, vi. 11; Nichols's Literary Anecdotes, vi. 4, 74, 122.] S. O. A.

BALGUY, JOHN (1686-1748), divine, was born 12 Aug. 1686 at Sheffield. His father, Thomas, who was master of the Sheffield grammar school, died in 1696, and was succeeded by Mr. Daubuz, under whom John Balguy studied until admitted at St. John's College, Cambridge, in 1702. He wasted two years in reading romances, but upon meeting with Livy turned to classical studies. He graduated as B.A. in 1705-6 and M.A. in 1726. Upon leaving Cambridge he taught for a time in the Sheffield grammar school, and 15 July 1708 became tutor to Joseph Banks, son of Mr. Banks of Scofton in Nottinghamshire, and grandfather of the famous Sir Joseph Banks. In 1710 he was ordained deacon, and in 1711 priest, by Sharp, archbishop of York; and in the last year entered the family of Sir Henry Liddel, of Ravensworth Castle, Durham, who presented him to the small livings of Lamesby and Tanfield. He wrote a new sermon every week for four years, and afterwards burnt 250 sermons in order that his son might be forced to follow the example of original composition. In 1715 he married Sarah, daughter of Christopher Broomhead, of Sheffield, and left Sir H. Liddel to settle in a house of his own, called Cox-Close, in the neighbourhood. In 1718 he took part in the Bangorian controversy, defending Hoadley against Stebbing. Bishop Hoadley and the booksellers—who thought that the public were tired of the subject—induced him to desist after publishing two pamphlets; and Hoadley persuaded him also to suppress in 1720 a letter to the famous Dr. Clarke which it was thought might injure the doctor's chances of preferment, though dealing with the purely philosophical question of natural immortality. Balguy was a disciple and admirer of Clarke, and his chief publications were in defence of Clarke's philosophical and ethical doctrines. They are:—'A Letter to a Deist,' 1726, in which he attacks Shaftesbury; 'The Foundation of Moral Goodness,' 1728, which is an answer to Shaftesbury's disciple, Hutcheson, and argues, after Clarke, that morality does not depend upon the instincts or affections, but upon the 'unalterable reason of things.' A second part, published in 1729, is a detailed reply to the criticisms of a friend (Lord Darcy, as the younger Balguy tells us), who had defended Hutcheson. In 1730 he published 'Divine Rectitude,' in which he argued that 'the first spring of action in the Deity' was 'rectitude;' whilst Mr. Grove declared it to be 'wisdom,' and Mr. Bayes to be 'benevolence.' It was followed by 'A Second Letter to a Deist,' defending Clarke against Matthew Tindal's 'Christianity as Old as the Creation,' and by a pamphlet called 'The Law of Truth, or the Obligations of Reason essential to all Religion.' These tracts were collected in a volume dedicated to Hoadley. In 1741 appeared 'An Essay on Redemption,' of a rationalising tendency, and considered by Hoadley to be stronger in the 'demolishing' than the 'constructive' part. He also published (1727-8) an essay and sermon upon party spirit. Two volumes of his sermons were published in 1748 and 1750 (Nichols, *Anecdotes*, iii. 220, and ix. 787).

On 25 Jan. 1727 Balguy was collated by Hoadley to a prebend in Salisbury, and through the friendship of Bishop Talbot obtained from the chapter of Durham (12 Aug. 1729) the vicarage of Northallerton in Yorkshire, worth 270*l.* a year. He had many friends in all parties, including Bishops Benson, Butler, and Secker, and Lord Barrington. His tracts, which are terse and well written, are all applications of the principles of which Clarke is the chief exponent. He became an invalid, and saw little society except at Harrogate, which he frequented, and where he died, 21 Sept. 1748, leaving an only child, Thomas [see Balguy, Thomas] living.

[Life by son in Biog. Britannica; Nichols's Anecdotes, iii. 139, 220, ix. 787.] L. S.

BALGUY, THOMAS (1716–1785), divine, son of John Balguy [q. v.], was born at Cox-Close 27 Sept. 1716, educated at the Ripon Free School, and admitted to St. John's College, Cambridge, about 1732; was B.A. 1737, M.A. 1741, S.T.P. 1758. He was elected to a Platt fellowship at St. John's in March 1741, which he held till 1748. In 1744 he became assistant tutor to his friend Dr. Powell, tutor, afterwards master of St. John's College, and gave lectures on moral philosophy and the evidences 'for sixteen years.' In 1743 he was deputy public orator, and in 1758 tutor to the Duke of Northumberland. He states in his father's 'Life' that he owed all his preferments to 'the favour and friendship of Bishop Hoadley,' who had given his father a prebend of Salisbury. His father, as prebendary, presented him (1748) to the rectory of North Stoke, near Grantham in Lincolnshire, which he vacated in 1771 on becoming vicar of Alton in Hampshire. Through Hoadley's influence he obtained a prebend of Winchester in 1758, and became archdeacon of Salisbury in 1759, and afterwards archdeacon of Winchester. Thomas was, however, less of a latitudinarian than his father, and opposed the agitation for a relaxation of the articles. In 1769 he published a sermon upon the consecration of Bishop Shipley (Nichols, *Anecdotes*, ix. 534), which was answered by Priestley in 'Observations upon Church Authority.' In 1772 he published an archidiaconal charge, in which he defended subscription to articles of religion; and in 1775 a sermon at the consecration of Bishops Hurd and Moore, which was answered in remarks 'by one of the prebendary clergy.' In 1775 he edited the sermons of his friend Dr. Powell, with a 'life' of the author; and in 1782 'Divine Benevolence asserted,' part of an unfinished treatise on natural religion. In 1785 he republished his father's essay on Redemption, and a collection of sermons and charges. Balguy was one of the admiring disciples of Warburton, and his name frequently appears in Warburton's correspondence with Hurd. On Warburton's death in 1781 he declined the appointment to the vacant bishopric of Gloucester on the ground of failing health and approaching blindness, and died 19 Jan. 1795 at his prebendal house at Winchester. A monument to him is in the south aisle of the cathedral. His discourses, edited by Rev. James Drake (a relation to whom his manuscripts were bequeathed), were republished at Cambridge in 1820.

[Chambers's Dictionary; Warburton's Letters to Hurd; Nichols's Anecdotes, iii. 220, viii. 157, and elsewhere; Nichols's Illustrations, iii. 516; Preface to Discourses by Drake.] L. S.

BALIOL, ALEXANDER de (*fl.* 1246?–1309?), lord of Cavers and chamberlain of Scotland, is one of the members of the Baliol family about whose pedigree great confusion exists. He was certainly not Alexander, son of Hugh Baliol of Barnard Castle, an elder brother of John Baliol the king, for this Alexander died in 1279 without issue, leaving a widow, Eleonora de Genovra (Rymer's *Fœdera*, i. 10, 779). It is probable, but not certain, that he was the same person as Alexander de Baliol, the son of Henry de Baliol, chamberlain of Scotland, who died in 1246, and Lora or Lauretta de Valoines, the coheiress along with her sister Christian, wife of Peter de Maule of Panmure, of the fiefs of the Valoines family in England. If so he can be traced in the records of Hertfordshire between 6th and 32nd Edward I in connection with the manor of Benington in that county, which he inherited through his mother (Clutterbuck's *Hertfordshire*, vol. ii.). This identification would account for his appointment to the office of chamberlain of Scotland, which had been held by his father, his great-grandfather, William de Berkeley, Lord of Reidcastle, and one of his maternal ancestors, Peter de Valoines. But there are two difficulties attending it. Alexander de Baliol the chamberlain is never mentioned as possessing Reidcastle in Forfarshire, the estate of Henry de Baliol, and it is difficult to account for his constant association with the estate of Cavers in Teviotdale, and not with any English fiefs. Possibly the latter circumstance is due to the references being in the Scottish records. It appears that in 32 Edward I (1304) Bennington was sold by Alexander de Baliol to John de Binsted, and the conjecture seems admissible

that Baliol may have made Scotland the chief place of his residence, though retaining English fiefs in right of his mother and his wife. His preference for Scotland would be confirmed by his succession to the high office which his father Henry had held. Whatever may be thought of this hypothesis, it is certain that Alexander de Baliol the Scottish chamberlain first appears as Dominus de Cavers in the Scottish records in 1270. Seven years later he was commissioned, as lord of Cavers, to serve in Edward's Welsh wars. In 1284, under the same designation of Dominus de Cavers, he was one of the Scottish barons who bound themselves to receive Margaret, the Maid of Norway, as queen in the event of failure of male issue of Alexander III; and as, in the same year, he received a summons to attend Edward's army, he must still have retained English fiefs. In 1287 he is for the first time mentioned in a writ by the guardians of Scotland as chamberlain of Scotland, an office in which he succeeded John Lindsay, bishop of Glasgow. Two years later he took part in the negotiations which resulted in the treaty of Salisbury, 6 Nov. 1289, confirmed by the parliament at Brigham 14 March 1290, by which Edward the Prince of Wales was to marry Margaret, and Edward I solemnly recognised the independence of Scotland. Her death prevented the marriage, and Edward soon forgot or ignored his engagements. On 5 June 1291 Baliol and his wife Isabella de Chilham, widow of David de Strathbogie, earl of Athol, received a letter of attorney and safe conduct from Edward permitting them to remain for a year in Scotland. He still continued to hold the office of chamberlain after the seisin of Scotland had been given to Edward I, as the condition of his determining the suit as to the succession of the crown of Scotland; but in the beginning of 1292 we find Robert Heron, rector of Ford, associated with Baliol in this office, and as a writ of 1 Feb. of that year mentions that Heron's wages had been granted to him by the King of England, it appears reasonable to conclude that Heron had been appointed to control Baliol in the execution of the office. On 30 Dec. 1292 certain of the records of Scotland which had been in the hands of Edward were redelivered to Alexander Baliol as chamberlain of Scotland. Baliol is last mentioned as chamberlain on 16 May 1294, and it seems probable that the disputes between Edward and John Baliol led to his deprivation by the English king after or perhaps even before the campaign of 1296, when Edward forced John Baliol to resign the crown and carried him captive to England. In 1297 John de Sandale, an English baron, appears as chamberlain of Scotland. From entries in the accounts of the expenses of John Baliol when a prisoner in England with reference to a horse of Alexander de Baliol, it would seem that he shared the captivity of his kinsman. On 13 Jan. 1297 Edward made a presentation to the church of Cavers, upon the ground that the lands of Alexander de Baliol were in his hands. A few scanty notices between 1298 and 1301 indicate that he took part on the English side in the war with Scotland; and from one of these we learn that he had manors in Kent, the wood of which he received the king's license to sell.

Amongst the barons present at the siege of Caerlaverock in 1300 was

> Mes Alissandres de Bailloel,
> Ke a tout bien fere mettoit le oel,
> Jaune baniere avoit el champ
> Al rouge escu voidie du champ.

In 1303 he seems to have shown symptoms of again falling off from the English side, for his chattels in Kent, Hertfordshire, and Roxburghshire were in that year seized by Edward; but we find him employed, in May 1304, in Edward's service in Scotland, and in the first year of Edward II he was summoned to join John de Bretagne, earl of Richmond, in the Scottish campaign.

His estates in Kent, of which the chief was the castle and manor of Chilham, were held by him in right of his wife Isabella de Chilham, by whom he left a son of his own name. The date of his death is unknown, but as he was summoned to all the parliaments of Edward I between 1300 and 1307, and is not mentioned as summoned to any of Edward II, he probably died soon after the accession of that monarch. His son Alexander had a son, Thomas de Baliol of Cavers, who sold that estate to William, earl of Douglas, in 1368, and is the last of the Baliols who appears in the Scottish records.

[Exchequer Rolls of Scotland, i.; Documents illustrative of the History of Scotland, edited by Sir F. Palgrave; Historical Documents Scotland, 1286–1306, edited by Rev. J. Stevenson; Acts Parl. Scotland, Record edition, vol. i.; Dugdale's Baronage; Surtees' History of Durham; Clutterbuck's History of Hertfordshire; Crawford's History of the Officers of State of Scotland.]

Æ. M.

BALIOL, BERNARD DE, the elder (*fl.* 1135–1167). There is great difficulty in fixing with precision the early history of the family of Baliol, which was destined to play so ill-omened a part in the annals of Scotland, a

circumstance which no doubt contributed to the obscurity of its records and the extinction of its name. The founder of the house in England was the Norman baron Guido or Guy de Baliol, whose French fiefs of Bailleul, in the department of L'Orne, two leagues from Argenton, Dampierre, Harcourt, and Vinoy, in Normandy, were long retained by his descendants, and afforded a refuge when their English inheritance was forfeited along with the Scottish crown, which John wore so short a time and Edward failed to recover. Guy is said, in a manuscript on which Surtees, the historian of Durham, relies, to have come 'to England with the Conqueror, and to him gave William Rufus the barony of Bywell in Northumberland, and the forests of Teesdale and Charwood, with the lordship of Middleton in Teesdale and Gainsford, with all their royalties, franchises, and immunities' (*Bowes MS.*, Surtees' *Durham*, iv. 50). Bernard or Barnard Baliol is stated by the same manuscript to have built 'the fortress which he called Castle Barnard, and created burgesses and endowed them with the like franchises and liberties as those of Richmond,' a statement corroborated by the ancient and noble ruin which still overhangs the Tees, with 'its uttermost walls of lime and brick' and 'innermost cut in rocks of stone,' as the ballad runs, and by the charter of his son, a second Bernard, which confirms his father's grant to the burgesses (Surtees, iv. 71). In 1135 the first Bernard did homage, along with David I of Scotland, to the Empress Matilda, daughter of Henry I, but prior to the battle of the Standard, 1138, he renounced his homage and joined the party of Stephen. Along with Robert de Bruce, Lord of Annandale, a common interest then uniting the ancestors of the future rivals, he was sent before the battle by the northern barons to make terms with David I, but without success. Continuing to support Stephen, Bernard de Baliol was taken prisoner with him at Lincoln on 2 Feb. 1141. The charter of the second Bernard, still preserved, is unfortunately without date, and there is no charter-evidence to fix his father's death, but a fine exacted in 14 Henry II (1167), for neglecting to certify the number of his knights' fees, is assumed with probability by Surtees to refer to the time of his succession, and to make the fact which history records of the capture of William the Lion at Alnwick in 1174 by a Bernard de Baliol along with other northern barons applicable to the second and not the first bearer of the name.

[Dugdale's Baronage, corrected by Surtees' Durham, iv. 51.] Æ. M.

BALIOL, BERNARD DE, the younger (*fl.* 1167). Dugdale does not recognise a second Bernard, but for the reasons stated in the last article, the opinion of Surtees appears preferable, though it must be admitted that his existence rests on the evidence of one charter and the improbability of a single life having covered the period from 1135, when the first Bernard must have at least attained majority, to nearly the close of the century. This Bernard joined Robert de Stuteville, Odonel de Umfraville, Ranulf de Glanville, and other northern barons, who raised the siege of Alnwick and took William the Lion prisoner in 1174. Our only further information about him consists of grants to various abbeys, one of which, to Rievaulx, was 'for the good of his own soul and that of his consort Agnes de Pinkney,' and the confirmation of the privileges granted by his father to the burgesses of Barnard Castle. He was succeeded by his son Eustace, whose existence is only known from charters of which the earliest, dated in 1190, is a license to marry the widow of Robert Fitzpiers for a fine of 100 marks. He was succeeded about 1215 by his son Hugh, the father of John de Baliol I, whose son was John de Baliol II, king of Scotland.

[Dugdale's Baronage and Monasticon Anglicanum; Surtees' Durham, iv. 51–2.] Æ. M.

BALIOL, EDWARD DE (*d.* 1363), king of Scotland, the eldest son of John de Baliol, king of Scotland, and Isabel, daughter of John de Warenne, earl of Surrey, on his father's death in 1314 succeeded to his French fiefs, on which he lived till 1324, when he was invited by Edward II to England, which he again visited in 1327, with the view of being brought forward as a pretender to the Scottish crown. A more favourable opportunity presented itself after the death of Robert Bruce in 1329. Baliol was again summoned to England 20 July 1330, with permission to remain as long and return as often as he pleased in order that preparations might be made for the invasion of Scotland. Placing himself at the head of the disinherited barons whose lands had been forfeited by Bruce for their adherence to England, of whom the chief were Henry de Beaumont, Gilbert de Umfraville, and Thomas, Lord Wake of Liddell, and a small force of 400 men-at-arms and 3,000 foot, Baliol sailed from Ravenspur, near the mouth of the Humber, and landed at Kinghorn, in Fife, on 6 Aug. 1332. The death of Randolph, the valiant regent who found a feeble successor in Donald, earl of Mar, gave Baliol an advantage he was prompt

to seize. After defeating the Earl of Fife, who opposed his landing, he marched by Dunfermline to the river Earn, surprised and routed Mar at Dupplin Moor with great slaughter on 12 Aug., and took possession of Perth. A threatened blockade of that town by the Earl of March having been abandoned, Baliol was crowned at Scone on 24 Sept. by William Sinclair, bishop of Dunkeld. Leaving Perth in charge of the Earl of Fife, who soon surrendered it to the Scotch, Baliol marched towards the border, and at Roxburgh on 23 Nov. met Edward III, acknowledged him as superior and lord of Scotland, and bound himself to serve in all his wars. He further engaged to put him in possession of Berwick and to marry the princess Johanna, already betrothed to David II. It was soon seen how fragile was his tenure of the country he affected to dispose of, for on 16 Dec. he was surprised at Annan by Archibald Douglas and completely defeated. His brother Henry was slain, and he had himself difficulty in escaping across the English border. In the following year, 9 March 1333, with additional aid from England, Baliol returned and established his camp near Roxburgh, with the view of besieging Berwick. The Scots lost about this time the services of two of their bravest leaders, Sir Andrew Murray of Bothwell, and Sir William Douglas, the knight of Liddesdale, and Edward, having himself advanced with a great force to the siege of Berwick, defeated Archibald Douglas, who had succeeded to the chief command, at Halidon Hill on 12 July, which forced the capitulation of Berwick.

In February 1334 Baliol held a parliament at Edinburgh, where, on the 12th of that month, his engagements to Edward were renewed and Berwick was annexed to the English crown. Not satisfied with this severance of the great fortress which was the key to the borders from the Scottish kingdom, Edward demanded and Baliol agreed at Newcastle-on-Tyne to the absolute surrender to the English crown of the forests of Jedburgh, Selkirk, and Ettrick, the counties of Roxburgh, Peebles, Dumfries, and Edinburgh, the constabularies of Haddington and Linlithgow, with all the towns and castles in the territory annexed. This comprised the whole of ancient Lothian, the richest and most important part of Scotland. Edward at once parcelled it into sheriffdoms, and appointed a chamberlain and justiciary for Lothian. On 18 June he received the homage of Baliol for the whole kingdom of Scotland, and, as if to mark the ignominy of his vassal with a deeper stain, declared that his private estates were not to be understood as falling within the surrender of the rights of his country. In the autumn of this year a dispute as to the succession of Alexander de Mowbray, one of the disinherited barons, between his brother as heir male, who was at first supported by Baliol, and his daughter as heir general, whose cause was espoused by Henry de Beaumont, earl of Buchan, and David de Hastings, earl of Athole, exposed the weakness of Baliol, who was compelled to change sides and abandon Mowbray through fear of these powerful earls. The return of Sir Andrew Murray from England, and of the Earl of Moray, now acknowledged as regent on behalf of David II, gave able leaders to the Scottish patriots, and Baliol was forced to take refuge in England. In winter he was again brought back, rather than restored, by the aid of Edward, and after wasting Annandale celebrated Christmas at Renfrew, where he created William Bullock, an ecclesiastic, chamberlain of Scotland. In July of the following year Edward again invaded Scotland, and although the fortunes of war were not all on one side, Guy, count of Namur, a mercenary ally of Edward, being defeated on the Borough Muir and forced to leave Scotland, the capture of the Earl of Moray and the aid of the Mowbrays and others enabled Edward to conclude a treaty at Perth 18 Aug. 1335, by which the Earl of Athole and all who submitted to the English king were to be pardoned for their rebellion, and the ancient laws and usages of Scotland as in the days of Alexander III restored. Athole, who was named lieutenant of Scotland, now espoused the side of Baliol, but was soon after surprised and slain by the Earl of March, William Douglas of Liddesdale, and Sir Andrew Murray, in the forest of Kilblain. Baliol succeeded in detaching John, the lord of the Isles, from the national cause by ceding to him Cantire and Knapdale in Argyle, and several of the principal Hebrides, along with the wardship of the young heir of Athole, on 12 Dec. 1335. A loan of 300 marks by Edward on 16 Oct. 1335 and a daily pension of 5 marks during pleasure, granted on 27 Jan. 1336, indicated the poverty and dependence of Baliol. The command of the English troops was given not to Baliol but to the Earl of Lancaster. In August Edward himself suddenly returned to Perth, which was the chief fortress held by Baliol, and overran the north-east of Scotland. After establishing a weak line of forts from Dunottar to Stirling and reinforcing the garrison of Perth, he returned to England, leaving his brother, the Earl of Cornwall, in command. Sir Andrew Murray

made an ineffectual attempt to take Stirling, but succeeded in reducing the more northern forts after Edward's departure. In the spring of the following year, 1337, he took Falkland, Leuchars, and St. Andrews in Fife, Cupar alone holding out under the command of Bullock, Baliol's chamberlain. By a sudden diversion to the west he surprised and took Bothwell Castle, and, having thus secured the passage of the Clyde, made a raid into Cumberland, and on his return invested but did not take Edinburgh. In 1338 this gallant commander, who had upheld the cause of Scottish independence for forty years, since he was associated with Wallace against Edward I, died. Robert, the steward of Scotland, succeeded him as regent, and prepared for the siege of Perth, where Baliol still was, and Edward, having no confidence in his military talents, required him to entrust its custody to Sir Thomas Ughtred, an English commander. Before the end of the year Baliol, who had borne no part of any moment in the war nominally conducted on his behalf, but really for that of Edward, retired to England. There he appears to have remained until the defeat and capture of David II at Neville's Cross, 17 Oct. 1346, encouraged him again to return to Scotland. Taking up his residence at Caerlaverock Castle, on the Solway, and aided by English men-at-arms under Percy and Neville, he made a raid as far as Glasgow, wasting Nithsdale and Cunningham. The title, but not the contents, of a treaty in this year between Lionel, duke of Clarence, son of Edward III, and Percy and Neville, has been preserved, which makes it probable that the ambitious prince had set on foot the intrigue for his succession to the Scottish crown with Baliol which was afterwards renewed with David II. Meanwhile the Scots had accepted Robert the Steward, grandson of Robert the Bruce on the mother's side, as regent; and though the English king in official documents continues to style Baliol 'our dear cousin Edward, king of Scotland,' he negotiated at the same time with his captive, David II, and finally, in 1354, released him for the large ransom of 90,000 marks, by annual instalments of 10,000, on non-payment of which he was to return to prison at Berwick or Norham. The Scotch preferring the French alliance and failing to pay the instalment due in 1355, David honourably surrendered himself, and in 1356 Edward mustered a large force for the subjugation of Scotland. Before he set out Baliol at Roxburgh, on 21 Jan., made an absolute surrender of the whole kingdom of Scotland to Edward by delivery of a portion of its soil along with his golden crown, in return for an obligation of payment of 5,000 marks and a pension of 2,000*l.* which Edward granted on the previous day at Bamborough. This was the last of Baliol's acts as king; but his ignoble life lasted till 1367, when he died without issue at Wheatley, near Doncaster, where, during his last years, 'reft of the crown, he still might share the chase,' as is proved by the writs granting him a license to sport in the royal forests and pardon to some of the neighbouring gentry who joined in his amusement. Except for the brief period of his success at the head of the disinherited barons at Dupplin Moor, he showed no qualities worthy of respect in a warlike age. His character was similar to that of his father, unequal to the honour and peril of a crown, and content to survive the disgrace of doing what lay in his power to sacrifice the independence of his country.

[Rymer's Fœdera, vol. iii.; Fordun's and Wyntoun's Chronicles give the events of his life from the Scottish, Knyghton, Adam of Murimuth, and Walsingham from the English side. Lord Hailes's Annals is still the fullest and most accurate modern account of this period of Scottish history, but Tytler's History of Scotland and Longman's History of the Reign of Edward III may also be consulted with advantage.]

Æ. M.

BALIOL, HENRY DE (*d.* 1246), chamberlain of Scotland, was the son of Ingelram and grandson of Bernard de Baliol, of Barnard Castle. His mother was daughter and heiress of William de Berkeley, lord of Reidcastle in Forfarshire, and chamberlain of Scotland under William the Lion in 1165. William de Berkeley was succeeded in this high office, not yet divided into those of the treasurer and comptroller, and entrusted with the superintendence of the whole royal revenues, by Philip de Valoines and his son William de Valoines, lords of Panmure. The latter died in 1219, leaving only a daughter, and Henry de Baliol, who had married his sister Lora, obtained the chamberlainship which had been held by the father both of his mother and his wife. Although invited by King John to take his side shortly before Magna Charta, it is probable that, like his sovereign, Alexander II, he joined the party of the barons. He is mentioned in the Scottish records in various years between 1223 and 1244, and the appointment of Sir John Maxwell, of Caerlaverock, who appears as chamberlain in 1231, must either have been temporary, or Baliol must have retained the title after demitting the office, which Crawford (*Officers of State*, p. 261) supposes him to have done in 1231. In 1234 he succeeded, in right of his wife as

coheiress, along with Christian de Valoines, her niece, wife of Peter de Maule, ancestor of the Maules of Panmure, to the English fiefs of the Valoines, vacant by the death of Christian, countess of Essex, a rich inheritance, situated in six shires. In 1241 he attended Henry III to the Gascon war, and, dying in 1246, was buried at Melrose. It is probable, but not certain, that Alexander de Baliol of Cavers, also chamberlain of Scotland [see BALIOL, ALEXANDER DE], was his son. His only daughter, Constance, married an Englishman of the name of Fishburn.

[Documents in Panmure Charter Chest; Act. Parl. Scot. i. 403 *a*, 405 *b*, 407 *b*, 408 *b*; Chronicle of Melrose; Dugdale's Baronage; Crawford's Lives of Officers of State, p. 260.] Æ. M.

BALIOL, JOHN DE (*d.* 1269), of Barnard Castle, founder of Balliol College, Oxford, was the son of Hugh, the grandson of Eustace, and the great-grandson of Bernard de Baliol the younger [q. v.]. He married Devorguila, one of the daughters of Alan of Galloway, constable of Scotland, by Margaret, eldest daughter of David, earl of Huntington, brother of William the Lion. In his own right and that of his wife, coheiress of two great inheritances, Baliol was one of the wealthiest barons of his time, possessing, it is said, as many as thirty knights' fees in England, besides one-half of the lands of Galloway; though his possession of the latter must have been precarious during the reign of Alexander II, who favoured the claim of Roger de Quincey, husband of Helen, the elder daughter of Alan of Galloway, to the whole, while the Galwegians supported Alan's natural son, Thomas de Galloway. According to the Chronicle of Lanercost, Thomas de Galloway, being taken prisoner in 1235, was committed to the custody of Baliol, who kept him in the dungeons of Barnard Castle, where he remained until, in extreme old age, he was released at the instance of Edward I.

Baliol was one of the regents of Scotland during the minority of Alexander III, but was deprived of that office and his lands forfeited for treason in 1255, when a new regency was appointed through the influence of Henry III. Making terms with that monarch, Baliol escaped the consequences of his forfeiture, and sided with Henry in the barons' war (1258–65). He was taken prisoner at Lewes, but, having been released, did all that was in his power to support the royal cause, along with the barons of the north, against Simon de Montfort. About the year 1263 he gave the first lands for the endowment of the college at Oxford, which received his name, and this endowment was largely increased by his will, and after his death by his widow, Devorguila. He died in 1269, leaving three sons, Hugh, Alexander, and John, who succeeded to the family estates by the death of his elder brothers, without issue, and afterwards became king of Scotland. Devorguila survived her husband, dying 28 Jan. 1290. There is a writ in the 'Memorial Rolls of Edward I,' dated 1 June 1290, ordering the customary inquisition after her death.

[Historical Documents, Scotland, 1286–1406, arranged by Rev. J. Stevenson, i. 155; Acts Parl. Scotland, vol. i.; Fordun; Chronicle of Lanercost. The work of Henry Savage, master of Baliol College, entitled Balio-Fergus, Oxford, 1664, is untrustworthy as to the Baliol genealogy, but gives some interesting particulars as to the endowments of the college by the Baliols, and its first statutes made by Devorguila.] Æ. M.

BALIOL, JOHN DE (1249–1315), king of Scotland, was the third son of the preceding John de Baliol, of Barnard Castle, and Devorguila, daughter of Alan of Galloway. His elder brothers, Hugh and Alexander, having died without issue in 1271 and 1278, John succeeded to the large inheritance of the Baliols of Barnard Castle in Northumberland, Hertfordshire, Northampton, and other counties, as well as to their Norman fiefs, and in right of his mother to the lordship of Galloway. Prior to the disputed succession which arose after the death of Alexander III, Baliol scarcely appears in history; but by an inquest as to the extent of the vill of Kempston, in Bedfordshire, in 1290, we learn that he was forty years of age in the year preceding, and was then served heir to his mother Devorguila, who died on 28 Jan. 1290. He also then succeeded to other manors in England, Fotheringay and Driffield. On 16 Nov. 1290 John Baliol, already styling himself 'heres regni Scotiæ,' grants to Antony Beck, bishop of Durham, the manors which Alexander III held in Cumberland, or the sum of five hundred marks if Edward I did not confirm the grant. On the death of Margaret, the Maid of Norway, grandchild of Alexander III, on 7 Oct. 1290, no less than thirteen claimants presented themselves for the crown of Scotland; but of these only three seriously contested the succession. John de Baliol claimed in right of his maternal grandmother, Margaret, the eldest daughter of David, earl of Huntingdon, brother of William the Lion, and grandson of David I. Robert Bruce, earl of Annandale, claimed in right of his mother, Isabel, the second daughter of the same earl; and John Hastings claimed in right of his grandmother, Ada, the third

daughter. The claim of Bruce was rested mainly on his being one degree nearer in descent; that of Baliol on his descent from the eldest daughter; and that of Hastings on the ground that the kingdom was partible, as an estate, among the descendants of the three daughters. By the principles of modern law the right of Baliol would be incontestable; but these principles were not then settled, and it was deemed a fair question for argument by feudal lawyers of the thirteenth century. But what tribunal was competent to decide it? At an earlier period it would have been submitted to the arbitrament of war. The parliament or great council of Scotland, which had already begun, in the reigns of the Alexanders, to organise itself after the English model, or by development from the Curia Regis, might have seemed the natural tribunal, but this would have been only a preliminary contest before the partisans of the rival claimants resorted to arms. The legal instinct of the Norman race, to which all the competitors belonged, suggested or acquiesced in a third course, not without precedent in the graver disputes of the later Middle Ages—a reference to a third party; and who could be more appropriate as a referee than the great monarch of the neighbouring kingdom, to whom each of the competitors owed allegiance for their fiefs in England? This course was accordingly proposed by Fraser, bishop of St. Andrews, in a letter to Edward before Margaret's death, but when the news of her illness had reached Scotland. After some delay, caused by the death of Eleanor, the mother of Edward I, that monarch summoned a general assembly of the Scottish and English nobility and commons to meet him at Norham on 10 May 1291. Its proceedings were opened by an address from Roger de Brabazon, chief justice of England, who declared that Edward, moved by zeal for the Scottish nation, and with a desire to do justice to all the competitors, had summoned the assembly as the superior and direct lord of the kingdom of Scotland. It was not Edward's intention, the chief justice explained, to assert any undue right against any one, to delay justice, or to diminish liberties, but only, he repeated, as superior and direct lord of Scotland, to afford justice to all. To carry out this intention more conveniently, it was necessary to obtain the recognition of his title as superior by the members summoned, as he wished their advice in the business to be done. The Scottish nobles asked for time to consult those who were absent, and a delay of three weeks was granted. When the assembly again met, on 2 June, at the same place, the nobles and clergy admitted Edward's superiority, but the commons answered in terms which have not been preserved, but are described by an English annalist as 'nihil efficax,' nothing to the purpose. No attention was paid to their opinion, and another address, reiterating Edward's superiority, was delivered by the Bishop of Bath and Wells, who called on the competitors to acknowledge his right, and their willingness to abide by the law before their lord Edward. This was done by all who were present, and by Thomas Randolph as procurator for Baliol, who was absent. Next day Baliol attended and made the acknowledgment in person. The acknowledgment was embodied in a formal instrument signed by all the competitors on 4 June, which declared their consent that Edward should have seisin of the land and castles of Scotland pending the trial, upon the condition that he should restore them two months after its decision. Immediately after the recognition of his superiority, and the seisin given in ordinary feudal form, Edward surrendered the custody of Scotland to the former regents, adding Brian Fitzallan to their number, and appointing Alexander de Baliol chamberlain and the Bishop of Caithness chancellor. The castles were delivered to Edward's officers, Umfraville, earl of Angus, alone refusing to give up Dundee until promised an indemnity. On 15 June Baliol and Bruce, along with many other barons and the regent, took the oath of fealty to Edward, and his peace having been proclaimed as superior of Scotland, the proceedings were adjourned to 2 Aug. at Berwick. Before the adjournment the court for the trial of the succession was appointed, consisting of twenty-four Englishmen appointed by Edward and forty Scotchmen by Baliol and Bruce respectively. The court met on the appointed day, and the competitors put in claims, but only three were pressed by Bruce, Baliol, and Hastings. After the petitions had been read there was another adjournment to 2 June 1292. The question was then raised by what law the case was to be determined, whether by the imperial laws or by the law of England and Scotland, and if the latter differed, by which. The commissioners asked time to consider the point, and at their next meeting, on 14 Oct. declared that the king ought to decide according to the law of the kingdom over which he reigned if there were any applicable, and if not make a new law with the advice of his council. They added that the same principles should govern the succession to the crown as that to earldoms,

baronies, and other indivisible inheritances. Bruce and Baliol now gave in their pleadings. The former rested his claim (1) on a declaration of Alexander II in his favour at a time when he had no issue; (2) on the law of nature, which he alleged preferred the nearer in degree as heir; (3) on certain precedents derived from the Celtic law of tanistry, by which the brother had been preferred to the son as nearer in degree in the succession to the Scottish crown; (4) on similar instances in other countries, where the direct line of descent had been passed over; and (5) on the impossibility of succession through a female, as Baliol's claim was based on the right of his mother, Devorguila. To these arguments Baliol answered (1) that Alexander's declaration was only in the event of his having no issue, an event which had not occurred; (2) that the feudal law and not the law of nature was applicable; (3) that the cases in which a brother had been preferred to a son were inapplicable, for a son was nearer to his father than his father's brother, so that these cases told the other way, and were precedents for preferring the more remote degree; (4) that whatever might be the law in other countries, the feudal law of England and Scotland recognised representation in the elder line in succession to earldoms and baronies; and (5) that the argument against descent through females was equally adverse to the claim of Bruce, who also claimed through his mother.

The commissioners decided in Baliol's favour, declaring 'that by the laws and usages of both kingdoms in every heritable succession the more remote by one degree lineally descended from the eldest sister was preferable to the nearer in degree issuing from the second sister,' and on 6 Nov. Edward confirmed their decision.

A question which had been nominally reserved, whether the kingdom was partible, was now taken up, and decided in the negative, and on 17 Nov. 1292 the final judgment was pronounced: 'As it is admitted that the kingdom of Scotland is indivisible, and as the king of England must judge the rights of his own subjects according to the laws and usages of the kingdom over which he reigns, and as by those of England and Scotland in the succession to indivisible heritage the more remote in degree of the first line of descent is preferable to the nearer in degree of the second, therefore it is decreed that John Baliol shall have seisin of the kingdom of Scotland.'

Two days later the seal used by the regents was broken, and they were ordered to give seisin to Baliol. On 20 Nov. he swore fealty to Edward at Norham upon Scottish ground, on the 30th he was crowned at Scone, and within a month, on 26 Dec., he did homage to Edward at Newcastle.

There is no reason to doubt the justice of the decision between the competitors; and if the rules of descent were uncertain in such a case before, this solemn decision, after careful argument, aided in fixing the principle of representation and the preference for the senior line of descent. But the acknowledgment of Edward's title as superior, which the necessities of the case had wrung from the competitors and the barons, was a different matter. It was attempted to be supported by returns obtained from the English monasteries and religious houses of precedents dating back to Saxon times of a similar recognition; but no returns were sought from Scotland, while those received were evidently prepared to suit the wishes of Edward. The earlier precedents from Saxon times and from the reigns of Canute, William the Conqueror, and Rufus were instances of isolated conquests of brief duration and doubtful extent. No mention is made of the more recent points in the long-protracted controversy, the surrender of all such claim by Richard Cœur de Lion in the treaty of Canterbury, or the treaty of Salisbury, by which Edward himself had acknowledged the independence of Scotland, or the refusal of Alexander III to do homage. A further consequence of the recognition of Edward's title as superior, which had apparently not been foreseen by Baliol, but can scarcely have been overlooked by the astute feudal lawyers who counselled Edward, or by that monarch, was soon brought to light. As Edward was superior, an appeal lay from the court of his vassal Baliol to his own court at Westminster. Within six months after the decision in favour of Baliol a burgess of Berwick, Roger Bartholomew, presented such an appeal. Baliol in vain referred to the clause of the treaty of Salisbury, by which no Scotch cause was to be heard out of Scotland, and he was compelled to make an implicit surrender of the right to independent jurisdiction. Shortly after he was himself summoned in a suit at the instance of Macduff, earl of Fife, to appear before the judges at Westminster, and declining to attend he was condemned for contumacy in October 1293, and it was ordered that three of his castles should be seized to enforce the judgment. He again yielded, and promised to appear at the next English parliament to answer in the suit. He accordingly attended the parliament held in London in May 1294, but either quitted it suddenly to avoid being compelled to take

part in the French war then in contemplation, for which offence his English fiefs were forfeited, as is stated by John of Walsingham, or granted the revenue of these for three years as an aid to the English king, according to the more common account of the English chroniclers, consenting, at the same time, to surrender Berwick, Roxburgh, and Jedburgh to the English king. The Scottish writers attribute Baliol's quarrel with Edward to his being required to plead in person in Macduff's suit, and other indignities put upon him when in England. Whatever the precise cause alleged, the real question at stake was the independence of Scotland; and on his return to Scotland Baliol or his parliament determined to brave the displeasure of the English monarch. The summons addressed to him and his barons to send men to the French war were treated with contempt; and at a parliament at Scone all the English at Baliol's court were dismissed, the fiefs held by the English forfeited, and a council of four bishops, four earls, and four barons appointed to advise or control Baliol.

Next year an alliance with Philip the Fair was made, by which the French and Scotch kings promised to aid each other in the event of an English invasion of their respective countries, and Philip agreed to give his niece, Isabel de Valence, the daughter of the Count of Anjou, in marriage to Baliol's heir. In 1296, Edward having invaded Gascony, the Scotch proceeded to carry out their part of the treaty, and with a large force, headed by six earls and not by Baliol in person, ravaged Cumberland, but failed to take Carlisle. This was towards the end of March, and Edward, with his usual promptness, before the close of the month advanced in person with a better disciplined army to the eastern border, and stormed Berwick (30 March). While there Henry, abbot of Arbroath, brought him a formal renunciation of Baliol's homage and fealty, which had been agreed upon by the Scottish parliament. In words of Norman French, preserved by the Scottish chroniclers, Edward exclaimed, 'Has the foolish fellow done such folly? If he does not wish to come to us, we shall go to him.' No time was lost in the execution of the threat. On 28 April his general, John de Warenne, earl of Surrey, captured Dunbar; in May Roxburgh and Jedburgh surrendered; and in June Edinburgh Castle was taken by Edward himself. Stirling, Perth, and Scone yielded without resistance, and on 7 July, in the churchyard of Stracathro, in Forfarshire, Baliol renounced his alliance with the French king, and three days later, at Brechin, Baliol gave up his kingdom to Antony Beck, bishop of Durham, as the representative of the English king, and, apparently on the same day, appeared before Edward, who was then at Montrose, and delivered to him the white rod, the usual feudal symbol of resignation by a vassal of his fief into the hands of his superior. (The notary's instrument, dated Brechin, 10 July, is printed by Stevenson, 'Documents illustrative of Scottish History,' ii. 61, and the surrender at Montrose, of the same date, is in the 'Diary of Edward's Scottish Campaign,' ii. 28.) Edward went as far north as Elgin, ending his triumphant progress there on 26 July. 'He conquered the realm of Scotland,' says a contemporary diary, 'and searched it within twenty-one weeks without any more.' But the conquest was rather of Baliol than of Scotland; for although Edward took the oaths of the leading men in the districts he passed through, he did not remain to confirm his victories. By 22 Aug. he had returned to Berwick, carrying with him the coronation-stone of Scone, the regalia of Scotland, and the black rood, sacred as a supposed relic of the cross of Christ, and as the gift of Queen Margaret. At Berwick Edward convened a parliament for Scotland, and received the homage of all who attended. He allowed the nobility who submitted to retain their estates, and conferred on the clergy the privilege of free bequest they had not hitherto enjoyed in Scotland; after appointing officers of state as his deputies, of whom Earl Warren, as guardian of Scotland, was the chief, and entrusting the castles to English custodians, he returned to London.

John Baliol and his son Edward were carried as captives to England, and remained prisoners, at first at Hertford and after August 1297 in the Tower, until 18 July 1299, when, on the request of the pope, they were liberated. Placed under the custody of Raynald, bishop of Vicenza, the delegate sent by the pope to make peace between France and England, Baliol pledged himself to live where the pope ordered. After various wanderings to Wissant, Cambrai, Châtillon, in November 1302, Baliol took refuge on his French estates, where he led an obscure life until his death, without making the slightest effort to recover the kingdom he had lost. For a time he was regarded as its virtual sovereign, and when Wallace, by his valour and generalship, roused the patriotism of his countrymen, abandoned by the king and most of the nobles, and drove out the English, recovering for a brief space the independence of Scotland, he governed under the title of

'guardian of the realm of Scotland and leader of its army in the name of Lord John (Baliol), by the consent of the community.' But in the future of Scotland, whether prosperous or adverse, John Baliol had no longer any share. The war of independence, the careers of Wallace and Bruce, grandson of the competitor who better understood the temper of the Scottish people and became their king, lie outside of the biography of Baliol. He died early in 1315 at Castle Galliard, in Normandy, according to tradition, blind, and probably about sixty-five years of age, of which four only had been spent on the throne and fifteen in exile. By his wife Isabel, daughter of John de Warenne, earl of Surrey, he left, besides other children, a son Edward, who succeeded to his French estates, and made an attempt to recover the Scottish crown [see BALIOL, EDWARD DE]. The Scots gave to Baliol the byname of the 'Toom Tabard' ('Empty Jacket'), or 'Tyne Tabard' ('Lose Coat'), as the English gave John that of Lackland. His christian name of John was not allowed to be borne by John, earl of Carrick, who, when he succeeded, took the title of Robert III. A tradition of late origin and doubtful foundation grew up that his family name, owing to his impotent character and abandonment of his country, became so discredited that those who inherited it took the name of Baillie, a common one, while that of Baliol is an unknown name in modern Scotland. The retreat of the head of the family from Barnard Castle to Normandy, and the extinction of its principal cadet, the Baliols of Cavers, in 1368, sufficiently account for the disappearance of the name.

[The documents relative to the trial of the succession to the crown of Scotland are printed by Sir F. Palgrave in Documents and Records illustrating the History of Scotland, preserved in the treasury of her Majesty's Exchequer, 1837, but his commentary on them is to be accepted with reserve, as that of a partisan of Edward. For the other facts in the life of Baliol, reference must be made to the ordinary histories, of which the chief English chronicles are those of Rishanger, Hemingford, and John of Walsingham. The Scottish authorities, Barbour's Bruce, Wyntoun's and Fordun's Chronicles are of somewhat later date. Some important documents are contained in Documents illustrative of the History of Scotland, 1286–1306, edited by Rev. J. Stevenson, Rymer's Fœdera, ii., and Ryley's Placita. The best modern authorities are Lord Hailes's Annals and the Histories of Tytler and Burton. The anonymous Life of Edward I, the greatest of the Plantagenets, represents the English view of the origin of the war of independence in an extreme form, which should be corrected by reference to the more impartial English histories of Hallam, Pearson, and Green, and Pauli, Geschichte von England, vol. iv.] Æ. M.

BALL, SIR ALEXANDER JOHN (1757–1809), rear-admiral, of an old Gloucestershire family, and not improbably a lineal or collateral descendant of Andrew Ball, the friend and companion of Blake, after serving for some time in the Egmont with Captain John Elphinstone, was on 7 Aug. 1778 promoted to the Atalanta sloop as lieutenant, and served in her on the North American and Newfoundland stations till May 1780. On 17 Aug. 1780 he joined the Santa Monica, a frigate lately captured from the Spaniards, and went in her to the West Indies, where in April 1781 he had the good fortune to be moved into the Sandwich, Sir George Rodney's flag-ship, and followed the admiral to the Gibraltar, for a passage to England. There he was appointed to Sir George's new flag-ship, Formidable, on 6 Dec. 1781, went out with him again to the West Indies, and served with him in his great victory of 12 April 1782. Two days afterwards he received his commander's commission and was appointed to the Germain, in which he continued on the same station until posted on 20 March 1783. Very shortly after his return to England he, like many other naval officers, went over to France on a year's leave, partly for economy whilst on half-pay, partly with a view to learning the language. Nelson, then a young captain, was one of those who did the same, and was at St. Omer whilst Ball was there. He wrote to Captain Locker on 2 Nov. 1783: 'Two noble captains are here—Ball and Shepard: they wear fine epaulettes, for which I think them great coxcombs. They have not visited me, and I shall not, be assured, court their acquaintance.' Epaulettes were not worn in our navy till 1795, but in France they marked the rank, and possibly enough were found to serve in lieu of letters of introduction. On 4 Nov. 1784 Ball, writing from Gloucester, reported himself as having returned from foreign leave. He continued, however, on half-pay, notwithstanding his repeated applications to the admiralty, till July 1790, when, on the occasion of the Spanish armament, he was appointed to the Nemesis, 28 guns, a frigate which he commanded on the home station for the next three years. He was then appointed to the Cleopatra, 32 guns, and continued for the three following years on the Newfoundland station under Vice-admiral Sir Richard King and Rear-admiral Murray. He was then transferred to the Argonaut, 64 guns, and returned to England in August

1796. On his arrival he was appointed to the Alexander, 74 guns, and spent the following winter off Brest, under the command of Vice-admiral Colpoys. Some little time afterwards he was ordered out to join Lord St. Vincent off Cadiz, and in the beginning of May 1798 was sent into the Mediterranean under the orders of Sir Horatio Nelson. When he went on board the Vanguard to pay his respects, Nelson, perhaps remembering his pique of fifteen years before, said, 'What, are you come to have your bones broken?' Ball answered that he had no wish to have his bones broken, unless his duty to his king and country required it, and then they should not be spared. The Vanguard, with the Orion and Alexander, sailed from Gibraltar on 9 May, and on the 21st, off Cape Sicie, was dismasted in a violent gale of wind. Her case was almost desperate, and after she was taken in tow by the Alexander the danger seemed so great that the admiral hailed Captain Ball to cast her off. Ball, however, persevered, and towed the ship safely to St. Pietro of Sardinia. Sir Horatio lost no time in going on board the Alexander to express his gratitude, and, cordially embracing Captain Ball, exclaimed 'A friend in need is a friend indeed!' (*Nelson's Despatches*, iii. 21 *n*). It was the beginning of a close and lifelong friendship, which took the place of the former jealousy; and Nelson, being reinforced by a considerable squadron, proceeded to look for the French fleet, which he found and destroyed in Aboukir Bay on 1 Aug. The Alexander and Swiftsure had been detached in the morning to look into Alexandria, and did not get into the action till two hours after its commencement, when they found themselves directly opposed to the French flag-ship l'Orient, which blew up about ten o'clock. The fire has been supposed to have been kindled by some combustible missiles of the nature of fire-balls, which the l'Orient and all the French ships had on board, and it was probably from misunderstanding Captain Ball's description of this that Coleridge framed the extraordinary story of the ship having been set on fire by some inflammable composition which Ball had invented, and which was thrown on board from the Alexander. In this there is certainly not one word of truth; for at that time the whole feeling of the English navy was intensely opposed to all such devices. On 4 Oct. 1798 Ball was ordered to go to Malta and institute a close blockade of the island. The blockade then begun was continued without intermission for the next two years, when the French garrison, having suffered the direst extremities of famine, was compelled to capitulate. The force employed in the siege was exceedingly small. On shore there were not more than 500 marines, English and Portuguese, and some 1,500 of the Maltese, who hated the French and were devoted to Ball. Ball, on his part, devoted himself to their interests. He left the Alexander in charge of her first lieutenant, and personally took command of the militia. The garrison was reduced entirely by famine, which pressed almost as severely on the islanders as on the French. They might indeed have starved with the French, had not Ball on his own responsibility sent the Alexander to Girgenti and seized a number of ships which were laden with corn and lying there, with stringent orders from the Neapolitan court not to move.

After the reduction of Malta, Ball was for some time commissioner of the navy at Gibraltar, at which place Nelson wrote to him from the Baltic on 4 June 1801: 'My dear, invaluable friend, . . . believe me, my heart entertains the very warmest affection for you, and it has been no fault of mine, and not a little mortification, that you have not the red ribbon and other rewards that would have kept you afloat; but as I trust the war is at an end, you must take your flag when it comes to you, for who is to command our fleets in a future war? . . . I pity the poor Maltese; they have sustained an irreparable loss in your friendly counsel and an able director in their public concerns; you were truly their father, and, I agree with you, they may not like stepfathers. . . . Believe me at all times and places, for ever your sincere, affectionate, and faithful friend.' Ball's services were, however, soon after rewarded, not, indeed, with a red ribbon, but with a baronetcy, and he was appointed governor of Malta, where he spent the remainder of his life, and where, after his death, which took place on 20 Oct. 1809, his remains were interred. Notwithstanding Nelson's wishes and often expressed advice, he virtually retired from the naval service, and though in course of seniority he became rear-admiral in 1805, he never hoisted his flag. His affectionate care of the Maltese was considered by many of the English settlers and place-seekers impolitic and unjust, but he maintained throughout that we had won the island largely by the aid of the Maltese, and that we held it by their free-will, as fellow-subjects and fellow-citizens. By the Maltese he was adored. When he appeared in public the passengers in the streets stood uncovered till he had passed; the clamours of the market-place were hushed at his entrance and then exchanged for shouts of joy and welcome.

With Nelson he maintained to the last a familiar and most affectionate correspondence, the expressions of which on Nelson's part are frequently almost feminine in their warmth. Nelson habitually wrote as he felt at the moment, and for good or evil his language dealt largely in superlatives; but through the many letters which during the last seven years of his life he wrote to Sir Alexander Ball, there is not a trace of any feeling but the strongest affection. On Sir Alexander's death the title descended to his son, William Keith Ball, but is now extinct. An admirable portrait of Ball by H. W. Pickersgill, R.A., is in the Painted Hall at Greenwich, to which it was presented in 1839 by Sir W. K. Ball.

[Official Papers in the Record Office; Nicolas's Despatches of Lord Nelson, passim—see Index at end of vol. vii.; Coleridge's Friend—'The Third Landing Place' is an apotheosis of Ball, in which the truth is so overlaid by the products of imagination or misunderstanding and by palpable absurdities, that its biographical value is extremely slight.] J. K. L.

BALL, ANDREW (*d.* 1653), captain in the navy, is believed to have been a native of Bristol; but of his family and early life there is no certain account. The first official mention of his name is as captain of the Adventure in 1648, when Vice-admiral Batten carried part of the fleet over to Holland to join the Prince of Wales. Ball was one of those who stayed with Sir George Ayscue, and who afterwards, 25 Sept. 1648, signed the manly refusal to desert what they considered the cause of the nation (*Life of Penn*, i. 265). During 1649 he was employed in the Channel, cruising off the Lizard or Land's End for the safeguard of merchant ships against pirates and sea-rovers, and on 21 December was ordered specially 'to attend Rupert's motions.' In November 1650, still in the Adventure, he was selected to accompany Captain Penn to the Mediterranean [see PENN, SIR WILLIAM], and continued absent on that voyage for nearly sixteen months, arriving in the Downs on 1 April 1652. During the following summer he was engaged in fitting out the Antelope, a new ship only just launched, and in September was sent to Copenhagen in command of a squadron of eighteen ships. The King of Denmark, on some misunderstanding about the Sound dues, had laid an embargo on about twenty English merchant ships that were in Danish harbours, and it was hoped that the appearance of a respectable force would at once remove the difficulty. They sailed from Yarmouth on 9 Sept., and on the 20th anchored a few miles below Elsinore; there they remained, treating with the King of Denmark, but forbidden to use force (*Instructions to Captain Ball*, 30 Aug.), as the King of Denmark was probably aware. They were still hoping that the ships might be released, when, on 30 Sept., they were caught in the open roadstead in a violent storm; the cables parted, the Antelope was hurled on shore, the other ships, more or less damaged, were swept out to sea. It was not till 2 Oct. that they could get back and take up the survivors from the wreck; after which, having had enough of Denmark, they did not tarry for further negotiations, but set sail for England, and arrived in Bridlington Bay on the 14th, whence they went to Harwich and the Thames, to refit (John Barker to the Navy Commissioners, 15 Oct. 1652; the *Rolls' Calendar*, by misprint, reads Bonker for Barker). After the severe check which Blake received off Dungeness, on 30 Nov., Ball was appointed to the Lion, of fifty guns, in the room of Captain Saltonstall, whose conduct in the battle had been called in question. He accordingly was occupied during the next two months in refitting the Lion, and joined the fleet off Queenborough in the beginning of February, when Blake promoted him to the command of his own ship, the Triumph, a position somewhat analogous to that now known as captain of the fleet, which confers the temporary rank of rear-admiral. The fleet, having sailed to the westward, encountered the Dutch off Portland on 18 Feb. 1652–3. The fight lasted with great fury throughout the day, and during the whole time the enemy's chief efforts were directed against the Triumph, which suffered heavily in hull, in rigging, and in men; her captain, Andrew Ball, being one of the killed. In acknowledgment of his services, the state assigned a gratuity of 1,000*l.* to his widow; no mention is made of any children, but it is perhaps allowable to conjecture that the Andrew Ball who commanded the Orange Tree in the Mediterranean, under Sir Thomas Allin, in 1668, and was then accidentally drowned, may have been a son.

[Calendars of State Papers, Domestic, 1649–1653; Granville Penn's Memorials of Sir William Penn, vol. i.; Charnock's Biog. Nav. i. 214.] J. K. L.

BALL, FRANCES (1794–1861), called Mother Frances Mary Theresa, was the daughter of a wealthy merchant of Dublin, where she was born, 9 Jan. 1794. In her twenty-first year she joined the Institute of the Blessed Virgin Mary at Micklegate Bar

convent, York. This sisterhood, which had long existed at York, was originally established on the continent in the seventeenth century by Mary Ward to supply the means of a sound religious and secular education to young ladies. Frances Ball introduced this institute into Ireland in 1821, and since then it has spread to most of the British colonies, where the nuns are usually called Sisters of Loreto. Before her death, which occurred at Rathfarnham Abbey, 19 May 1861, she founded thirty-seven convents in various parts of the world.

[Life by William Hutch, D.D., Dublin, 1879; Addis and Arnold's Catholic Dict. (1884) 451.]

T. C.

BALL, HANNAH (1734–1792), Wesleyan methodist, was born on 13 March 1733–4. When Wesley and other methodist preachers visited High Wycombe, where she was resident for the greater part of her life, she was attracted by their teaching. In 1766 she began to keep a diary, some extracts of which have been published. Several of the letters that passed between her and Wesley have also been printed. By Wesley's advice she broke off an engagement to be married to one who, in the language of the sect, was 'an ungodly man.' This Wesley termed, and not without reason, 'a very uncommon instance of resolution.' She was a mystic, and Wesley warns her that 'a clear revelation of several persons in the ever blessed Trinity was by no means a sure trial to christian perfection.' In 1769 she began a Sunday school. The germ of the modern Sunday school may be traced in the methods of instruction established by Luther, Knox, and St. Charles Borromeo. There are traces of them in France in the seventeenth century. The Rev. Joseph Alleine was in the habit of drawing young pupils together for instruction on the Sunday. Bishop Wilson instituted such schools in the Isle of Man in 1703. The Seventh Day baptists had one between 1740 and 1747 at Euphrata, Lancaster, Pennsylvania. In 1763 Mrs. Catharine Cappe and the Rev. Theophilus Lindsey had such a gathering of the young at Catterick. Dr. Kennedy, about 1770, established one in Bright parish, co. Down. In 1778 the Rev. David Simpson opened one at Macclesfield. There was another at Little Lever, taught by 'Owd Jemmy o' th' Hey,' whose services were paid for by a wealthy paper-maker, Adam Crompton. These and others preceded the experiment made at Gloucester in 1783 by Robert Raikes, who is usually described as the founder of Sunday schools.

Hannah Ball died on 16 Aug. 1792. The school was continued by her sister Anne. At this time the Wesleyans, whilst having their own separate meetings, were still attenders at the parish churches, and both Hannah Ball and her sister were in the habit of taking the school children with them. At the funeral of Mrs. Ball, a relative, the Rev. W. B. Williams observed that 'if any Arminian entered heaven the angels would cease to sing.' Anne Ball arose in her place and, gathering her little flock around her, marched out of the church, which she never re-entered. The little Sunday school was reorganised in 1801, and is still in existence.

[Memoir of Miss Hannah Ball, with extracts from her Diary and Correspondence, originally compiled by the Rev. Joseph Cole, and published at York in 1796; it was revised and enlarged by John Parker, with a preface by the Rev. Thomas Jackson, London, 1839; Rules of the Wesleyan Sabbath School at High Wycombe; information supplied by Mr. John Parker and others.]

W. E. A. A.

BALL, JOHN (*d.* 1381), priest, fomented the insurrection of Wat Tyler. Very little is known of his previous career, except that he had been preaching for twenty years and had been three times committed to the archbishop of Canterbury's prison for his indiscreet utterances. He was probably, therefore, over forty years of age when he became so conspicuous in history. His career seems to have commenced at York, where, he tells us, he was St. Mary's priest—probably attached to the abbey of St. Mary's. Afterwards he removed to Colchester. He was certainly living in Essex in the year 1366, when the dean of Bocking was ordered to cite him to appear before the archbishop of Canterbury, and to forbid persons attending his preaching (Wilkins, iii. 64). And ten years later we meet with an order for his arrest as an excommunicated person addressed to some of the clergy in the neighbourhood of Colchester (*Patent Roll*, 50 *Edw. III*, p. 2. m. 8 *in dorso*). All, however, had little effect; for, according to Walsingham, he preached things which he knew to be agreeable to the vulgar. His doctrines were in great part those of Wycliffe, especially about the right of withholding tithes from unworthy clergymen. But he added some of his own, among which (if it be not an exaggeration of his enemies) was the extraordinary opinion that no one was fit for the kingdom of God who was not born in matrimony. His popularity, however, was no doubt mainly due to his advocacy of the claims of bondsmen to be put on terms of equality with the gentry.

There was at that time a growing dissatisfaction with the laws which subjected the villeins to forced labour. 'We are all come,' they said, 'from one father and one mother, Adam and Eve. How can the gentry show that they are greater lords than we? Yet they make us labour for their pleasure.' It was this feeling that produced the insurrection of Wat Tyler, which broke out in June 1381. Ball was at that time lodged in the archbishop's prison at Maidstone, to which he had been committed probably about the end of April, as on the 26th of that month the archbishop issued a writ to his commissary to denounce him as an excommunicate (Wilkins, iii. 152). Formerly, it seems, he had been excommunicated by Archbishop Islip, and the sentence had never been annulled; yet, in defiance of all authority, he had gone about preaching in churches, churchyards, and market-places. It does not appear whether Islip was the archbishop who, according to Froissart, thought it was enough to chastise him with two or three months' imprisonment, and had the weakness to release him again. He excited the people not only by his preaching, but by a number of rhyming letters which passed about the country, some curious specimens of which have been preserved by Knighton and Walsingham. When committed to prison by Archbishop Sudbury he is said to have declared that he would be delivered by 20,000 friends. The prophecy was fulfilled; for, on the breaking out of the rebellion in Kent, one of the first acts of the insurgents was to deliver him from Maidstone gaol, whence they carried him in triumph to Canterbury. Here he expected to have met the archbishop who had committed him to prison, but he was then in London, where he was afterwards murdered by the rebels. The host then turned towards London, and as at Canterbury so also at Rochester, they met with an enthusiastic reception. At Blackheath, Ball preached to them from the famous text—

> When Adam dalf, and Eve span,
> Wo was thanne a gentilman?—

in which, as distinctly alleged by contemporary writers, he incited the multitude to kill all the principal lords of the kingdom, the lawyers, and all whom they should in future find to be destructive to the common weal. The project was clearly to set up a new order of things founded on social equality—a theory which in the whole history of the middle ages appears for the first and last time in connection with this movement. The existing law and all its upholders were looked upon as public enemies, and every attorney's house was destroyed on the line of march. The Marshalsea prison was demolished and all the prisoners set free. John of Gaunt's magnificent palace, the Savoy, was burned to the ground. The rebels took possession of London and compelled the king and his mother to take refuge in the Tower. Nor were they safe even there from molestation, as the reader of history knows. John Ball is mentioned among those who rushed in when the Tower gates were thrown open, when Archbishop Sudbury was seized and beheaded just after saying mass before the king. But the reign of violence was short-lived. The great body of the rebels deserted their leaders and went home on a promise of pardon, but a considerable number still remained when Tyler had his celebrated interview with the king at Smithfield. At that interview Ball was present, and probably saw his leader fall under the sword of Sir William Walworth. He afterwards fled to the midland counties and was taken at Coventry—'hidden in an old ruin,' says Froissart. He was brought before the king at St. Albans, where he was sentenced to be hanged, drawn, and quartered as a traitor. The sentence seems to have been promptly carried out, and the king himself witnessed its execution at St. Albans on 15 July. The four quarters, after the barbarous fashion of those days, were sent to four different towns to be publicly exhibited.

[Walsingham's Historia Anglicana, ii. 32–34; Knighton (in Twysden's Scriptores Decem), 2633–8; Froissart (Johnes's Translation), ii. 460–80. In Maurice's 'English Popular Leaders,' vol. ii., a slight memoir of Ball is given, in which a more favourable view is taken of his character.] J. G.

BALL, JOHN (1585–1640), puritan divine, was born at Cassington, Oxfordshire, in October 1585. He was educated at Brasenose College, Oxford, where he was entered in 1602, and proceeded B.A. and M.A. at St. Mary's Hall. Having completed his academic course, he entered the family of Lady Cholmondeley, in Cheshire, as tutor. It was there that he bethought him of 'spiritual things,' and was 'converted.' He obtained ordination without subscription in 1610. He was then presented to the living of Whitmore, near Newcastle, in Staffordshire. There having been apparently no residence, he was the guest of Edward Mainwaring, Esq. Ball was a nonconformist wherever the relics of popery left in the national church touched his conscience. He was overwhelmed by the evils of the time, and used to associate him-

self with near brethren in long fast-days and prayer-days. For keeping Ascension day, he and his little circle were summoned by John Bridgman, the high-church bishop of Chester, who was specially indignant that the 'prayers, with fasting,' were kept on that '*holy* day.' Thenceforward Ball was 'deprived' and imprisoned, released and re-confined—alike arbitrarily, finding always a refuge, when at liberty, with Lady Bromley, of Sheriff-Hales, in Shropshire. Calamy tells us that John Harrison, of Ashton-under-Lyne, in Lancashire, was exceedingly harassed by the intolerant proceedings of the bishop, and put to great expenses in the ecclesiastical courts; and when he consulted Mr. Ball what he should do to be delivered from these troubles, Mr. Ball recommended him to reward the bishops well with money, 'for it is that,' said he, 'which they look for.' Harrison tried the experiment, and afterwards enjoyed quietness (Calamy, *Account*, ii. 396–7).

Ball was an eminent scholar. He was specially learned in the whole literature of the controversy with the church of Rome as represented by Bellarmine. He died on 20 Oct. 1640, aged fifty-five. Fuller says of him: 'He lived by faith; was an excellent schoolman and schoolmaster, a powerful preacher, and a profitable writer, and his "Treatise of Faith" cannot be sufficiently commended.' Wood writes: 'He lived and died a nonconformist, in a poor house, a poor habit, with a poor maintenance of about twenty pounds a year, and in an obscure village, teaching school all the week for his further support, yet leaving the character of a learned, pious, and eminently useful man.' Richard Baxter pronounced him as deserving 'of as high esteem and honour as the best bishop in England.'

Ball's earliest book was 'A Short Treatise, containing all the principal Grounds of Religion.' Before 1632 it had passed through fourteen editions, and was translated into Turkish by a William Seaman in 1666. His other works were: 'Treatise of Faith' (1632 and 1637), which was very popular in New England; 'Friendly Trial of the Grounds of Separation' (1640); 'Answer to two Treatises of Mr. John Can,' the leader of the English Brownists at Amsterdam (1642), edited by Simeon Ashe; 'Trial of the New Church-way in New England and Old' (1644), written against the New England 'independents;' 'Treatise of the Covenant of Grace' (1645), edited by Simeon Ashe; 'Of the Power of Godliness doctrinally and practically handled' (1657); a posthumous folio, edited by Simeon Ashe; and 'Divine Meditation' (1660).

[Brook's Lives of the Puritans, ii. 440–4; MS. Chronology, ii. 395 (23), iii. A.D. 1640; Clark's Lives, 148–52; Fuller's Worthies, ii. 339; Wood's Athenæ (Bliss), ii. 670; Watt's Bibl. Brit.; Biog. Brit.; Ball's Works.] A. B. G.

BALL, JOHN (1665?–1745), presbyterian minister, was one of ten sons of Nathaniel Ball, M.A. [q. v.] ejected from Barley, Herts. He was educated for the ministry under the Rev. John Short at Lyme-Regis, Dorset, and finished his studies at Utrecht, partly under the Rev. Henry Hickman, ejected fellow of Magdalen College, Oxford, who died minister of the English church at Utrecht in 1692. He was ordained 23 Jan. 1695, and became minister in 1705 of the presbyterian congregation at Honiton (extinct 1788), where he united two opposing sections, and ministered for forty years, being succeeded by John Rutter (*d.* 1769). He was a laborious scholar, and 'carried the Hebrew psalter into the pulpit to expound from it.' His learning and high character caused a seminary, which he opened prior to the Toleration Act, to be not only connived at, but attended by the sons of neighbouring gentry, though of the established church. Ball is remarkable for retaining the puritan divinity unimpaired to a late period. He had no sympathy with any of the innovations upon Calvinism which, long before his death, became rife among the presbyterians of the West. He published: 1. 'The Importance of Right Apprehensions of God with respect to Religion and Virtue,' Lond. 1736, 8vo. 2. 'Some Remarks on a New Way of Preaching,' 1737 (this was answered by Henry Grove, the leader of the more moderate school of presbyterian liberalism). He died 6 May 1745, in his ninety-first year.

[Calamy's Account; Palmer's Nonconf. Mem. i. 191; Funeral Sermon by John Walrond, 1745; Records of Exeter Assembly; Murch's Hist. of the Presb. and Gen. Bapt. Churches in West of England, 1835, p. 316; Davids' Ann. of Nonconf. in Essex, 1863, p. 596.] A. G.

BALL, NATHANAEL (1623–1681), divine, assistant to Walton in his great 'Polyglot,' was born at Pitminster, near Taunton Dean, Somersetshire, in 1623. He carried all before him in his parish school, and proceeded early to the university of Cambridge, being entered of King's College. Here he speedily won a name as a classical, oriental, and biblical scholar. He also spoke French so idiomatically that he was sometimes mistaken for a native of France. While at the university he gained the friendship of Tillotson. Having taken the degrees of B.A. and M.A., he received orders, and was settled

at Barley in Hertfordshire, this vicarage having been recently sequestered from Herbert Thorndike, according to Walker (*Sufferings*, ii. 160). In Barley he proved himself an active and pious clergyman (Calamy's *Acc.* 362; Palmer's *Nonconf. Mem.* ii. 309; Faldo's *Epistle*, prefixed to *Spiritual Bondage*). He married there the daughter of a neighbouring clergyman named Parr, by whom he had ten sons and three daughters. The 'Register' records five children of 'Mr. Nathaniel Ball, minister, and Mary, his wife' (Davids, *Annals of Evangelical Nonconformity in Essex*, 1863, p. 597). Thorndike in 1658-9 recovered his living, and Ball was ejected. For some time subsequent he resided in his parish, and then removed to Royston, where 'the people . . . chose him as their publick minister.' But the Act of Uniformity came, and he resigned the office as one of the two thousand. He did not immediately quit Royston, but 'continued in the town for some time,' preaching in the neighbourhood and beyond, as opportunities offered. He afterwards retired to Little Chishill, of which parish his brother-in-law, Robert Parr, became the rector soon after the ejection of James Willett. While at Chishill he acted as an evangelist in the town and parish, and at Epping, Cambridge, Bayford, and other places. In 1668 he took part with Scandaret, Barnard, Havers, Coleman, and Billio in two public disputes with George Whitehead, an irrepressible and fluent quaker. In 1669 he was returned to Archbishop Sheldon as a 'teacher to a conventicle at Thaxted, in connection with Scambridge [Scandaret] and Billoway [Billio].' On the 'Declaration' of 1672 he was described as of Nether Chishill, and obtained a license (25 May 1672) to be a 'general presbyterian teacher in any allowed place.' In June 1672 his own house was licensed to be a presbyterian meeting-place, and he himself was licensed in August to be a 'presbyterian teacher in his own house' there. He lived 'in a small cottage of forty shillings a year rent,' and frequently suffered for nonconformity. Amid his multiplied labours and poverty he died on 8 Sept. 1681, aged 58. He left his manuscripts to his 'brother beloved,' the Rev. Thomas Gouge, of St. Sepulchre's, London, who died only a few weeks after him. They came into the possession of John Faldo, another of the ejected, who published a now extremely rare volume by Ball entitled 'Spiritual Bondage and Freedom; or a Treatise containing the Substance of several Sermons preached on that subject from John viii. 36, 1683.' Ball also wrote 'Christ the Hope of Glory, several Sermons on Colossians i. 27, 1692.' The former is dedicated to 'the right honourable and truly virtuous the Lady Archer, of Coopersail, in Essex,' one of Ball's numerous friends. It is greatly to be deplored that his biblical and oriental manuscripts—the laborious occupation of a lifelong student—and his extensive correspondence are now lost. They are known to have been in existence in comparatively recent times.

[Brook's History of Religious Liberty, ii. 66; Entry Book and License Book in State Paper Office; Barley Parish Registers as quoted in Davids's Annals, pp. 596–9; Newcourt, i. 8.]

A. B. G.

BALL, NICHOLAS (1791–1865), Irish judge, son of John Ball, silk mercer of Dublin, was educated at Stonyhurst and Trinity College, Dublin, where his fellow students were Richard Sheil and W. H. Curran. He was called to the Irish bar in 1814, and afterwards passed two winters in Rome with Mr. (afterwards Sir Thomas) Wyse. The two young men saw much of Cardinal Gonsalvi, secretary of state. They were vehemently denounced and defended in the Irish press, because it was supposed that they used their influence to support a scheme for catholic emancipation, by which the pope should appoint Irish catholic bishops, subject to the veto of the English government. Ball obtained silk in 1830, and was admitted a bencher of the King's Inn in 1836. His success at the bar was not brilliant, but he soon obtained a very lucrative practice in the rolls court and in the court of chancery, where his reputation was that of an acute, clear, and ready advocate. In 1835 he was elected member of parliament for Clonmel, and in 1837 was appointed attorney-general and privy councillor for Ireland. He disliked parliamentary life, and spoke seldom and briefly, but in terse and lucid language. He was glad to take refuge in a judgeship of the common pleas (Ireland), to which he was preferred in 1839, and which he held till his death. He was the second Roman catholic barrister promoted to a judgeship after the passing of the Emancipation Act. He was a sound and able lawyer, and some of his charges are said to have been unsurpassed in his day. A silly story was current about him that 'he had ordered a mill to cease clacking until otherwise ordered by the court, and forgetting the withdrawal of the order before he left Cork, the owner had brought against him an action for damages.' Justice Ball was a sincere Roman catholic, but no ultramontanist, a zealous Irish liberal, but strongly opposed to the disintegration of the empire. His literary acquirements were extensive and

accurate. He married in 1817 Jane, daughter of Thomas Sherlock, of Butlerstown Castle, co. Waterford, by whom he had several children, his eldest son, John, being under-secretary of state for the colonies under Lord Palmerston's first administration. Justice Ball died at his residence in Stephen's Green, and was buried in the family vault under the chancel of the Roman catholic cathedral, Dublin.

[Freeman's Journal, 16 and 20 Jan. 1865; Dublin Daily Express, 16 and 19 Jan. 1865; Gent. Mag. 3rd series, xviii. 389; Tablet, 21 Jan. 1865.] P. B.-A.

BALL or **BALLE**, PETER, M.D. (*d.* 1675), physician, was brother of William Ball [q. v.], F.R.S. On 13 Jan. 1658–9, being then twenty years of age, he was entered as a medical student at Leyden, but proceeded to Padua, where he took the degree of doctor of philosophy and physic with the highest distinction 30 Dec. 1660. To celebrate the occasion verses in Latin, Italian, and English were published at Padua, in which our physician, by a somewhat violent twist of his latinised names, Petrus Bale, is made to figure as 'alter Phœbus.' Ball was admitted an honorary fellow of the Royal College of Physicians in Dec. 1664. He was one of the original fellows of the Royal Society, one of the council in 1666, and in the following year was placed on the committee for causing a catalogue to be made of the noble library and manuscripts of Arundel House, which had been presented to the society by Henry Howard, Esq., afterwards Duke of Norfolk. While at Mamhead in October 1665, Ball, in conjunction with his elder brother, William, made the observation of Saturn mentioned under William Ball. Dying in July 1675, he was buried on the 20th of that month in the round of the Temple Church.

[Prince's Worthies of Devon, pp. 111–13; Munk's Roll of Royal College of Physicians (1878), i. 335; Apollinare Sacrum, &c. 4to, Patavii, mdclx.; Birch's Hist. Roy. Soc. vol. i.–iii. passim; Athenæum, 21 Aug. and 9 Oct. 1880; Temple Register.] G. G.

BALL, ROBERT (1802–1857), naturalist, was born at Cove (now Queenstown), county Cork, on 1 April 1802. His father, Bob Stawel Ball, was descended from an old Devonshire family which settled in Youghal in 1651. He early showed a decided spirit of inquiry, especially into natural history. He was principally educated at Ballitore, county Kildare, by a Mr. White, who appreciated and encouraged his zoological studies. At home at Youghal he became an active outdoor observer, and recorded much that he saw with little aid. Taking an interest in public and useful institutions, he was appointed a local magistrate in 1824, a few months after coming of age. A little later the Duke of Devonshire induced him to enter the government service in Dublin, although he desired to study medicine, if he could do so without expense to his father. From 1827 to 1852 he was a zealous public servant in the under-secretary's office in Dublin, chained to the desk in occupation distasteful to him, disappointed of advancement or change of employment, at one time being put off with the reply that his duties were so well done that a change must be refused. A stranger was appointed to the head clerkship of his office when a vacancy occurred; and finally in 1852 a reduction took place in the chief secretary's office, and Ball was placed on the retired list, on the ground that 'he devoted much attention to scientific pursuits, and that it was not expedient that public servants should be thus occupied;' although he had most faithfully performed his duties. His retiring allowance, however, allowed him to live in moderate comfort. The time he could spare from official work he always devoted to natural history pursuits, making zoological expeditions during his holidays, frequently with Mr. W. Thompson of Belfast, to whose many zoological publications, and especially the 'Natural History of Ireland,' he added numberless facts of interest. During almost the whole of his residence in Dublin he was one of the most prominent figures in its scientific life. He was for many years a member of the council of most of the Dublin scientific societies, and became president of the Geological Society of Ireland, and of the Dublin University Zoological Association. For many years secretary of the Zoological Society of Ireland, he devoted unwearied care and ingenious suggestiveness to its gardens. To him the working classes of Dublin were indebted for the penny charge for admission. He always exerted himself as far as possible to promote the general diffusion of scientific knowledge, especially by lectures and museums; and in 1844, on being appointed director of the museum in Trinity College, Dublin, he presented to it his large collection of natural history, which was richer in Irish specimens than any other, and included many original examples and new species. In recognition of his services and merits, Trinity College in 1850 conferred on him the honorary degree of LL.D. In 1851 he was appointed secretary of the Queen's University in Ireland, and discharged the office with distinguished success. Other offices in which

Dr. Ball's services were of great importance were that of secretary to the Joint Committee of Lectures, appointed in 1854 by the government and the Royal Dublin Society, to direct scientific lectures in Dublin and in provincial centres, and assistant examiner to the Civil Service Commission (1855). He had been appointed president of the natural history section of the British Association for the Dublin meeting of 1857, but died several months previous to the meeting, on 30 March 1857, of rupture of the aorta. His busy public life had in later years left him no leisure, and his life was shortened by overwork. In private life his social qualities and his honourable nature were most highly esteemed, and, like his friend, Professor Edward Forbes, he had a genius for enlivening a children's party. His principal scientific papers were on fossil bears found in Ireland, on remains of oxen found in Irish bogs, on Loligo, and other minor zoological topics, and were published in Proc. and Trans. Roy. Irish Acad. 1837–50; Proc. Zool. Soc. 1844; Ann. Nat. Hist. 1846–50; Nat. Hist. Rev. 1855.

[Memoir, by R. Patterson, Nat. Hist. Rev. 1858, v. 1–34.] G. T. B.

BALL, THOMAS (1590–1659), divine, was born at Aberbury in Shropshire, in 1590. His parents were of 'good and honest repute,' having neither 'superfluity nor want.' His education was liberal; and having a natural prepossession to learning, he was noted for his 'constant and unconstrained industry about his books.' While still a youth he was appointed usher in the then famous school of Mr. Puller, at Epping, in Essex, 'where he was two years.' Thence he proceeded to Cambridge, entering at Queens' College in 1615. He proceeded M.A. in 1625. He was received by the Rev. Dr. John Preston as a pupil 'through the pleasing violence of a friendly letter which Mr. Puller writt in his high commendation.' Preaching on the 'Trinity,' Preston found his pupil very much 'troubled' over some of his statements and arguments. Ball put his questions and difficulties so modestly and ingenuously that the preacher was deeply interested in him. From that time they were devoted to each other. Dr. Preston, having become master of Emmanuel College, took Ball along with him from Queens', 'perceiving his growing parts.' Ever after the master of the great puritan college 'esteemed him not only as his beloved pupil but as his bosom friend and most intimately private familiar.' He obtained a fellowship, and had an 'almost incredible multitude of pupils.' His 'exercises' and sermons at St. Mary's gained him much distinction as a preacher. He accepted with some hesitation a 'call' to the great church of Northampton about 1630, and conducted the 'weekly lecture' there for about twenty-seven years. When the plague came to the town, he remained and ministered. He printed only one book apparently, namely, 'Ποιμηνόπυργος—Pastorum Propugnaculum, or the Pulpit's Patronage against the Force of Unordained Usurpation and Invasion. By Thomas Ball, sometime Fellow of Emmanuel College in Cambridge, now Minister of the Gospel in Northampton, at the request and by the advice of very many of his Neighbour-Ministers: London, 1656' [in British Museum, marked 22 Jan. 1655] pp. viii. and 344. This is a noticeable book, full of out-of-the-way learning, like Burton's 'Anatomy of Melancholy,' and it has quaint sayings and stories equal to Fuller at his best.

So far as this treatise, 'Pastorum Propugnaculum,' is a defence of the church of England, it takes comparatively humble ground. It vindicates the reasonableness and scripturalness of 'ordination' and of adequate learning; he states with candour the objections of his opponents.

Ball, in association with Dr. Goodwin, edited and published the numerous posthumous works of his friend Dr. John Preston.

He was thrice married, and had a large family. He died, aged sixty-nine, in 1659, and was buried 21 June. His funeral sermon was preached by his neighbour, John Howes. It was published under the title of 'Real Comforts,' and included notes of his life. This sermon is very rare.

[Howes's Real Comforts, dedicated to Mrs. Susanna Griffith, wife of Mr. Thomas Griffith, of London, merchant, and daughter of Thomas Ball, 1660 (but really 30 June 1659); Brook's Lives of the Puritans; Wood's Athenæ Oxon. (Bliss), iv. 756; Cole MSS., Cantab. Athenæ and Miscel., in British Museum.] A. B. G.

BALL or BALLE, WILLIAM (*d.* 1690), astronomer, was the eldest of seventeen children born to Sir Peter Ball, knight, recorder of Exeter and attorney-general to the queen in the reigns of Charles I and Charles II, by Ann, daughter of Sir William Cooke, of Gloucestershire, his wife. In 1638, when William Ball was probably about eleven years of age, Robert Chamberlain, a dependant of his father, dedicated his 'Epigrams and Epitaphs' to him in the character of a precocious poet. His observations and drawings of Saturn from 5 Feb. 1656 to 17 June 1659 (communicated by Dr. Wallis) are frequently cited by Huygens (*Op. Varia*, iii. 625–6) as confirmatory

of his own, in his 'Brief Assertion' (1660) of the annular character of the Saturnian appendages against the objections of Eustachio Divini. Ball joined the meetings of the 'Oxonian Society' at Gresham College in 1659, co-operated in founding the Royal Society in the following year, and was named, in the charter of 15 July 1662, its first treasurer. On his resignation of this office, 30 Nov. 1663, he promised, and subsequently paid to the funds of the society, a donation of 100*l.* (Weld, *Hist. Royal Soc.* i. 171). Soon after 15 June 1665, when he was present at a meeting of the Royal Society (Birch, *Hist. Royal Soc.* i. 439), he appears to have left London, and resumed his astronomical pursuits at his father's residence, Mamhead House, Devonshire, about ten miles south of Exeter. Here, at six P.M. 13 Oct. 1665, he made, in conjunction with his brother, Peter Ball, M.D., F.R.S., an observation which has acquired a certain spurious celebrity. He described it in the following sentence of a letter to Sir Robert Moray, which was accompanied by a drawing; the words were inserted in No. 9 of the 'Philosophical Transactions' (i. 153):

'This appear'd to me the present figure of Saturn, somewhat otherwise than I expected, thinking it would have been decreasing; but I found it full as ever, and a little hollow above and below. Whereupon,' the report continues, 'the person to whom notice was sent hereof, examining this shape, hath by letters desired the worthy author of the "Systeme of this Planet" [Huygens] that he would now attentively consider the present figure of his anses or ring, to see whether the appearance be to him as in this figure, and consequently whether he there meets with nothing that may make him think that it is not *one* body of a circular figure that embraces his diske, but *two*.'

Owing to some unexplained circumstance, the plate containing the figure referred to was omitted or removed from the great majority of copies of the 'Philosophical Transactions,' and the letterpress standing alone might naturally be interpreted to signify that the brothers Ball had anticipated by ten years Cassini's discovery of the principal division in Saturn's ring. This merit was in fact attributed to them by Admiral (then Captain) Smyth in 1844 (*A Cycle of Celestial Objects*, p. 51), and his lead was followed by most writers on astronomical subjects down to October 1882, when Mr. W. T. Lynn pointed out, in the 'Observatory,' the source of the misconception. In the few extant impressions of the woodcut from Ball's drawing not the slightest indication is given of separation into two concentric bodies, but the elliptic outline of the wide-open ring is represented as broken by a depression at each extremity of the minor axis. Sir Robert Moray's suggestion to Huygens seems (very obscurely) to convey his opinion that these 'hollownesses' were due to the intersection of a pair of *crossed* rings. Their true explanation is unquestionably that Ball, though he employed a 38-foot telescope with a double eyeglass, and 'never saw the planet more distinct,' was deceived by an optical illusion. The impossible delineations of the same object by other observers of that period (see plate facing p. 634 of Huygens's *Op. Varia*, iii.) render Ball's error less surprising. Indeed, it was anticipated at Naples in 1633 by F. Fontana (*Novæ Observationes*, p. 130; see *Observatory*, No. 79, p. 341).

Pepys tells us (Bright's ed. v. 375) that Ball accompanied him and Lord Brouncker to Lincoln's Inn to visit the new Bishop of Chester (Wilkins) 18 Oct. 1668, and he was one of a committee for auditing the accounts of the Royal Society in November following. He succeeded to the family estates on his father's death in 1680, and erected a monument to him in the little church of Mamhead. He died in 1690, and was buried in the Round of the Middle Temple 22 Oct. of that year (*Temple Register*; cf. *Letters of Administration P. C. C.*, by decree, 14 Jan. 1692). He married Mary Posthuma Hussey, of Lincolnshire, who survived him, and had by her a son, William. The last of the Balls of Mamhead died 13 Nov. 1749.

[Prince's Worthies of Devon (1701), 111–3; Polwhele's Hist. of Devonshire (1797), ii. 155–7; Watt's Bibl. Brit. i. 67; Prof. J. C. Adams (Month. Not. Royal Astr. Soc. Jan. 1883, pp. 92–7) attempts to prove that Ball's observation was misrepresented, both in the plate (cancelled, as he suggests, on that account) and in the letterpress of Phil. Trans. See, on the other side, Vivian in Month. Not. March 1883, and Lynn, in Observatory, 1 June and 1 Oct. 1883. Prof. Bakhuysen of Leyden gives, Observatory, 2 July 1883, the passage from Moray's letter to Huygens referred to in Phil. Trans. i. 153. Huygens's reply has not yet been brought to light.]

A. M. C.

BALLANDEN. [See Bellenden.]

BALLANTINE, JAMES (1808-1877), artist and man of letters, born at Edinburgh in 1808, was entirely a self-made man. His first occupation was that of a house-painter. He learned drawing under Sir William Allen at the Trustees' Gallery in Edinburgh, and was one of the first to revive the art of glass-painting. In 1845 he

published a treatise on 'Stained Glass, showing its applicability to every style of Architecture,' and was appointed by the royal commissioners on the fine arts to execute the stained-glass windows for the House of Lords. He was the author of several popular works: 1. 'The Gaberlunzie's Wallet,' 1843. 2. 'The Miller of Deanhaugh,' 1845. 3. An 'Essay on Ornamental Art,' 1847. 4. 'Poems,' 1856. 5. 'One Hundred Songs, with Music,' 1865. 6. 'The Life of David Roberts, R.A.' 1866. There is also a volume of verses published by Ballantine in Jamaica, whither in later life he seems to have retired for the benefit of his health. 'The Gaberlunzie's Wallet' and some of his songs are still popular in Scotland. He died in Edinburgh in December 1877. He was the head of the firm of Messrs. Ballantine, glass stainers, Edinburgh.

[Athenæum, 22 Dec. 1877; Academy, 29 Dec. 1877; Cooper's Men of the Time, 1875.]

E. R.

BALLANTYNE, JAMES (1772–1833), the printer of Sir Walter Scott's works, was the son of a general merchant in Kelso, where he was born in 1772. His friendship with Scott began in 1783 at the grammar school of Kelso. After mastering his lessons, Scott used to whisper to Ballantyne, 'Come, slink over beside me, Jamie, and I'll tell you a story;' and in the interval of school hours it was also their custom to walk together by the banks of the Tweed, engaged in the same occupation. Before entering the office of a solicitor in Kelso, Ballantyne passed the winter of 1785–6 at Edinburgh University. His apprenticeship concluded, he again went to Edinburgh to attend the class of Scots law, and on this occasion renewed his acquaintance with Scott at the Teviotdale club, of which both were members. In 1795 he commenced practice as a solicitor in Kelso, but as his business was not immediately successful he undertook in the following year the printing and editing of an anti-democratic weekly newspaper, the 'Kelso Mail.' A casual conversation with Scott, in 1799, led to his printing, under the title of 'Apologies for Tales of Terror,' a few copies of some ballads which Scott had written for Lewis's Miscellany, 'Tales of Wonder.' So pleased was Scott with the beauty of the type, that he declared that Ballantyne should be the printer of the collection of old Border ballads, with which he had been occupied for several years. They were published under the title of 'Minstrelsy of the Scottish Border,' the first two volumes appearing in Jan. 1802: and the connection thus inaugurated between author and printer remained uninterrupted through 'good and bad weather' to the close of Scott's life.

Induced by the strong representations of Scott, Ballantyne, about the close of 1802, removed to Edinburgh, 'finding accommodation for two presses and a proof one in the precincts of Holyrood House.' Scott, besides advancing a loan of 500*l.*, exerted himself to procure for him both legal and literary printing; and such was the reputation soon acquired by his press for beauty and correctness of execution that in 1805 the capital at his command was too small to fulfil the contracts that were offered him, and he applied to Scott for a second loan, who thereupon became a third sharer in the business. In 1808 the firm of John Ballantyne & Co., booksellers, was also started, Scott having one half share, and James and John Ballantyne one fourth each. John Ballantyne [q.v.] undertook the management of the bookselling and publishing business, the printing business continuing under the superintendence of the elder brother; but the actual head of both concerns was Scott, who, although in establishing them he was actuated by a friendly interest in the Ballantynes, wished both to find a convenient method of engaging in a commercial undertaking without risk to his status in society, and also as an author to avoid the irksome intervention of a publisher between him and the reading public. The publishing business was gradually discontinued, but the printing business was in itself a brilliant success. The high perfection to which Ballantyne had brought the art of printing, and his connection with Scott, secured such enormous employment for his press that a large pecuniary profit was almost an inevitable necessity. But though not deficient in natural shrewdness, he was careless in his money transactions, and it was the artistic and literary aspect of his business that chiefly engaged his interest. Much of his time was occupied in the correction and revision of the proofs of Scott's works, the writing of critical and theatrical notices, and the editing of the 'Weekly Journal,' of which, along with his brother, he became proprietor in 1817. Scott's hurried method of composition rendered careful inspection of his proofs absolutely necessary, but the amendments of Ballantyne had reference, in addition to the minor points of grammar, to the higher matters of taste and style. Though himself a loose and bombastic writer, he had a keen eye for detecting solecisms, inaccuracies, or minute imperfections in phrases and expressions, and his hints in regard to the general treatment of a subject were often of great value. If Scott

seldom accepted his amendments in the form suggested, he nearly always admitted the force of his objections, and in deference to them frequently made important alterations. Indeed, it is to the criticism of Ballantyne that we owe some of Scott's most vivid epithets and most graphic descriptive touches. (For examples, see Lockhart's *Life of Scott*, chap. xxxv.) Love of ease and a propensity to indulgence at table were the principal faults of Ballantyne. On account of the grave pomposity of his manner Scott used to name him 'Aldiborontiphoscophornio,' his more mercurial brother being dubbed 'Rigdumfunnidos.' In 1816, Ballantyne married Miss Hogarth, sister of George Hogarth, the author of the 'History of Music.' He lived in a roomy but old-fashioned house in St. John Street, Canongate, not far from his printing establishment. There, on the eve of a new novel by the Great Unknown, he was accustomed to give a 'gorgeous' feast to his more intimate friends, when, after Scott and the more staid personages had withdrawn, and the 'claret and olives had made way for broiled bones and a mighty bowl of punch,' the proof sheets were at length produced, and 'James, with many a prefatory hem, read aloud what he considered as the most striking dialogue they contained.'

The responsibility of Ballantyne for the pecuniary difficulties of Sir Walter Scott has been strongly insisted on by Lockhart, but this was not the opinion of Scott himself, who wrote: 'I have been far from suffering from James Ballantyne. I owe it to him to say that his difficulties as well as his advantages are owing to me.' Doubtless the printing-press, with more careful superintendence, would have yielded a larger profit, but the embarrassments of Scott originated in his connection with the publishing firm, and were due chiefly to schemes propounded by himself and undertaken frequently in opposition to the advice of Ballantyne. In 1826 the firm of James Ballantyne & Co. became involved in the bankruptcy of Constable & Co., publishers. After his bankruptcy Ballantyne was employed at a moderate salary by the creditors' trustees in the editing of the 'Weekly Journal' and the literary management of the printing-house, so that his literary relations with Scott's works remained unaltered. He died 17 Jan. 1833, about four months after the death of Scott.

[Lockhart's Life of Scott; Refutation of the Misstatements and Calumnies contained in Mr. Lockhart's Life of Sir Walter Scott respecting the Messrs. Ballantyne, 1835; The Ballantyne Humbug handled by the author of the Life of Sir Walter Scott, 1839; Reply to Mr. Lockhart's pamphlet, entitled 'The Ballantyne Humbug handled,' 1839; Archibald Constable and his Literary Correspondents, 1873.] T. F. H.

BALLANTYNE, JAMES ROBERT (*d.* 1864), orientalist, after being connected with the Scottish Naval and Military Academy, was sent out to India in 1845, on the recommendation of Professor H. H. Wilson, to superintend the reorganisation of the government Sanskrit college at Benares. The intimate relations he here established with native teachers and students, and the high opinion he formed of the philosophical systems of India, led him to undertake a comprehensive series of works with the design of rendering the valuable elements in Hindu thought more accessible and familiar to European students than they had hitherto been. This was the aim of his translations of the Sanskrit aphorisms of the Sânkhya and many of those of the Nyâya school, with tracts bearing upon these and also upon the Vedânta system. The converse process—the communication of European ideas to the Brahmins—is exhibited in his 'Synopsis of Science, in Sanskrit and English, reconciled with the truth to be found in the Nyâya Philosophy,' and most of his works are filled with the design of establishing more intelligent relations between Indian and European thought. Dr. Ballantyne had an original bent of mind, and his method of dealing with philosophical systems was often suggestive.

The list of his works is as follows: 1. 'A Grammar of the Hindustani Language,' Edinburgh, 1838, with a second edition. 2. 'Elements of Hindī and Braj Bhākhā Grammar,' London and Edinburgh, 1839. 3. 'A Grammar of the Mahratta Language,' Edinburgh, lithographed, 1839. 4. 'Principles of Persian Caligraphy, illustrated by lithographic plates of the Naskh-Ta'līk character,' London and Edinburgh, 1839. 5. 'Hindustani Selections in the Naskhi and Devanagari character,' Edinburgh, 1840; 2nd edition, 1845. 6. 'Hindustani Letters, lithographed in the Nuskh-Tu'leek and Shikustu-Amez character, with translations,' London and Edinburgh, 1840. 7. 'The Practical Oriental Interpreter, or Hints on the art of Translating readily from English into Hindustani and Persian,' London and Edinburgh, 1843. 8. 'Catechism of Persian Grammar,' London and Edinburgh, 1843. 9. 'Pocket Guide to Hindoostani Conversation,' London and Edinburgh. (The preceding books were published before Dr. Ballantyne went to India.) 10. 'Catechism of Sanskrit Grammar,' 2nd edition, London and Edinburgh,

1845. 11. 'The Laghu Kaumudi, a Sanskrit Grammar, by Varadarája,' 1st edition, 1849; 2nd, 1867, posthumous. 12. 'First Lessons in Sanskrit Grammar, together with an Introduction to the Hitopadésa,' 1st edition, 1850; 2nd, 1862. 13. 'A Discourse on Translation, with reference to the Educational Despatch of the Hon. Court of Directors, 19 July 1854,' Mirzapore, 1855. 14. 'A Synopsis of Science in Sanskrit and English, reconciled with the Truths to be found in the Nyâya Philosophy,' Mirzapore, 1856. 15. 'The Mahábháshya (Patanjali's Great Commentary on Pánini's famous grammar), with Commentaries,' Mirzapore, 1856. 16. 'Christianity contrasted with Hindu Philosophy, in Sanskrit and English' (a work to which was awarded the moiety of a prize of 300*l.* offered by a member of the Bengal Civil Service, and decided by judges appointed by the Archbishop of Canterbury and the Bishops of London and Oxford), London, 1859.

Dr. Ballantyne also edited and partly wrote a series of educational books for the use of the Sanskrit college. Some of these appeared under the title of 'Reprints for the Pandits,' and included treatises on chemistry, physical science, logic, and art, and an explanatory version, in Sanskrit and English, of Bacon's 'Novum Organon' (1852), which reached a second edition in 1860. 'The Bible for the Pandits' was the title of a translation of the first three chapters of Genesis into Sanskrit, with a commentary (1860).

In 1861 Dr. Ballantyne resigned his position at the Benares college, where for sixteen years he had been an indefatigable and judicious principal and a liberal professor of moral philosophy, and on his return to England was appointed librarian to the India Office. His health, however, had long been failing, and he died on 16 Feb. 1864. The Benares college owed much to his wise and broad-minded direction, and native students have profited greatly by his zealous labours on their behalf.

[Athenæum, 12 March 1864; Ballantyne's Works, especially advertisement to the Synopsis of Science.] S. L.-P.

BALLANTYNE, JOHN (1774–1821), publisher, younger brother of James Ballantyne, printer of Sir W. Scott's works [q.v.], was born at Kelso in 1774. After spending a short time in the banking house of Messrs. Currie, London, he returned, in 1795, to Kelso, and became partner in his father's business as general merchant. On his marriage in 1797 the partnership was dissolved, one principal part of the business being resigned to him. Gradually he got into money difficulties, and, having disposed of his goods to pay his debts, went to Edinburgh in January 1806, to become clerk in his brother's printing establishment at a salary of 200*l.* a year. When Scott in 1808, on the ostensible ground of a misunderstanding with Messrs. Constable & Hunter, established the firm of John Ballantyne & Co., John Ballantyne was appointed manager at a salary of 300*l.* a year and one-fourth of the profits. The private memorandum-book of Ballantyne records that already in 1809 the firm was getting into difficulties; and during the next three years their general speculations continued so uniformly unsuccessful, that in May 1813 Scott opened negotiations with Constable for pecuniary assistance in return for certain stock and copyright, including a share in some of Scott's own poems, and on a pledge of winding up the concerns of the firm as soon as possible. Although 'Waverley' was published by Constable in 1814, Scott, owing either, as stated by Lockhart, to the misrepresentations of John Ballantyne regarding Constable, or to the urgent necessity for more ready money than Constable was willing to advance, made arrangements in 1815 for the publication of 'Guy Mannering' by Longman, and in the following year of the 'Tales of my Landlord' by Murray. Lockhart states that Ballantyne, in negotiating with Constable in 1817 regarding a second series of 'Tales of my Landlord,' so wrought on his jealousy by hinting at the possibility of dividing the series with Murray, that he 'agreed on the instant to do all that John shrank from asking, and at one sweep cleared the Augean stable in Hanover Street of unsaleable rubbish to the amount of 5,270*l.*;' but from a passage in the 'Life of Archibald Constable' (iii. 98) it would appear that this was not effected till a later period. John Ballantyne, whom Scott continued to employ in all the negotiations regarding the publication of his works, had in 1813, on the advice of Constable, started as an auctioneer chiefly of books and works of art, an occupation well suited to his peculiar idiosyncrasies. As he had also made a stipulation with Constable that he was to have a third share in the profits of the Waverley novels, he suffered no pecuniary loss by the dissolution of the old publishing firm. In addition to this, Scott, in 1820, gratuitously offered his services as editor of a 'Novelist's Library,' to be published for his sole benefit. His easily won gains were devoted to the gratification of somewhat expensive tastes. At his villa on the Firth of Forth, which he had named 'Harmony Hall,' and had 'in-

vested with an air of dainty, voluptuous finery,' he gave frequent elaborate Parisian dinners, among the guests at which was sure to be found 'whatever actor or singer of eminence visited Edinburgh.' He frequented foxhunts and race-meetings, and even at his auction 'appeared uniformly, hammer in hand, in the half-dress of some sporting club.' His imprudent pursuit of pleasure told gradually on his constitution, and after several years of shattered health he died at his brother's house in Edinburgh 16 June 1821. Ballantyne is the author of a novel—'The Widow's Lodgings'—which, though stated by Lockhart to be 'wretched trash,' reached a second edition. In his will he bequeathed to Sir Walter Scott a legacy of 2,000*l.*; but after his death it was found that his affairs were hopelessly bankrupt. In the antics and eccentricities of Ballantyne Scott discovered an inexhaustible fund of amusement; but he also cherished towards him a deep and sincere attachment. Standing beside his newly closed grave in Canongate churchyard, he whispered to Lockhart, 'I feel as if there would be less sunshine for me from this day forth.'

[Lockhart's Life of Scott; Refutation of the Misstatements and Calumnies contained in Mr. Lockhart's Life of Sir Walter Scott respecting the Messrs. Ballantyne, 1835; The Ballantyne Humbug handled by the author of the Life of Sir Walter Scott, 1839; Reply to Mr. Lockhart's pamphlet, entitled 'The Ballantyne Humbug handled,' 1839; Archibald Constable and his Literary Correspondents, 1873.] T. F. H.

BALLANTYNE, JOHN (1778–1830), divine, was born in the parish of Kinghorn 8 May 1778; entered the university of Edinburgh in 1795, and joined the Burgher branch of the Secession church, though his parents belonged to the establishment. He was ordained minister of a congregation at Stonehaven, Kincardineshire, in 1805. In 1824 he published 'A Comparison of Established and Dissenting Churches, by a Dissenter.' In 1830 this pamphlet, which had failed to excite notice, was republished with additions during the 'voluntary church' controversy of the period. Ballantyne's partisanship in the controversy is said to have injured the reception of his 'Examination of the Human Mind,' the first part of which appeared in 1828; two further parts were intended, but never appeared. The failure, however, may be accounted for without the influence of party spirit. It is the work of a thoughtful but not very original student of Reid and Dugald Stewart, with some criticism of Thomas Brown. It is recorded that Ballantyne managed to pay for publication out of his own savings, handing over a sum bestowed on the occasion by a generous patron to some missionary purpose. Ballantyne suffered from indigestion brought on by excessive application, and died 5 Nov. 1830.

[McKerrow's Church of the Secession, pp. 913–16; Recollections by T. Longmuir, Aberdeen, 1872; McCosh's Scottish Philosophy, pp. 388–392.]

BALLANTYNE, THOMAS (1806–1871), journalist, was a native of Paisley, where he was born in 1806. Becoming editor of the 'Bolton Free Press,' he at an early period of his life took an active part in advocating social and political reforms. While editor of the 'Manchester Guardian' he became intimately associated with Messrs. Cobden and Bright in their agitation against the corn laws, and in 1841 he published the 'Corn Law Repealer's Handbook.' Along with Mr. Bright he was one of the four original proprietors of the 'Manchester Examiner,' his name appearing as the printer and publisher. After the fusion of the 'Examiner' with the 'Times,' he became editor of the 'Liverpool Journal,' and later of the 'Mercury.' Subsequently he removed to London to edit the 'Leader,' and he was for a time associated with Dr. Mackay in the editorial department of the 'Illustrated London News.' He also started the 'Statesman,' which he edited till its close, when he became editor of the 'Old St. James's Chronicle.' Notwithstanding his journalistic duties, he found time to contribute a number of papers on social and political topics to various reviews and magazines; in addition to which he published: 1. 'Passages selected from the Writings of Thomas Carlyle, with a Biographical Memoir,' 1855 and 1870. 2. 'Prophecy for 1855, selected from Carlyle's Latter-day Pamphlets,' 1855. 3. 'Ideas, Opinions, and Facts,' 1865. 4. 'Essays in Mosaic,' 1870. Regarding his proficiency in this species of compilation, Carlyle himself testifies as follows: 'I have long recognised in Mr. Ballantyne a real talent for excerpting significant passages from books, magazines, newspapers (that contain *any* such), and for presenting them in lucid arrangement, and in their most interesting and readable form.' Ballantyne died at London 30 Aug. 1871.

[Sutton's Lancashire Authors, p. 7; Glasgow Daily Mail, 9 Sept. 1871; Paisley Weekly Herald, 11 Sept. 1871.] T. F. H.

BALLANTYNE, WILLIAM (1616–1661), catholic divine. [See BALLENDEN.]

BALLARD, EDWARD GEORGE (1791–1860), miscellaneous writer, was the son of Edward Ballard, an alderman of

Salisbury, and Elizabeth, daughter of G. F. Benson of that city. Owing to the delicacy of his health, his education was much neglected. He obtained a situation in the Stamp Office in 1809, and, having resigned this appointment, entered the Excise Office, which he also left of his own accord in 1817. He applied himself vigorously to study. In 1817 he became a contributor to Wooller's 'Reasoner.' The following year he married Mary Ann Shadgett, and wrote several criticisms and verses for the 'Weekly Review,' then edited by his brother-in-law, William Shadgett. He contributed to the 'Literary Chronicle' and the 'Imperial Magazine' under the signature E. G. B., and to the 'Literary Magnet' and the 'World of Fashion' under that of Γ. He published in 1825 a volume entitled 'A New Series of Original Poems,' and a few years after another entitled 'Microscopic Amusements.' He was exceedingly fond of research. Robert Benson [q. v.], his cousin, and Hatcher received no small help from him in writing their 'History of Salisbury' (1843), which formed part of Hoare's 'Wiltshire.' He helped John Gough Nichols in the works undertaken for the Camden Society. In 1848 he brought out some parts of a continuation of Strype's 'Ecclesiastical Annals' in a publication called the 'Surplice,' but this paper and Ballard's scheme soon came to an end. He wrote occasionally in the 'Gentleman's Magazine,' and in 'Notes and Queries.' He lost his wife in 1820. He died at Islington on 14 Feb. 1860, leaving a son, Edward Ballard, M.D., author of several medical works, and a daughter.

[Gent. Mag. 3rd ser. vol. viii. 1860.] W. H.

BALLARD, GEORGE (1706–1755), a learned antiquary, was born of mean parentage at Campden, Gloucestershire. His mother was a midwife. As his health was weak, a light employment was chosen for him, and he was apprenticed to a staymaker or woman's habit-maker. He showed early a taste for learning, particularly for the study of Anglo-Saxon, and when his day's work was over he would read far into the night. Lord Chedworth and some gentlemen of the hunt, who usually spent a month in the neighbourhood of Campden, hearing of Ballard's ability and industry, generously offered him an annuity of 100*l.* a year for life, in order to allow him to pursue his studies. Ballard replied that he would be fully satisfied with 60*l.* a year; and with this allowance he proceeded in 1750, at the age of forty-four, to Oxford, where he was made one of the eight clerks at Magdalen College, receiving his rooms and commons free. In earlier life he had already visited Oxford several times, and had made the acquaintance of Thomas Hearne, the antiquary. Hearne describes in his diary a visit Ballard paid him on 2 March 1726–7, and writes of him as 'an ingenious curious young man,' who 'hath picked up an abundance of old coins, some of which he shewed me.' 'He is a mighty admirer of John Fox,' Hearne adds, 'and talks mightily against the Roman Catholics. . . . Mr. Ballard hath a sister equally curious in coins and books with himself. He told me she is twenty-three years of age.' Hearne makes many similar entries between 1727 and 1733. Ballard was afterwards chosen one of the university bedells. In 1752 he published 'Memoirs of several Ladies of Great Britain who have been celebrated for their writings or skill in the learned languages, arts, and sciences,' 4to, a book which contains much curious and interesting matter. A second edition appeared in 1775. In 'Letters from the Bodleian,' 1813, ii. 140–7, there is printed a long letter to Dr. Lyttelton, dean of Exeter, in which Ballard defends his 'Memoirs' from some hostile criticism that had appeared in the 'Monthly Review.' When Ames was preparing his 'History of Printing,' Ballard aided him with notes and suggestions (Nichols, *Literary Illustrations*, iv. 206–26). An account of Campden church by Ballard is printed in the 'Archæologia.' He held frequent correspondence on literary subjects with the learned Mr. Elstob. He copied out in manuscript Ælfred's version of Orosius, prefixing an essay on the advantages of the study of Anglo-Saxon. Ballard left Oxford for Campden some months before his death, while suffering from the stone, from which he died 24 June 1755. At his death he bequeathed his volume on Orosius to his friend Dr. Lyttelton, bishop of Carlisle, who presented it to the library of the Society of Antiquaries. Other manuscripts he left to the Bodleian. They consist of forty-four volumes of letters, of which five volumes contain letters addressed to himself, and the remainder letters to Dr. Charlett and others. A few of the letters were published in 'Letters written by Eminent Persons,' 2 vols. London, 1813.

[Bloxam's Magdalen College Registers, ii. 95–102; Nichols's Literary Anecdotes, ii. 466–70, iv. 123; Nichols's Literary Illustrations, iv. 206–26; Letters from the Bodleian, 1813, ii. 89–90, 140–47.] A. H. B.

BALLARD, JOHN (*d.* 1586), Roman catholic priest, owes his fame solely to his connection with the Babington conspiracy, of which a general account is given under

Anthony Babington. He was apparently educated at Rheims, and first sent upon a mission to England in 1581 (Archives of English College at Rome, in Foley's *Records*, iii. 44). He passed under various aliases, first Turner, then Thompson, but later on always under that of Foscue or Fortescue. It has been doubted whether his real name was not Thompson. The object of his coming was to 'reconcile' doubting or recalcitrant catholics to the church of Rome, and doubtless to sound their political dispositions. He was well furnished with money, was commonly called captain, and seems to have been fond of fine clothes and fine company (Tyrrell's *Confession*). Among the persons whose acquaintance he made was Anthony Tyrrell, the jesuit, whose confession, could it be accepted as trustworthy, would give us most of the facts of Ballard's career. But Tyrrell's confession was retracted, reaffirmed, and then again retracted, and is at least as much open to suspicion as the testimony of any other informer. Tyrrell made Ballard's acquaintance at the Gatehouse, Westminster, where they were both temporarily confined in 1581. In 1584 these two travelled to Rouen, and afterwards to Rheims, where they held a conference with Cardinal Allen, and from Rheims they proceeded to Rome, where they arrived on 7 Sept. 1584 (*Pilgrims' Register at Rome*, and Tyrrell). It was then that Tyrrell, in his confession, represents them as having an interview with Alfonso Agazzari, rector of the English college, in which they inquired as to the lawfulness of attempting the assassination of Elizabeth, and received assurances in the affirmative, and subsequently the blessing of Gregory XIII upon their enterprise. This account, although accepted as an undoubted fact by some historians, rests on no better authority than the confession of Tyrrell. They left Rome in October and journeyed homeward through France. In the late months of 1585 Ballard, disguised as a military officer and passing under the name of Captain Fortescue, travelled through almost every county of England and visited every catholic or semi-catholic family. In May 1586 Ballard went to Paris, where he informed Charles Paget, the adherent of Mary Queen of Scots, and the Spanish minister Mendoza, that the catholic gentry in England were willing, with the help of Spain, to rise in insurrection against Elizabeth and her counsellors. Mauvissière, the French ambassador in London, refused to countenance the scheme (Tyrrell's *Conf.*). Chateauneuf, another French envoy to England, believed Ballard to have been at one time a spy of Walsingham (*Mémoire de Chateauneuf* ap. Labanoff, vi. 275 seq.). But Paget and Mendoza trusted him, and on his return to England, at the end of May 1586, he instigated Anthony Babington to organise without delay his famous conspiracy. He came to England, bearing a letter of introduction from Charles Paget to Mary Queen of Scots (dated 29 May 1586, ap. Murdin, p. 531). He reported to her the condition of the country, and she sent him again to France to hasten the active co-operation of the King of Spain and of the pope (Mary to Paget, 17 July, Labanoff). Meantime Ballard imagined he had found a useful ally in his negotiations abroad and at home in Gilbert Gifford, a catholic, and to him many details of the plot were communicated; but Gifford had since 1585 been in Walsingham's secret service, and reported to the English government the progress of the conspiracy. Owing mainly to the revelations of Gifford, whom Ballard suspected too late, Ballard was suddenly arrested in London on 4 Aug., on a warrant drawn up early in July. He was committed to the Tower and severely racked, but without the government being able to extort from him more than a general confession of his guilt. Before the close of August all the leaders of the conspiracy had shared Ballard's fortune. The trial of Ballard, with Babington and five other conspirators, took place on 13 and 14 Sept., and they were all convicted. At the trial Babington charged Ballard with having brought him into his perilous situation, and Ballard acknowledged the justice of the rebuke. Ballard was executed on 20 Sept. The full penalty of the law, which involved the disembowelling of the criminal before life was extinct, was carried out with all its cruelty. Ballard, who was the first of the conspirators to be executed, is reported to have borne his sufferings with remarkable fortitude.

[MSS. Mary Queen of Scots, xix. 67, 68 (Confession of Tyrrell); cf. also Morris's Troubles of our Catholic Forefathers, second series; Teulet's Relations de la France et de l'Espagne avec l'Ecosse; Labanoff's Lettres de Marie Stuart; Murdin's State Papers; Howell's State Trials; Foley's Records of the English Province of the Society of Jesus; Froude's Hist. of England, xii. 126–36, 155, 170–4; see also under Anthony Babington.] C. F. K.

BALLARD, JOHN ARCHIBALD (1829–1880), general, distinguished for his services at the defence of Silistria and in Omar Pasha's campaign in Mingrelia, was an officer of the Bombay engineers, which corps he joined in 1850. After having been employed in India

for four years in the ordinary duties of a subaltern of engineers, Lieutenant Ballard was ordered to Europe on medical certificate in the spring of 1854. Attracted by intelligence of the events then going on in the Danubian provinces, he turned aside to Constantinople, and, proceeding to Omar Pasha's camp at Shumla, was invested by that general with the rank of lieutenant-colonel in the Turkish army, and deputed to Silistria as a member of the council of war in that fortress, which was then besieged by the Russians. Previous to Ballard's arrival, on 13 June, two other British officers, Captain Butler of the Ceylon rifles and Lieutenant Nasmyth of the Bombay artillery, had been aiding the garrison in the defence of the place; but Butler had received a wound which proved fatal shortly afterwards, and Nasmyth was called away to Omar Pasha's camp a few days after Ballard's arrival. During the remainder of the siege, which was raised by the Russians on 23 June, Ballard was the only British officer in the fortress, and it was mainly owing to his exertions, and the influence which he exercised over the garrison, that the defence was successfully maintained. Kinglake, in his brief sketch of the siege, refers to Ballard's services in these terms: 'Lieutenant Ballard of the Indian army, coming thither of his own free will, had thrown himself into the besieged town, and whenever the enemy stirred there was always at least one English lad in the Arab Tabia, directing the counsels of the garrison, repressing the thought of surrender, and keeping the men in good heart.'

At the subsequent attack and capture of the Russian position at Giurgevo, Ballard commanded the skirmishers, and kept back the enemy until the Turks could entrench themselves. He received the thanks of her majesty's government for his services at Silistria, and from the Turkish government a gold medal and a sword of honour.

After serving with the Turkish troops at Eupatoria and in the expedition to Kertch, Ballard commanded a brigade in Omar Pasha's Transcaucasian campaign, undertaken for the relief of Kars. The chief event in this campaign was the battle of the Ingour river, at which Ballard and his brigade were for several hours hotly engaged with the Russians, the former conspicuous, as he had been at Silistria and at Giurgevo, for his coolness under fire. It was related of him by an eyewitness of this battle that when he saw a man firing wildly or unsteadily he would, in the gentlest way, say to him: 'My friend, don't be in a hurry. You will fire better with a rest: take aim over my shoulder.' He was also remarkable for his watchful care over the comfort and wellbeing of his men.

Returning to India in 1856, still a subaltern of engineers, but in virtue of his rank and services in the Turkish army decorated with the order of companion of the Bath, and also with that of the Medjidie, Ballard was appointed to proceed with Captain (now Sir Henry) Green on a mission to Herat; but the mission having been abandoned, he served as assistant-quartermaster-general in the Persian campaign, and afterwards in the same capacity in the Indian mutiny with the Rajputana field force, taking part in the pursuit and rout of Tantia Topee's forces. This was his last military service. He was subsequently mint-master at Bombay; the extraordinary demand for Indian cotton in consequence of the civil war in America made the office an onerous one, but he discharged it with marked ability and success. He retired from the army and from the public service in 1879, having then attained the rank of lieutenant-general. His promotion after his return to India in 1856 had been singularly rapid, advancing in a single year (1858) from the rank of lieutenant to that of lieutenant-colonel. He received the honorary degree of LL.D. from the university of Edinburgh in 1868. He died suddenly in Greece, when visiting the Pass of Thermopylæ, on 1 April 1880.

[Hart's Army List; Records of War Office and India Office; Kinglake's History of the War in the Crimea, vol. i.; Journal of the Royal Engineers; Household Words, 27 Dec. 1856.]

A. J. A.

BALLARD, SAMUEL JAMES (1764?–1829), vice-admiral, was the son of Samuel Ballard, a subordinate officer in the navy, who had retired without promotion after the peace of 1763 and had engaged in business at Portsmouth. Young Ballard entered the navy in December 1776, under the patronage of the Hon. Leveson-Gower, the captain of the Valiant, which ship formed part of the grand fleet under the command of Admiral Keppel during the summer of 1778. In October 1779 the youth was transferred to the Shrewsbury, Captain Mark Robinson, and in her was present when Sir George Rodney annihilated the Spanish fleet off Cape St. Vincent, 16 Jan. 1780. In the following July the Shrewsbury rejoined Rodney's flag in the West Indies, was present off Martinique on 29 April 1781, and led the van in the action off the Chesapeake on 5 Sept. 1781. On this fatal day the brunt of the fight fell on the Shrewsbury, which

had fourteen killed and fifty-two wounded, including Captain Robinson, who lost a leg. The ship afterwards returned to the West Indies with Sir Samuel Hood, and was with him in the operations at St. Kitts in January 1782, after which she had to be sent to Jamaica for repairs. On 10 Feb. 1783, whilst still at Jamaica, Ballard was made a lieutenant by Admiral Rowley, and was actively employed in different ships during the ten years of peace. When war again broke out he was a lieutenant of the Queen, which carried Rear-admiral Gardiner's flag through the last days of May and 1 June 1794. This great victory won for Ballard his commander's rank (5 July), and on 1 Aug. 1795 he was further advanced to the rank of post-captain. Early in 1796 he was appointed to the Pearl frigate, and during the next two years was continuously and happily employed in convoying the trade for the Baltic or for Newfoundland and Quebec. In March 1798 he accompanied Commodore Cornwallis to the coast of Africa and to Barbadoes, from which station he returned in June of the following year. In October he carried out General Fox to Minorca, and remained attached to the Mediterranean fleet for the next two years. The Pearl was paid off on 14 March 1802, after a commission of upwards of six years, during which time she had taken, destroyed, or recaptured about eighty vessels, privateers and merchantmen. Captain Ballard was now kept with no more active command than a district of sea fencibles for more than seven years; it was not till October 1809 that he was appointed to the Sceptre, of 74 guns, and sailed shortly afterwards for the West Indies. Here he flew a commodore's broad pennant, and on 18 Dec. 1809 commanded the squadron which captured the two heavily armed French frigates Loire and Seine, and destroyed the protecting batteries at Anse-la-Barque of Guadeloupe. At the reduction of Guadeloupe in January and February 1810 he escorted one division of the army, and commanded the naval brigade, which, however, was not engaged. Commodore Ballard returned to England with the Sceptre in the following September, and was for the next two years attached to the fleet in the Channel and Bay of Biscay, but without being engaged in any active operations. His service at sea closed with the paying off of the Sceptre in January 1813, although in course of seniority he attained the rank of rear-admiral, 4 June 1814, and of vice-admiral, 27 May 1825. He died at Bath, where he had for several years resided, on 11 Oct. 1829. He was twice married, and had by the first wife several children, of whom only three survived him.

[Marshall's Roy. Nav. Biog. ii. (vol. i. part ii.), 876; Gent. Mag. xcix. ii. 639.] J. K. L.

BALLARD, VOLANT VASHON (1774?–1832), rear-admiral, a nephew of Admiral James Vashon, served as a midshipman with Vancouver in his voyage to the north-west coast of America. Shortly after his return to England he was made a lieutenant, 6 June 1795; and in 1798, whilst commanding the Hobart sloop, on the East India station, was posted into the Carysfort frigate. He subsequently commanded the Jason frigate, the De Ruyter, of 68 guns, and the Beschermer, of 50 guns, but without any opportunity of special distinction. In 1807, whilst commanding the Blonde, a 32-gun frigate, he cruised with great success against the enemy's privateers, capturing seven of them within a few months; and in 1809–10, still in the Blonde, served under the command of his namesake, Commodore Ballard of the Sceptre, at the capture of the French frigates in Anse-la-Barque, and the reduction of Guadeloupe [see BALLARD, SAMUEL JAMES], for which he was honourably mentioned by both the naval and military commanders-in-chief. He obtained his flag rank in May 1825, and died at Bath 12 Oct. 1832.

[Gent. Mag. cii. ii. 646.] J. K. L.

BALLENDEN or **BALLANTYNE**, WILLIAM (1616–1661), prefect-apostolic of the catholic mission in Scotland, was a native of Douglas, Lanarkshire, of which parish his father was the minister. His paternal uncle was a lord of session, with the title of Lord Newhall. He studied in the university of Edinburgh, and afterwards travelled on the continent. At Paris he was converted to the catholic religion. He entered the Scotch college at Rome in 1641, and, having received the order of priesthood, left it in 1646, and then stayed in the Scotch college at Paris, preparing himself for the mission, till 1649, when he returned to his native country. At this period the secular clergy of Scotland were in a state of utter disorganisation, and dissensions had arisen between them and the members of the religious orders, particularly the Jesuits. Ballenden, perceiving the disastrous results of this want of union, despatched the Rev. William Leslie to Rome to solicit the appointment of a bishop for Scotland. This request was not granted by the holy see, but in 1653, by a decree of propaganda, the Scotch secular clergy were freed from the jurisdiction of the

English prelates and jesuit superiorship, and were incorporated into a missionary body under the superintendence of Ballenden, who was nominated the first prefect-apostolic of the mission. Besides effecting many other conversions, he received the Marquis of Huntly into the church. In 1656 Ballenden visited France, and on his return, landing at Rye in Sussex, he was arrested by Cromwell's orders and conveyed to London, where he remained in confinement for nearly two years. He was then banished, and withdrew to Paris in great poverty. In 1660 he returned to Scotland, and he spent the brief remainder of his life in the house of the Marchioness of Huntly at Elgin, where he died 2 Sept. 1661. Out of the writings of Suffren he composed a treatise 'On Preparation for Death,' which was much esteemed in its day, and of which a second edition was published at Douay in 1716.

[Gordon's Account of the Roman Catholic Mission in Scotland, introd. v–xi, 519–521; Blackhal's Breiffe Narration of the Services done to three Noble Ladyes, pref. xxvii; Catholic Directory (1884), 60.] T. C.

BALLINGALL, Sir GEORGE, M.D. (1780–1855), regius professor of military surgery at Edinburgh, was son of the Rev. Robert Ballingall, minister of Forglen, Banffshire, where he was born 2 May 1780. He studied at St. Andrew's, and in 1803 proceeded to the university of Edinburgh, where he was assistant to Dr. Barclay, lecturer on anatomy. He was appointed assistant-surgeon of the 2nd battalion 1st Royals in 1806, with which he served some years in India; in November 1815 he became surgeon of the 33rd foot, and retired on half-pay in 1818. In 1823 he was chosen as lecturer on military surgery at the university of Edinburgh, which then, and for some years afterwards, was the only place in the three kingdoms where special instruction was given in a department of surgical science, the importance of which had too plainly been demonstrated during the long war just ended. In 1825 Ballingall succeeded to the chair of military surgery, the duties of which he discharged with untiring zeal for thirty years. He was knighted on the occasion of the accession of King William IV. Sir George, who was a fellow of the Royal Societies of London and Edinburgh, and corresponding member of the French Institute, was author of various professional works, the most important being: 1. 'Observations on the Diseases of European Troops in India.' 2. 'Observations on the Site and Construction of Hospitals.' 3. 'Outlines of Military Surgery.' The last, which is still regarded as an instructive work, went through five editions, the fifth appearing at the time of the Russian war, shortly before the author's death, which occurred at Blairgowrie on 4 Dec. 1855.

[Army Lists; Gent. Mag. 1856; Edinburgh Med. Jour. Jan. 1856; Ballingall's Works.] H. M. C.

BALLIOL. [See Baliol.]

BALLOW or BELLEWE, HENRY (1707–1782), was a lawyer, and held a post in the exchequer which exempted him from the necessity of practice. He is said to have obtained it through the influence of the Townshends, in whose family he was some time a tutor. He was a friend of Akenside, the poet, who was at one time intimate with Charles Townshend. Johnson says that he learned what law he knew chiefly from 'a Mr. Ballow, a very able man.' He died in London on 26 July 1782 (*Gent. Mag.*), aged 75. Malone, who calls him *Thomas* Ballow, attributes to him a treatise upon equity, published in 1742. A copy in the British Museum, dated 1750, and assigned in the catalogue to Henry Ballow, belonged to Francis Hargrave. A note in Hargrave's handwriting states that it was ascribed to Mr. Bellewe, and first published in 1737. Hargrave adds that Mr. Bellewe was a man of learning and devoted to classical literature, and that his manuscript law collections were in the possession of Lord Camden (lord chancellor), who was his executor and literary legatee. Fonblanque, however, in his edition of the treatise on equity (1794), thinks that the book could not have been written by a man of less than ten years' standing, and that Ballow, who could have been only thirty years of age at the time of its publication, would have openly claimed it if it had been his. Fonblanque calls him Henry Ballow. A Henry Ballow, possibly father of this Ballow, was deputy chamberlain in the exchequer in 1703.

Hawkins gives the following anecdote: 'There was a man of the name of Ballow who used to pass his evenings at Tom's Coffee House in Devereux Court, then the resort of some of the most eminent men for learning. Ballow was a man of deep and extensive learning, but of vulgar manners, and, being of a splenetic temper, envied Akenside for the eloquence he displayed in his conversation. Moreover, he hated him for his republican principles. One evening at the coffee house a dispute between these two persons rose so high, that for some expression uttered by Ballow, Akenside thought himself obliged to demand an apology, which

not being able to obtain, he sent his adversary a challenge in writing. Ballow, a little deformed man, well known as a saunterer in the park, about Westminster, and in the streets between Charing Cross and the houses of parliament, though remarkable for a sword of an unusual length, which he constantly wore when he went abroad, had no inclination for fighting, and declined an answer. The demand for satisfaction was followed by several attempts on the part of Akenside to see Ballow at his lodgings, but he kept close till, by the interposition of friends, the difference could be adjusted. By his conduct in this business Akenside acquired but little reputation for courage, for the accommodation was not brought about by any concessions of his adversary, but by a resolution from which neither of them would depart, for one would not fight in the morning, nor the other in the afternoon.'

[Fonblanque's Treatise of Equity, preface to 2nd vol.; Boswell's Life of Johnson; Hawkins's Life of Johnson; Calendar of Treasury Papers, 1702–7.] P. B. A.

BALMER, GEORGE (*d.* 1846), painter, was the son of a house-painter, and destined to follow his father's trade. But that he soon abandoned, and, coming under the influence of Ewbank, made his first endeavours in painting. His earliest works being exhibited at Newcastle attracted attention, and he followed up his success with a large picture, 'A View of the Port of Tyne.' In 1831 he exhibited at Newcastle some water-colour paintings, of which one, 'The Juicy Tree bit,' was thought the best in the rooms. In conjunction with J. W. Carmichael he painted 'Collingwood at the Battle of Trafalgar.' This work is now in the Trinity House of Newcastle. In 1832 or 1833 he made a tour on the continent, travelling by way of Holland to the Rhine and Switzerland, and returning by way of Paris to England. Many pictures resulted from this excursion; a large 'View of Bingen' and one of 'Haarlem Mere' being amongst the best. Balmer made much and good use of his foreign sketches, but his was a properly English genius. He 'was never so much in his element as when painting a stranded ship, an old lighthouse, or the rippling of waves on a shingly coast.' In 1836, in the employ of Messrs. Finden, Balmer began a publication called 'The Ports and Harbours of England.' It began well, but ended ill. He retired from London in 1842, and gave up painting. He died near Ravensworth, in Durham, 10 April 1846. Pictures of shipping, of street architecture, and of rural scenery came alike from his hand. His prints show great versatility. His reputation in his day was considerable.

[Ottley's Supplement to Bryan, 1866; Cooper's Biog. Dict.; Redgrave's Dict. of Artists of Eng. School.] E. R.

BALMER, ROBERT (1787–1844), minister of the United Secession church, was born at Ormiston Mains, in the parish of Eckford, Roxburghshire, 22 Nov. 1787, and, evincing considerable abilities and a disposition towards the christian ministry, entered the university of Edinburgh in 1802, and in 1806 the Theological Hall at Selkirk, under Dr. Lawson, professor of divinity in the body of seceders called the Associate Synod. In 1812 he received license as a preacher from the Edinburgh presbytery of the Secession church, and in 1814 was ordained minister in Berwick-on-Tweed, where he remained till his death. In 1834 he was appointed by the Associate Synod professor of pastoral theology in the Secession church, and this office he exchanged later for the professorship of systematic theology. In 1840 he received the degree of D.D. from the university of Glasgow. Balmer was a man of high influence in the denomination to which he belonged. When certain discussions arose among his brethren on some Calvinistic doctrines, he supported the less stringent views. At a meeting held in Edinburgh in 1843, to commemorate the bicentenary of the Westminster Assembly, he delivered a remarkable speech in favour of christian union, which, in an especial manner, attracted the attention of Dr. Chalmers and others, and led to important measures being taken by John Henderson of Park for promoting that cause. Balmer did not publish much during his life, but after his death two volumes of 'Lectures and Discourses' were published in 1845. He died 1 July 1844.

[Balmer's Academical Lectures and Pulpit Discourses, with a memoir of his life by Rev. Dr. Henderson, of Galashiels, 1845; Anderson's Scottish Nation.] W. G. B.

BALMERINO, Lords. [See Elphinstone.]

BALMFORD, JAMES (*b.* 1556), divine, published in 1593–4 a 'Short and Plaine Dialogue concerning the unlawfulness of playing at cards,' London, 12mo. The tract, which consists of eight leaves, is dedicated to the mayor, aldermen, and burgesses of Newcastle-on-Tyne, his patrons (*Life of Andrew Barnes* (Surtees Society), 296, 297, 299); the dedication is dated 1 Jan. 1593–4. It is stated in Hazlitt's 'Handbook' that the 'Dialogue' appeared also in broadside form. In 1623 Balmford reprinted this 'Dialogue,'

and added some animadversions on Thomas Gataker's treatise 'Of the Nature and Use of Lots.' In the 'Address to the Christian Reader, being one of those men who (according to St. Paul's prophecy) love pleasures more than God,' which is dated 14 Sept. 1620, the author speaks of himself as 'a man of 64 yeares compleate.' Gataker lost no time in replying, and in the same year published 'A Just Defence of certaine Passages in a former Treatise concerning the Nature and Use of Lots against such exceptions and oppositions as have been made thereunto by Mr. J. B.,' 4to, a voluminous book of some two hundred and fifty pages, in which the writer states his opponent's objections in full, and answers them point by point. In 1607 Balmford published 'Carpenter's Chippes, or Simple Tokens of unfeined good will to the Christian friends of J. B., the poor Carpenter's sonne.' The book, which is dedicated to the Countess of Cumberland, contains three discourses:—(1) 'The Authoritie of the Lord's Day;' (2) 'State of the Church of Rome; (3) 'Execution of Priests.' Balmford is also the author of 'A Shorte Catechisme summarily comprizing the principal points of the Christian faith,' London, 1607, 8vo, and of 'A Short Dialogue concerning the Plagues Infection,' 1603, 8vo, dedicated by Balmford to his parishioners at St. Olave's, Southwark.

[Watt's Bibl. Brit.; British Museum Catalogue; Hazlitt's Handbook; Hazlitt's Collection and Notes, second series.] A. H. B.

BALMFORD, SAMUEL (*d.* 1659?), puritan divine, is the author of two sermons published in 1659, after his death, 'Habakkuk's Prayer applyed to the Churches present occasions, on Hab. iii. 2; and Christ's Counsel to the Church of Philadelphia, on Rev. iii. 11, preached before the Provincial Assembly of London. By that late reverend and faithful minister of Jesus Christ, Mr. Samuel Balmford, pastor of Albons, Wood Street,' 8vo. From Thomas Parsons's address to the reader, it appears that the two sermons were intended as a first instalment of a collected edition of Balmford's writings; but nothing more was published. Parsons speaks of the author's piety and ability in terms of very high praise. We are told that he 'was a person of eminent orthodoxy of word and life, by both which as a burning and shining light he was an exact and powerful teacher; the observant eye of impartial conversers with him finding the transcript of his sermons in his life, his actions being living walking sermons. . . . For his labours in the ministry he was one would not do the work of the Lord negligently nor offer unto God what cost him nothing or a corrupt thing, whenas indeed he (if any) had a male in the flock, and was a workman that needed not be ashamed.' Edmund Calamy adds a note in corroboration of the editor's testimony.

[Habakkuk's Prayer applyed to the Churches present occasions, &c., Lond. 1659, 8vo.] A. H. B.

BALMYLE or **BALMULE, NICHOLAS DE** (*d.* 1320?), chancellor of Scotland and bishop of Dunblane, was brought up as a clerk in the monastery of Arbroath. By 1296 he had been appointed parson of Calder, for in the September of this year his name appears in that capacity among a list of Scotchmen to whom Edward I restored their estates on their swearing fidelity to him (*Rot. Scot.* i. 25). He is said to have been made chancellor of Scotland in 1301, and somewhere about that year is found in the St. Andrews register confirming a donation of the archbishop of that see to the church of Dervisyn. But even before this Balmyle seems to have been acting a very prominent part in an interesting Scotch ecclesiastical quarrel. In 1297 William Lamberton had been elected archbishop of St. Andrews by the canons regular of that foundation. It so happened, however, that the Culdees had long claimed the right of electing to this see, and as they now opposed the appointment of Lamberton, both parties appealed to Boniface VIII at Rome, and he gave a final decision in favour of Lamberton and the canons. So the once famous name of Culdee vanishes from history. Fordun, however, tells us that while the bishopric was vacant, its jurisdiction remained entirely in the hands of the chapter, and that this body appointed Nicholas de Balmyle, one of its officers, to execute all its functions, a duty which, the same chronicler adds, was discharged by him with the utmost vigour throughout the diocese. Balmyle is said to have been removed from the chancellorship in 1307, and it is certain that about this time he was appointed bishop of Dunblane. For in 1309 we find his name, in company with those of many other prelates, prefixed to a document declaring Robert Bruce to be the rightful king of Scotland (*Act. Parl. Scot.* i. 100). Here he is described simply as bishop of Dunblane. His successor in the great office of state was Bernard, like Nicholas, a member of Arbroath Abbey, and for seventeen years the faithful councillor of Robert Bruce, till he, too, retired from political life to a bishopric. In the seventh year

of Robert Bruce's reign the names of both the late and present chancellor are found attached to one of the deeds of the chartulary of Scone; and this seems to be the last document in which Nicholas's name occurs before his death. He is said to have died in 1319 or 1320; but he must have been already dead for some time by 25 June of the latter year, for Rymer has preserved a letter of this date, written by Edward II to the pope, begging John XXII to appoint Richard de Pontefract, a Dominican, to the see of Dunblane, and alluding to many previous letters on the same subject. In this suit, however, the king of England was unsuccessful, for Nicholas's successor appears to have been a certain Maurice.

[Keith's Catalogue of Scotch Bishops; Crawfurd's Lives of the Officers of the Crown; Fordun's Scotichron. ed. Hearne, iii. 603; Rymer, iii. 839; Liber Eccl. Scon. 96; Anderson's Independency, App. xiv, and authorities cited above.]

T. A. A.

BALNAVES, HENRY (*d.* 1579), Scottish reformer, is usually described as of 'Halhill,' after a small estate belonging to him in Fifeshire. He was born in Kirkcaldy during the reign of James V of Scotland (1513–1542); but the exact date is unknown. He proceeded in very early youth to the university of St. Andrews, and afterwards, it is said, to Cologne. While abroad he accepted the principles of the Reformation, and became acquainted with the German and Swiss reformers. On his return to Scotland he studied law, and was for some time a procurator at St. Andrews. On 31 July 1538 James V appointed him a lord of session. On 10 Aug. 1539 he obtained by royal charter the estate of Halhill, near Collessie, Fife. The charter ran in favour of himself and 'Christane Scheves, his wife.' Appointed secretary of state by the Earl of Arran the regent, he promoted the act of parliament introduced by Lord Maxwell, which permitted the reading of holy scripture in the 'vulgar toung.' In 1542 he was depute-keeper of the privy seal. In 1543 he was elected by parliament one of the Scottish ambassadors sent to Henry VIII to discuss the proposed marriage of the infant Queen Mary (of Scots) and Edward, prince of Wales. The treaties of peace and of marriage were arranged on 1 July 1543 (Sadler's *State Papers*, i. 90). But all was overturned by the reacceptance of popery by Arran and his reconciliation with Cardinal Beaton. Balnaves was removed from all his offices, partly because of his protestantism, and partly from having favoured the English alliance. In November of 1543, with the Earl of Rothes and Lord Gray, he was apprehended at Dundee by the regent and cardinal, and confined in Blackness Castle, on the Forth, until the following May. He was released on the arrival of Henry VIII's fleet in the Firth of Forth. In 1546, though he had in no way mixed himself up with the plot that ended in the assassination of Cardinal Beaton, he proceeded to St. Andrews, joining Norman Leslie and the others. For this he was declared a traitor, and his life and lands forfeited. Whilst St. Andrews was besieged, he was sent as the agent of its defenders to England for aid, and in February 1547, a month after the death of Henry VIII, he obtained from the guardians of Edward VI large sums of money and provisions (Froude, iv. 273). He himself had a pension bestowed on him of 125*l.* from Lady day of that year. He undertook that Leslie and his compatriots should do their utmost to deliver the young queen Mary and the castle of St. Andrews to England. But the fortress of St. Andrews had to be surrendered to the regent. The garrison, including Leslie and Balnaves, was sentenced to transportation to the galleys at Rouen.

During his confinement at Rouen Balnaves prepared what John Knox has called 'a comfortable treatise of justification.' It was revised and prefaced by the great reformer, and published with this title-page: 'The Confession of Faith; conteining how the troubled man should seeke refuge at his God, thereto led by faith, &c. Compiled by M. Henry Balnaues, of Halhill, and one of the Lords of Session and Counsell of Scotland, being a prisoner within the old pallace of Roane, in the yeare of our Lord 1548. Direct to his faithfull brethren, being in like trouble or more, and to all true professours and fauorers of the syncere worde of God. Edin. 1584' (8vo). The manuscript, though 'ready for the press,' was not discovered until after Knox's death; hence the delay in publication.

In 1556 the 'forfeiture' which Balnaves had incurred was removed. He thereupon returned to Scotland, and in 1559, 'the year,' says Pitscottie, 'of the uprore about religion,' he took a prominent part in behalf of the reformers. In August the protestant party secretly delegated him to solicit the aid of Sir Ralph Sadler, Elizabeth's envoy at Berwick-on-Tweed. He obtained from him the promise of 2,000*l.* sterling. On 11 Feb. 1563 he was reinstated as a lord of session, and in December of the same year he was nominated one of the commissioners for revising the 'Book of Discipline.'

On the trial of Bothwell for Darnley's murder in 1567, he was appointed one of the four assessors to the Earl of Argyle, the

lord justice-general. In 1568 he and George Buchanan accompanied the regent Murray when he went to York to take part in the inquiry of English and Scottish commissioners into the alleged guilt of Queen Mary of Scots. In recompense of his many services the regent bestowed upon him the lands of Letham in Fife. He retired from the bench previous to October 1574, and died, according to Dr. Mackenzie, in 1579. Calderwood and Sadler, following Melville and Knox, eulogise Balnaves as one of the mainstays of the Scottish reformation. Knox describes him as 'a very learned and pious man,' and Melville as 'a godly, learned, wise, and long experienced counsellor.' Dr. Irving enrolled him among the minor minstrels of Scotland, on the strength of a short ballad signed 'Balnaves,' which appeared in Allan Ramsay's 'Evergreen,' entitled 'Advise to a headstrong Faith.' It commences—

O gallandis all, I cry and call.

[McCrie's Life of John Knox, and of Melville; Diplomata Regia, vii. 176; Rymer's Fœdera, xv. 133; Calderwood's History; Melville's Memoirs, p. 27; Anderson's Scottish Nation; Irving's Lives of Scottish Poets; Bannatyne MS. (Hunterian Society).] A. B. G.

BALNEA, HENRY DE (*fl.* 1400?), an English monk of the Carthusian order, was author of a work entitled 'Speculum Spiritualium,' which was preserved at Norwich in Tanner's days. Of the exact date at which he flourished there seems to be no certain information; but as he quotes from both Richard Hampole, who died in 1349, and Walter Hylton, who died in 1395, he cannot well be assigned to an earlier period than the fifteenth century. Tanner infers that Henry de Balnea was an Englishman from the fact that he quotes Hylton in that tongue.

[Tanner's Bibliotheca Britannico-Hibernica.] T. A. A.

BALSHAM, HUGH DE (*d.* 1286), bishop of Ely and founder of Peterhouse, Cambridge, was born in the earlier part of the thirteenth century, most probably in the Cambridgeshire village from which he may be presumed to have taken his name. Matthew Paris, in the only passage where he mentions the bishop by name, calls him Hugo de Belesale, which is doubtless the reason why Fuller introduces him as 'Hugo de Balsham (for so he is truly written)' (see *Chronica Majora*, v. 589, and *Worthies*, i. 165). 'It was fashionable,' says Fuller, 'for clergymen in that age to assume their surnames from the place of their nativity;' and 'there is no other village of that name throughout the dominions of England.' The bishop's supposed birthplace lies about ten miles from Cambridge and nine from Newmarket, in a pleasant neighbourhood, which justifies to this day Henry of Huntingdon's description of it, cited by Fuller, as 'amœnissima Montana de Balsham.' The village is one of those specified in 1401, in connection with a long-standing controversy between the bishops of Ely and the archdeacons of Ely who called themselves archdeacons of Cambridge, as under the direct jurisdiction of the bishops (BENTHAM'S *Ely*, 269). At one time the place was an episcopal manor-seat, and Bishop Simon Montague from time to time abode there (MULLINGER, 224, note 3). The church, which has been recently restored, contains some ancient monuments, among them a small brass figure on a slab, said to be that of Hugh de Balsham.

At the time of the death of William de Kilkenny, which occurred in September 1256 (STUBBS), or possibly as late as January 1257 (ABP. PARKER), and in any case within two years after his election to the bishopric of Ely, Hugh de Balsham was (according to the usually accepted reading of Matthew Paris) sub-prior of the monastery of Ely. As such, it was his duty to assist the prior, and in his absence to preside over the convent; he was accordingly lodged in convenient apartments, and a sufficient income was assigned to his office (BENTHAM). The Ely monks cannot but have been mindful of the unfairness with which, in the earlier part of the century, Hervey, the first bishop of the see, had carried out the royal mandate for a division of the lands of the monastery of Ely between the convent itself and the newly created see; and this may have helped to determine their independent conduct on the death of William de Kilkenny. The last two bishops had been personages of political consequence. It appears to have been the intention of Henry III to insure the appointment at Ely of a successor of the same stamp; for upon William's death the king immediately, by special supplicatory letters and official messengers, urged upon the monks the election of his chancellor, Henry de Wengham, to the vacant see. But the monks, or the seven of them whom it was usual for the whole conventual body to name as electors, acting on the principle (says Matthew Paris) that it is unwise to prefer the unknown to the known, without delay chose their sub-prior, 'a man fitted for the office, and of blameless character.' The king, angered at this repulse, refused to accept the election, and allowed John de Waleran, to whom he had committed the custody of the temporalities of the see, shamefully to abuse

his trust. Without the fear either of St. Ethelreda or of God before his eyes, he cut down the timber, emptied the parks of their game and the ponds of their fish, pauperised the tenants, and did all the harm in his power to the monks and to the diocese at large. And while the bishop-elect and the convent were hoping to be heard in their own exculpation on a day appointed by the king for the purpose, Henry made use of the occasion to break out into abuse against the choice they had made, inveighing against the bishop-elect above all on the ground that the isle of Ely had from of old been a place of refuge for defeated and desperate persons, and that it would be unsafe to commit the custody of a place which was much the same as a citadel to a simple cloistered monk, feeble, unwarlike, and without experience in statecraft. Accordingly, on the feast of St. Gordian and St. Epimachus, 10 May 1257, the election of Hugh, though perfectly in order, was quashed by the united action of the king and Boniface of Savoy, the archbishop. But before this (for such seems to have been the order of events) the bishop-elect had betaken himself to Rome, there to appeal to the pope (Alexander IV); while the archbishop had written to his personal friends at the papal Curia, asking them to thwart Hugh's endeavours. The archbishop appears (from a statement in Bentham's *Ely*, 179, note *f*) to have taken up the untenable position that, should the election be annulled, the appointment would devolve upon himself; in which case he intended to name Adam de Marisco. Hugh spent considerable sums in vindication of his claims; and Henry de Wengham, who had been no party to the royal application in his favour, entreated the king to stay his manœuvres and 'armed supplications' against the pious monks who had chosen a better man than had been recommended to them. When he heard that the famous Franciscan, Adam de Marisco (Marsh), had been proposed by the Archbishop of Canterbury (Boniface), the modest chancellor protested that either of the two others was worthier of the see than himself. On the other hand, Adam de Marisco (according to the same authority, Matthew Paris, whose prejudice against the Franciscans is transparent), although an old and learned man and a friar who had renounced all worldly greatness and large revenues in assuming the religious habit, was reported to have given a willing consent to the substitution of himself for Hugh de Balsham.

Hugh de Balsham succeeded in obtaining not only confirmation, but also consecration from Pope Alexander IV, 14 Oct. 1257 (*Profession Roll of Canterbury*), and returned home. As for Henry de Wengham, his modesty was rewarded by his election to the bishopric of Winchester two years afterwards (see Matt. Paris, v. 731). Adam de Marisco died within a few months of the termination of the dispute. Had his life been prolonged, his election to the contested bishopric might have exercised a momentous influence not only upon the history of that see, but also upon that of the university with which it was already closely connected. He had been the first Franciscan who read lectures at Oxford, and was, 'if not the founder, an eminent instrument in the foundation, of that school, from which proceeded the most celebrated of the Franciscan schoolmen' (Brewer, *Monumenta Franciscana*, preface, lxxx). A generation had hardly passed since (in 1226) the Franciscans had arrived in England, and already their numbers had risen to more than 1,200, and Cambridge as well as Oxford was among the towns where they multiplied. Readers or lecturers belonging to the order were here appointed in regular succession (for a list of those at Cambridge, seventy-four in number, see *Monumenta Franciscana*, 555–7). The success of the Franciscans at the English universities was doubtless in some measure due to the fact that after a violent struggle between the citizens and the university of Paris, ending in 1231, the regulars had there achieved a complete triumph over the seculars, and that in this triumph the Franciscans had largely participated (Crevier, *Histoire de l'Université de Paris*, i. 389 *seqq.*). Not only did the Franciscans establish themselves at Cambridge as early as 1224, but in 1249 the Carmelites moved in from Chesterton to Newnham; in 1257 the friars of the Order of Bethlehem settled in Trumpington Street; and in 1258 the friars of the Sack or of the Penitence of Jesus Christ settled in the parish of St. Mary (now St. Mary the Great), whence they were afterwards moved to the parish then called St. Peter's without Trumpington Gate. So many orders, writes Matthew Paris, under the year of Hugh de Balsham's election, had already made their appearance in England, that the confusion of orders seemed disorderly (*Chronica Majora*, v. 631). At Cambridge there were added at a rather later date (1273) the friars of St. Mary, and two years afterwards the Dominicans. Besides these establishments older foundations existed, of which here need only be mentioned that of the Augustinian Canons who had been for a century and a half settled in their priory at Barnwell, and that of the brethren of St. John's Hospital, who were

likewise under the rule of St. Augustine, and whose house had been founded in 1135 by Henry Frost, a Cambridge burgess (see Cooper, *Annals of Cambridge*, i. 25–55; and cf. Mullinger, 138–9). Under these circumstances, there can be little doubt that the succession to the Ely bishopric of such a personage as the eminent Franciscan, the *Doctor Illustris*, would have been a very important if not a very welcome event for the university of Cambridge, as well, perhaps, as for the diocese at large; and the election of Hugh de Balsham accordingly possesses, even negatively, a certain significance. (The above account of the dispute and its issue is mainly collected from the *Chronica Majora* of Matt. Paris, v. 589, 611, 619–20, 635–36, 662.)

Of matters concerning Hugh de Balsham's episcopal administration nothing very noteworthy is handed down to us. He certainly took no leading part in the great political struggle contemporary with the earlier years of his episcopate; but there is no reason for supposing that he sided against the leader of the barons, the friend of the great Franciscan teachers. On the contrary, we have the statement of Archbishop Parker (*Acad. Hist. Cantab.* appended to *de Antiq. Britann. Eccl.*) that Hugh de Balsham was one of those bishops who denounced the penalty of excommunication against violators of Magna Charta and of the forest statutes. It is improbable that he sought to effect any important improvements in the architecture of his beautiful cathedral, in emulation of the achievements in this direction of his last predecessor but one, Bishop Hugh Northwold. On the other hand, he seems to have been a zealous guardian of the rights of his see, and a liberal benefactor both to it and to the convent out of which it had grown, and to which he had himself so much reason to be attached. Soon after his return from Rome, in the year 1258, he recovered the right of hostelage in the Temple, formerly possessed by the bishops of Ely, from the master of the Knights Templars who had contested it. The power of the Templars was already on the wane, and Hugh Bigot, justiciary of England, condemned the bishop's opponent to heavy damages and costs (Bentham, 150). The estate in Holborn, on which the bishops of Ely afterwards fixed their London residence, was not acquired till the time of Hugh de Balsham's successor, Bishop John de Kirkeby. Bishop Hugh's acquisitions were nearer home. He purchased the manor of Tyd, which he annexed to the see; and in lieu of two churches (Wisbeach and Foxton) which had belonged to the see, and which he had appropriated to the convent, and of a third (Triplow) which he had assigned to his scholars in Cambridge, of whom mention will be made immediately, he purchased for his bishopric the patronage of three other churches (Bentham, 150). He augmented the revenues of the almoner of the convent by appropriating the rectory of Foxton to that officer (*ib.* 128). And we may be tempted to recognise the influence of comfortable Benedictine training as well as a considerate spirit in his obtaining (if it was he that obtained) the papal dispensation granted during his episcopate to the monks of Ely, which, in consideration of their cathedral church being situate on an eminence and exposed to cold and sharp winds, allowed them to wear caps suited to their order during service in church. On the other hand, he had a vigilant eye upon the indispensable accompaniments of episcopal authority, issuing in 1268 an order to his archdeacon to summon all parish priests to repair to the cathedral every Whitsuntide and to pay their pentecostals, and to exhort their parishioners to do the like, under pain of ecclesiastical censures (*ib.* 150). In 1275 we find him maintaining the rights of his see against the claims of (the dowager) Queen Eleanor, who was a benefactress of the university, to present to the mastership of St. John's Hospital at Cambridge (Cooper, *Annals*, i.).

But it is in the services rendered by this prelate to the university of Cambridge itself, where he laid the foundations of a system of academical life which has, in substance, endured for six centuries, that his title to fame consists. Apparently a man without commanding genius, and belonging to an order which was already thought to have degenerated from its greatness and usefulness, the Benedictine bishop became the father of the collegiate system of Cambridge, and at the same time the founder of a college which has honourably taken part in the activity and achievements of the university. A few words are necessary to show how Bishop Hugh de Balsham came to accomplish the act that has made his name memorable, and what precedents or examples were followed in the foundation of Peterhouse.

Various circumstances had contributed to hasten the growth of the two English universities in the earlier half of the thirteenth century, and to draw closer the relations between them and the university of Paris upon which they were modelled. At Paris not fewer than sixteen colleges are mentioned as founded in the thirteenth century (indeed two are placed as early as the twelfth), among which the most famous is that of

the Sorbonne, established about 1250. At the Sorbonne, as elsewhere, poverty was an indispensable condition of membership (Mullinger's *History of Cambridge*, 127 and note 3). At Oxford, where the intellectual efforts of Paris had, under the guidance of the Franciscans, been equalled and were soon to be outstripped, it might seem strange that the earliest collegiate foundation—that of Walter de Merton (1264)—should have expressly excluded all members of regular orders (Mullinger, 164). But the dangers involved in the ascendency of the monks and friars must have been already patent to many sagacious minds; and it may be worth noting that Bishop Walter de Merton had been chancellor of the kingdom in the years almost immediately preceding the date of the foundation of his college (1261–1262), when the king's troubles were at their height (Mullinger, 164, note 1), and that he was accordingly by position an adversary of the Franciscan interest. And in any case the monks and friars were already sufficiently provided for, so that there was no need for including them in a new foundation. In 1268, when Hugh de Balsham presumably had not yet formed the design of establishing a college of his own, he appropriated to Merton College a moiety of the rectory of Gamlingay in Ely diocese and Cambridge county (Kilner, *Account of Pythagoras's School*, 1790, 87–90). These examples, then—for the 'hostels' which already existed in the university can hardly be taken into account—Bishop Hugh had before him when, manifestly after mature reflection, he proceeded, by giving a new form to an earlier benefaction of his own, to open a new chapter in the history of one of our universities.

The bishops of Ely, it should be premised, had consistently claimed to exercise a jurisdiction over the university of Cambridge; all the chancellors of the university, from the middle of the thirteenth century (1246), when the earliest mention of the dignity occurs, to the end of the fourteenth, received episcopal confirmation; nor was it till 1433 that the university was by papal authority wholly exempted from the jurisdiction of the bishops (Bentham, 159, note 7). Indeed, it has been argued that the prerogatives of the chancellor were originally ecclesiastical, and that the highly important powers of excommunication and absolution were derived by him in the first instance from the Bishop of Ely (Mullinger, 141). This relation is illustrated by the circumstance that in 1275 Bishop Hugh de Balsham issued letters requiring all suits in the university to be brought before the chancellor, and limiting his own authority to appeals from the chancellor's decisions (Mullinger, 225). The bishop's readiness to make a concession to the university deserves to be contrasted with his tenacity in resisting the master of the Temple and the queen dowager. Again, in 1276, the bishop settled the question of jurisdiction between the chancellor of the university and the archdeacon of Ely, who, having the nomination of the master of the glomerels (i.e., it would seem, the instructor of students in the rudiments of Latin grammar), sought to make this privilege the basis of further interference with the chancellor's rights. Bishop Hugh's decision on this head was given with great clearness, and at the same time he approved a statute, published by the university authorities, subjecting to expulsion or imprisonment all scholars who within thirteen days after entering into residence should not have procured or taken proper steps to procure 'a fixed master' (Bentham, 150; Mullinger, 226; and cf. as to the master of the glomerels *eund.* 140, 340. The entire very interesting decree is printed in Cooper, i. 56–58). Rather earlier, in 1273, under date 'Shelford, on Wednesday next after the Sunday when "Letare Jerusalem" is sung,' he brought about a composition between the university and the combative rector of St. Bene't, who had denied to the university the customary courtesy of ringing the bell of his church to convene clerks to extraordinary lectures (Cooper, i. 54). Nothing of course could be more natural than that the bishops of Ely should look with a kindly eye upon the neighbouring seat of learning, as in the thirteenth century it might already be appropriately called. The tradition that the priory of canons regular at Cambridge, known as St. John's House or Hospital, 'upon' which St. John's College was founded several centuries afterwards, was instituted by Nigellus, second Bishop of Ely, rests on no solid grounds (see Baker, 13, 14); the origin of this house was, in fact, due, as stated above, to the munificence of a Cambridge burgess. Eustachius, fifth Bishop of Ely, it is true, 'stands in the front of the founders and benefactors' of St. John's hospital (*ib.* 17), and it was he who appropriated to it St. Peter's Church without Trumpington Gate. Hugh Northwold, eighth bishop, is said by at least one authority to have placed some secular scholars as students there, who devoted themselves to academical study rather than to the services of the church. (The authority is Parker, *Sceletos Cant.*, 1622, cited by Kilner, and by Bentham, 147, note 4.) Bishop Northwold also obtained for the hospital the privilege of exemption from taxation with respect to their

two hostels near St. Peter's church. William de Kilkenny, ninth bishop, had little time for the concerns of his diocese, though he left two hundred marks to the priory at Barnwell for the maintenance of two chaplains, students of divinity in the university.

Among the charters of Peterhouse are letters patent of the 9th of Edward I (1280), attested at Burgh 24 Dec., which, after a preamble, conceived in the mediæval spirit, about King Solomon, grant to Bishop Hugh the royal approval (license) of his intention to introduce into his hospital of St. John at Cambridge, in lieu of the secular brethren there, 'studious scholars who shall in everything live together as students in the university of Cambridge according to the rule of the scholars at Oxford who are called of Merton' (*Documents relating to the University and Colleges of Cambridge*, ii. 1). This document at all events fixes the date of the royal license, on which there can be little doubt that action was immediately taken. It is clear that Hugh de Balsham's scholars were placed in St. John's Hospital in substitution for the secular brethren already residing there. Very possibly the designation of the Ely scholars as 'scholars of the bishops of Ely' may imply an acknowledgment of the anticipation by Bishop Northwold of Bishop Hugh de Balsham's intention to provide for secular students. For not more than four years afterwards, in 1284, it was found that a separation of the two elements would better meet the purpose which the bishop had at heart. By an instrument dated Doddington, 31 March 1284, which was confirmed by a charter of King Edward I, dated 28 May 1284, Bishop Hugh de Balsham separated his scholars from the brethren of the hospital. Dissensions had from various causes and on several occasions arisen between the brethren and the scholars, and finding a further continuance of their common life 'difficult if not intolerable,' they had on both sides proffered a humble supplication that the localities occupied as well as the possessions held by them in common might be divided between them. The bishop accordingly assigned to his scholars the two hostels (*hospicia*) adjoining the churchyard of St. Peter without Trumpington Gate, together with that church itself and certain revenues thereto belonging, inclusive of the tithes of the two mills belonging to that church. The brethren were compensated by certain rents and some houses near to their hospital which had formerly been assigned to the scholars. By another instrument of the same date, and confirmed by the same royal charter, he assigned the church of Triplow, formerly allotted to his scholars and the brethren in common, to his scholars alone. (Both instruments are recited at length in the charter confirming them; see *Documents*, ii. 1–4).

This account agrees with the statement in the second of the statutes afterwards given to Peterhouse by Simon Montague (seventeenth Bishop of Ely, 1337–1345) 9 April 1344, according to which his predecessor, Hugh de Balsham, 'desirous for the weal of his soul while he dwelt in this vale of tears, and to provide wholesomely so far as in him lay for poor persons wishing to make themselves proficient in the knowledge of letters by securing to them a proper maintenance, founded a house or college for the public good in our university of Cambridge, with the consent of King Edward and of his beloved sons the prior and chapter of our cathedral, all due requirements of law being observed; which house he desired to be called the House of St. Peter or the Hall (*Aula*) of the scholars of the bishops of Ely at Cambridge; and he endowed it, and made certain ordinances for it (*in aliquibus ordinavit*) so far as he was then able, but not as he intended and wished to do, as we hear, had not death frustrated his intention. In this house he willed that there should be one master and as many scholars as could be suitably maintained from the possessions of the house itself in a lawful manner.' Bishop Simon adds that the capabilities of the house had since proved barely sufficient for the support of fifteen persons, viz. a master and fourteen scholars (fellows), a number which has only in our own days been reduced to that of a master and eleven fellows (*Documents*, ii. 7–8).

It would be useless to inquire to what precise extent the statutes of Simon Montague represent the wishes of the founder. There can, however, be no reasonable doubt but that in general they closely correspond to them, more especially as the second of Bishop Simon's statutes declares his intention of following the desire of Bishop Hugh to base the statutes of Peterhouse upon those of Merton (*Documents*, ii. 8). The Peterhouse statutes are actually modelled on the fourth of the codes of statutes given by Merton to his college, which bears date 1274. Accordingly, the formula 'ad instar Aulæ de Merton' constantly recurs in Simon Montague's statutes, *e.g.* in statutes 16, 22, 28, 30, 39, 40, 57, 58. Inasmuch as according to statute 43 a fellow who has entered into a monastic order is after a year of grace to vacate his fellowship, Hugh de Balsham may fairly be assumed to have, in the same spirit as that in which his successor legislated for his college, designed that it should provide assistance for students, with-

out, on the one hand, obliging them to become monks, or, on the other, intending anything hostile against monasticism. The endowment of the college was not given, as the same statute affirms, 'nisi pro actualiter studentibus et proficere volentibus.' It must be allowed that the true principle of collegiate endowments could not be more concisely stated (see MULLINGER, 233). The directions taken by the studies of the college were necessarily determined by the educational views of the age; but statute 27 shows it not to have been intended that the study of divinity should either absorb all the energies of the college, or be entered upon until after a preliminary study of the 'liberal arts.' It may be added that statute 27, which allows one or two scholars of the college at a time to carry on their studies at Oxford, is most inaccurately represented by Warton's assertion (*History of English Poetry*, section 9), that 'Bishop Hugh de Balsham orders in his statutes, given about the year 1280, that some of his scholars should annually repair to Oxford for improvement in the sciences—that is, to study under the Franciscan readers.'

Bishop Hugh de Balsham did not long survive the foundation of Peterhouse. He died at Doddington 15 June 1286, and was interred on the 24th of the same month in his cathedral church, before the high altar, by Thomas de Ingoldesthorp, bishop of Rochester (BENTHAM, 151). His heart was separately buried in the cathedral near the altar of St. Martin (see memorandum appended to Peterhouse statute of 1480 in *Documents*, ii. 45). His benefactions to his foundation had been numerous, and are duly recorded in the same memorandum, 'to wit, four "baudekins" with birds and beasts, five copes, of which one is embroidered in red, a chasuble, a tunic and a dalmatic, three albs, two cruets, the church of St. Peter without Trumpington gates, the two hostels adjoining, mill-tithes' (i.e. of Newnham mills), 'several books of theology and other sciences, and three hundred marks towards the building of the college.' According to another source of information (see BENTHAM, 151) the books and the three hundred marks were left by the bishop in his last will; and with the money his scholars purchased a piece of ground on the south side of St. Peter's church (now St. Mary the Less), where they erected a very fine hall. There seems reason to believe that the land on part of which the present hall is built was bought by the college from the Brethren de Sacco and the Brethren of Jesus Christ. For the rest, the college biography of the founder is extremely meagre, and dwells especially on his good works in appropriating rectories to religious and educational purposes, but not without at the same time compensating the see at his own personal expense.

The services and benefactions of Hugh de Balsham were not left unacknowledged either by his college or by the university. The latter, by an instrument dated Cambridge, 25 May 1291, and sealed with the university seal, bound itself annually to celebrate a solemn commemoration of his obit (BENTHAM, 151). His successors have, through all the changes which the statutes of the college have undergone, remained its visitors. It is noticeable in this connection that when in 1629 an amended statute was obtained at the instance of the college from Charles I prohibiting the tenure of fellowships by more than two natives of the same county at the same time, an exception was made in favour of Middlesex, and of Cambridgeshire with the isle of Ely, whence 'the greater part of the college income is derived.' Of these two counties four natives might simultaneously hold fellowships (Peterhouse statute of Charles I in *Documents*, ii. 105), it having been urged that 'Hugo de Balsham, the founder, and all the prime benefactors of the college were of those counties (the southern) which the statute' of Warkworth, assigning half the fellowships of the college to the north of England, 'most wrongs' (*ibid.* 99). Quite recently, when, on the occasion of the restoration of the hall at Peterhouse, the college and its friends provided for a becoming artistic commemoration of its worthies and benefactors, the place of honour was as of right assigned to a finely imagined semblance of its revered founder. It may be added that the arms of Peterhouse (gules, three pales or) are those of its founder, with the addition of the border, usual in the case of religious foundations (BENTHAM, *Appendix*, p. 42).

[Matthæi Parisiensis Chronica Majora, ed. Luard, vol. v., Rolls series, London, 1880; Bentham's History and Antiquities of the Conventual and Cathedral Church of Ely, Cambridge, 1771; Mullinger's University of Cambridge from the earliest times to the Royal Injunctions of 1535, Cambridge, 1873; Documents relating to the University and Colleges of Cambridge, vol. ii. London, 1852; Statutes for Peterhouse, approved by H. M. in Council (preamble), Cambridge, 1882; Cooper's Annals of Cambridge, vol. ii., Cambridge, 1842; Baker's History of the College of St. John the Evangelist, Cambridge, ed. Mayor, Cambridge, 1869; Monumenta Franciscana, ed. Brewer, Rolls series, London, 1858. The writer has to acknowledge the kindness of the late Mr. E. R. Horton, fellow of Peterhouse, who revised the whole of this article, and made numerous valuable suggestions embodied in it.] A. W. W.

BALTHER (*d.* 756), saint, presbyter of Lindisfarne, lived as an anchorite, according to Mabillon, at Tyningham, in Scotland, although possibly he may be confounding him with Baldred, who also lived at Tyningham. Balther is celebrated by Alcuin for his sanctity, his power of walking on the sea like St. Peter, and his victory over evil spirits. According to Simeon of Durham he died in 756, and Mabillon states that in the Benedictine calendars his name occurs on 27 Nov. He was buried at Lindisfarne, but in the eleventh century his remains were removed to Durham Cathedral, whence they were stolen, along with those of the venerable Bede and others.

[Alcuin's Carmina de Pontif. et SS. Eccl. Eborac. vv. 1318–86; Simeon of Durham's Chron. A.D. 756, Hist. Dun. ii. 2; Mabillon's Acta Sanct. Ord. Ben. pars 2nda, p. 505; Roger of Hoveden's Annals.] T. F. H.

BALTIMORE, EARLS OF. [See CALVERT.]

BALTRODDI, WALTER DE (*d.* 1270), bishop of Caithness, succeeded Bishop William in 1261. He was doctor of the canon law, and his diocese included Caithness and Sutherland, the chapter consisting of ten canons, comprehending dean, precentor, chancellor, and treasurer. By the constitution created by one of his predecessors, the eminent prelate Gilbert Murray, he as bishop held the foremost position in chapter as well as in diocese. Thurso was the seat of the bishopric of Caithness in Bishop Walter's time, although it had been temporarily removed to Dornoch between 1222 and 1245. An historic ruin in the neighbourhood of Thurso still preserves its name of the 'bishop's palace;' the ruined church of St. Peter's, within the town, is on the site of the ancient cathedral, part of which is incorporated in the existing building of five centuries old or more.

Bishop Walter's surname is suggestive of an Italian origin. He is characterised as 'a man discreet in counsel and commendable for the sanctity of his life' in the seventeenth-century Latin MSS. of Father Hay, the historian and relative of the Roslin family, preserved in the Advocates' Library, Edinburgh. According to the collections of Sir James Dalrymple, an earlier antiquarian, he is one of three Caithness bishops described as 'of good memory' in a writ dated the 10th of the calends of October, 1275. The document is a decreet-arbitral between Walter's successor, Archibald, bishop of Caithness, and William, earl of Sutherland, as to a dispute that had been open during the prelacies of Archibald and his predecessors, Walter de Baltroddi, William, and Gilbert Murray, concerning the rights of the see to certain lands, ferry tolls, and salmon fishings.

[Alex. Nisbet, in his famous work on 'Heraldry,' published in 1722, declared that he saw and examined the writ referred to above. In Sir Robert Gordon's 'Genealogical History of the House of Sutherland,' written in the reign of James I, its contents are summarised; and part of its text, which was in Latin, is quoted in Bishop Keith's 'Catalogue of Scottish Bishops.' A passing notice in Grub's 'Ecclesiastical History of Scotland,' which probably came from one of the sources already referred to, mentions Bishop Walter.] T. S.

BALTZAR, THOMAS (1630?–1663), violinist, was born at Lübeck and settled in England in 1656. We do not hear that he had acquired much fame in Germany, but he was the first great violinist that had been heard in England at the time. On his arrival in England he stayed with Sir Anthony Cope of Hanwell. He was not long in making his reputation in England, for we find his playing much praised in Evelyn's 'Diary,' under date 4 March 1656–7, where he is called 'the incomparable *Lubicer*.' Evelyn heard him at the house of Roger L'Estrange, and he says: 'Tho' a young man, yet so perfect and skilfull, that there was nothing, however cross and perplext . . . which he did not play off at sight with ravishing sweetnesse and improvements, to the astonishment of our best masters.' Anthony à Wood heard him play on 24 July 1658, and he says (life of himself), speaking of his alacrity of execution, that 'neither he nor any in England saw the like before. . . . Wilson thereupon, the greatest judge of music that ever was, did . . . stoop downe to Baltzar's feet to see whether he had a huff on; that is to say, to see whether he was a devill or not, because he acted beyond the parts of man.' The same author states that Baltzar formed habits of intemperance, which ultimately brought him to the grave. In one of the manuscript suites for strings, several of which are preserved in the library of the Music School, Oxford, the author's name is given as 'Mr. Baltzar, commonly called y^e^ Swede, 25 Feb. 1659.' At the Restoration he was placed at the head of Charles II's new band of (twenty-four) violins. He died in 1663 and was buried in the cloisters of Westminster Abbey on 27 July in that year. His name appears there as 'Mr. Thomas Balsart, one of the violins in the king's service.'

From Wood's statement 'that he saw him run up his fingers to the end of the fingerboard of the violin,' it has been inferred that the introduction of the 'shift' was due to him, but it is probable that the practice is

of considerably earlier origin. Baltzar's works consist almost entirely, so far as is known, of suites for strings; four of these are in the Music School Library, Oxford. Playford's 'Division Violin' is said to contain all that was printed of his composition. Burney refers (article in *Rees's Encyclopædia*) to a manuscript collection of solos in his possession.

[Grove's Dictionary of Music and Musicians; Burney's History of Music, and art. in Rees's Encyclopædia; MS. in Music School, Oxford; Chester's Registers of Westminster Abbey.]

J. A. F. M.

BALUN, JOHN DE. [See BAALUN.]

BALY, WILLIAM, M.D. (1814–1861), physician, was born at King's Lynn, Norfolk, in 1814, and educated in the grammar school there. In 1831 he entered as a pupil University College, London, and in 1832 St. Bartholomew's Hospital. In 1834, after passing the College of Surgeons and the Apothecaries' Hall, Baly went to Paris, after a winter's study there, to Heidelberg, and thence to Berlin, where he graduated M.D. in 1836. On his return to England he started in practice in Vigo Street, London, removing subsequently to Devonshire Street, and finally to Brook Street. In 1840, through the recommendation of Dr. Latham, he was appointed to visit and report on the state of the Millbank Penitentiary, where dysentery was very prevalent. This led in the next year to his appointment as physician to that establishment. He was very generally referred to as a principal adviser of the government on questions of the hygiene of prisons. The chief results of his studies at the prison are comprised in his numerous reports, but more especially in an elaborate paper on the 'Diseases of Prisons' in vol. xxviii. of the 'Medico-Chirurgical Transactions,' and in his 'Gulstonian Lectures on Dysentery,' 1847. In addition to the minute knowledge which these lectures show of dysentery proper, they prove that Baly was the first to observe the fact that dysenteric sloughs in the large intestine may be associated with the true ulcers of enteric fever in the small intestine. To the same studies also may be referred much of the knowledge displayed in his 'Report on Cholera,' written at the desire of the College of Physicians. In 1841 Dr. Baly became lecturer on forensic medicine at St. Bartholomew's Hospital. In 1846 he was admitted a fellow of the College of Physicians, and in 1847 a fellow of the Royal Society. In 1854 he became assistant-physician to St. Bartholomew's Hospital, and in 1855, in conjunction with Dr. (now Sir) George Burrows, lecturer on medicine there. In 1859, when a physician was required who might share with Sir James Clark the office of regular attendant on the queen and royal family, Dr. Baly was selected as the fittest person. Afterwards he discharged the duties of censor of the College of Physicians, and he was nominated to a seat on the medical council as one of the representatives of the crown in the place of Sir James Clark. Dr. Baly had come to be regarded as one of the brightest ornaments of the medical profession when his career was brought to a sudden and tragical end, for on 28 Jan. 1861 he was crushed to death in a railway accident on the South-Western line near Wimbledon.

Besides the above-mentioned works he published: 1. A translation from the German of Müller's 'Elements of Physiology,' 2 vols. 1837. 2. 'Recent Advances in the Physiology of Motion, the Senses, Generation, and Development. Being a supplement to the 2nd vol. of Professor Müller's "Elements of Physiology,"' London, 1848, 8vo (conjointly with William Senhouse Kirkes). 3. 'Reports on Epidemic Cholera,' 2 parts, London, 1854, 8vo (conjointly with Dr. (now Sir) W. W. Gull).

[Lancet, i. 122, 147; Annual Register, 1861, chronicle 13; Cat. of Printed Books in Brit. Mus.]

T. C.

BAMBRIDGE, CHRISTOPHER, cardinal. [See BAINBRIDGE.]

BAMBRIDGE, THOMAS (*fl.* 1729), warden of the Fleet prison, is notorious for atrocious cruelties to the prisoners under his charge. By profession Bambridge was an attorney. In August 1728 John Huggins sold the office of warden of the Fleet to Bambridge and Dougal Cuthbert for 5,000*l.* A committee was appointed by the House of Commons on the motion of James Oglethorpe on 25 Feb. 1728–9 to inquire into the state of the gaols of the kingdom, which had been for a long time a disgrace to the country. On the 28th the chairman reported to the house that Bambridge had treated the order of its committee with contempt, and it was thereupon ordered that he should be taken into custody. On 20 March the report of the committee was read, and it was resolved by the house, 'That Thomas Bambridge, the acting warden of the prison of the Fleet, hath wilfully permitted several debtors of the crown in great sums of money, as well as debtors to divers of his majesty's subjects, to escape; hath been guilty of the most notorious breaches of his trust, great extortions, and the highest crimes and misdemeanours in the execution of his said office

and hath arbitrarily and unlawfully loaded with irons, put into dungeons, and destroyed prisoners for debt, under his charge, treating them in the most barbarous and cruel manner, in high violation and contempt of the laws of this kingdom.' At the same time it was resolved to petition the king to direct the prosecution of Bambridge, and ordered that he should be forthwith committed to Newgate. An act was also passed (2 Geo. II, cap. 32) to enable the king to grant the office of warden to some other person and to incapacitate Bambridge from enjoying that office or any other whatever. On 22 May 1729 Bambridge was tried at the Old Bailey for the murder of Robert Castell (one of the Fleet prisoners), but was acquitted. He continued in prison until 25 Oct., when he was admitted to bail. In the following year he was tried on appeal for the murder of Robert Castell, but was again acquitted. He was afterwards prosecuted in several actions at the suit of John Huggins, the former warden, and was imprisoned in the Fleet himself for some little time. Some twenty years after this it is said that he committed suicide. Hogarth made the examination of Bambridge before the committee of the House of Commons the subject of one of his early pictures. The faces are said to be all portraits, and no doubt the painter had unusual facilities for making this picture, as Sir James Thornhill was a member of the committee.

[Hansard's Parliamentary History, viii. 706–754; Historical Register, 1729, xiv. 157–175; Political State of Great Britain, 1729, xxxvii. 203, 359–77, 459, 463–5, 484–6, xxxviii. 80–1; Howell's State Trials (1813), xvii. 297–310, 383–462; Chambers's Book of Days (1864), i. 466–7; Knight's London (1843), iv. 42–8; Biographical Anecdotes of William Hogarth (1785), pp. 18–19.] G. F. R. B.

BAMFORD, SAMUEL (1788–1872), weaver and poet, born at Middleton, Lancashire, on 28 Feb. 1788, was the son of an operative muslin weaver, afterwards governor of the Salford workhouse. He was sent to the Middleton and the Manchester grammar school. He learned weaving, and was subsequently occupied as a warehouseman in Manchester. While thus employed he made an accidental acquaintance with Homer's 'Iliad' and with the poems of Milton, and his life was thenceforward marked with a passionate taste for poetry, which brought forth fruit in the shape of several crude productions of his own. Bamford appears to have led a somewhat unsettled life in his youth. He followed the occupation of a sailor for a short time, in the employ of a collier trading between Shields and London; then resumed his place in the warehouse; and at length settled down as a weaver. It was about this time that his first poetry appeared in print, and he now became known in his district as one who had practical sympathy with the difficulties of his class. Mrs. Gaskell, in her novel of 'Mary Barton' (p. 89, ed. 1882), quotes a poem of his, beginning 'God help the poor,' to illustrate the popularity of his verses with the Lancashire labouring classes in their times of trial. Resistance to trade oppression was the order of the day, and Bamford went about with the endeavour to discover the true means of relief. He had many of the peculiar talents necessary for the popular leader, while averse to violence in any shape. He was brought into great public notoriety on the occasion of that meeting of local clubs the dispersal of which became known as the Peterloo massacre. It was proved that Bamford's contingent to the meeting was peaceful and orderly, and that his speech was of the same tendency. Yet he suffered an imprisonment of twelve months on account of this affair. He subsequently, by his personal influence alone, hindered the operations of loom-breakers in South Lancashire. About 1826 he became correspondent of a London morning newspaper, and having ceased to be a weaver by employment, he incurred some dislike or distrust on the part of his old fellow-workmen. Yet he always pleaded their cause as opportunity served, even when, as a special constable during the Chartist agitation, he incurred the downright enmity of his own class.

In 1851 or thereabouts Bamford obtained a comfortable situation as a messenger in Somerset House. With almost a sinecure, however, and raised above the prospect of want, he became dissatisfied with London life and people, and pined for his native county; and after a few years of government employ he returned to his old trade of weaving. He died at Harpurhey, Lancashire, 13 April 1872, at a very advanced age, his last years having been provided for by the generosity of a few friends. Bamford's publications include: 1. 'An Account of the Arrest and Imprisonment of Samuel Bamford, Middleton, on Suspicion of High Treason,' 1817. 2. 'The Weaver Boy, or Miscellaneous Poetry,' 1819. 3. 'Homely Rhymes,' 1843. 4. 'Passages in the Life of a Radical,' 1840–4. 5. 'Tawk o' Seawth Lankeshur, by Samhul Beamfort,' 1850. 6. 'Life of Amos Ogden,' 1853. 7. 'The Dialect of South Lancashire, or Tim Bobbin's Tummus and Meary, with his Rhymes, with Glossary,' 1854. 8. 'Early Days,' 1849, 1859.

[Manchester Guardian, April 1872; Manchester Examiner, April 1872; Autobiographical Notes from his Works; J. F. Smith's Register of Manchester Grammar School (Chetham Soc.).]
E. S.

BAMPFIELD, Sir COPLESTONE (1636–1691), the eldest son of Sir John Bampfield (created baronet in 1641), of Poltimore, Devon, was born at that place in 1636. He was sent to Corpus Christi College, Oxford, and distinguished himself, according to Prince in his 'Worthies of Devon,' by his 'splendid way of living,' and by his munificent present of plate. On settling in his native county he took an active part in promoting the restoration of Charles II. When the gentlemen of Devon met at Exeter in 1659 and declared for a free parliament, Sir Coplestone Bampfield was one of the number. When Monk advanced into England with his army, Sir Coplestone presented to him a petition for right on behalf of the county, and for this action was confined to the Tower for a short time. In the parliament summoned for 27 Jan. 1659, he was member for Tiverton; and from 1671 to 1679, and from 1685 to 1687, he sat for his native county. He was one of the twenty-seven Devonshire justices who determined, in 1681, to put the laws in execution against all dissenters, and next year he joined with those who expressed their desire to harass the dissenting ministers in boroughs. Under James II he was ejected from the commission of the peace, but he was so dissatisfied with the succeeding government that he refused the payment of any new-made rates and taxes, and they were levied on his goods. He died at Warlegh, not far from Plymouth, in 1691, and was buried at Poltimore. His first wife was Margaret, daughter of F. Bulkeley, of Burgate, Hampshire; his second wife was Jane, daughter of Sir Courtenay Pole. His grandson succeeded him in the baronetcy. The family name is now spelt 'Bampfylde,' and his descendant, Sir George Warwick Bampfylde, was in 1831 created Baron Poltimore.

[Prince's Worthies, pp. 121–5; Burke's Peerage; Hamilton's Quarter Sessions, Elizabeth to Anne, pp. 185, 191.]
W. P. C.

BAMPFIELD, FRANCIS (*d.* 1683), divine, was the third son of John Bampfield, of Poltimore, Devon, and brother of Sir John, first baronet. He was from his birth designed for the ministry by his parents (*A Name, an After One*, p. 7). In 1631, at about the age of sixteen, he entered Wadham College, Oxford, where he remained seven or eight years, taking his M.A. degree in 1638. He was ordained in 1641, and preferred to a living in Dorsetshire, worth about 100*l.* a year. This sum he spent upon his parishioners, supplying his own wants out of a small private income. He was also collated to a prebend in Exeter Cathedral, in which he was reinstated at the Restoration. A conviction that the church stood in urgent need of reform induced him to take steps distasteful to his parishioners, and, after much solicitation, he accepted the less valuable living of Sherborne. Here he remained until, in 1662, the Act of Uniformity drove him from his preferments. In the September of that year he was arrested at home, and compelled to find sureties for his good behaviour. Soon afterwards he was again arrested, and detained for nearly nine years in Dorchester gaol. At his discharge in 1675, he travelled through several counties preaching, and finally settled in London. After ministering in private for some time, he gathered a congregation of Sabbatarian Baptists at Pinners' Hall, Broad Street. Whilst conducting service there, in February 1682–3, he was arrested and carried before the lord mayor. After several appearances at the Old Bailey sessions, Bampfield was convicted and returned to Newgate, where he died on 16 Feb. 1683-4. Large crowds of sympathisers attended his funeral at the Anabaptists' burial-ground in Aldersgate Street. His works are: 1. 'The Judgment of Mr. Francis Bampfield for the Observation of the Jewish or Seventh-day Sabbath,' 1672. 2. 'All in One: All Useful Sciences and Profitable Arts in the One Book of Jehovah Elohim,' 1677. 3. 'A Name, an After One,' 1681. 4. 'The House of Wisdom,' 1681. 5. 'The Lord's Free Prisoner,' 1683. 6. 'A Just Appeal from the Lower Courts on Earth to the Highest Court in Heaven,' 1683. 7. 'A Continuation of the former Just Appeal, 1683. 8. 'The Holy Scripture the Scripture of Truth,' 1684.

[The Conformist's Fourth Plea for Nonconformity, 1683, p. 44; Crosby's History of the English Baptists, 1738–40, i. 363, ii. 355, iii. 7; Calamy's Nonconformists' Memorial, ed. Palmer, 1802, ii. 149; Hutchins's Hist. and Antiq. of Dorset, 1774, ii. 385; Wood's Athenæ Oxon. (Bliss), iv. 126.]
A. R. B.

BAMPFIELD, JOSEPH (*fl.* 1639–1685), a royalist colonel, was, according to Clarendon, an Irishman, his real name being Bamford; but the assertion is not corroborated by any other authority. Bampfield himself states that he began to serve Charles I at seventeen years of age, entering the army as 'ancient' under

Lord Ashley in his first expedition against the Scots in 1639. At the end of the war he was promoted captain. He became colonel of a regiment shortly after the outbreak of the civil war, and served with special distinction under the Duke of Somerset in the west of England. From an entry in Wood's 'Fasti' (ii. 33) it would appear that in 1642 he was created M.A. of Oxford by virtue of the king's mandamus. In a short time his remarkable gifts for intrigue attracted the attention of the king, who, when he shut himself up in Oxford in 1644, sent him in disguise to London 'to penetrate the designs of the two parties in parliament.' He was also the agent employed by Charles in his 'secret negotiations' at Oxford and Newport, and in contriving the escape of the Duke of York from St. James's Palace in April 1648. To aid him in the latter plot, Bampfield secured the services of Anne Murray, afterwards Lady Halkett, whom he had greatly impressed by his 'serious, handsome, and pious discourse,' after a very slight acquaintance. In her autobiography she gives an interesting account of the manner in which she provided a female dress for the duke's disguise, and of the circumstances attending his escape. Bampfield's disbursements in connection with the exploit amounted to 19,559*l.*, and the receipts to 20,000*l.* (*Calen. Clarendon State Papers*, i. entry 2982). After accompanying the duke to Holland, Bampfield, at the special request of Charles, returned again to England. Remaining in concealment 'beyond the Tower,' he again opened up communications with Anne Murray. One day he took occasion to inform her that news had reached him of his wife's death, and shortly afterwards he made her an offer of marriage, stating that he had a promise of being one of his majesty's household, and that in any case their joint fortunes would amount to 800*l.* per annum. She agreed to marry him as 'soon as convenient;' but the story of his wife's death was a concoction in order to enable him for his own interests to win the complete devotion of the lady by appearing in the character of a lover. After the death of Charles he remained in England, and he was preparing to follow his mistress to Scotland when he was arrested and secured in the Gatehouse at Westminster, but succeeded in escaping through a window and went to Holland. By this time it had come out that his wife was still alive; and as Sir Henry Newton, brother-in-law of Anne Murray, happened to cross over to Holland in the same ship with him, the two, as soon as they landed, fought a duel, with the result that Newton was severely wounded in the head. Bampfield failed to win the confidence of Charles II, and returned to England, but in August 1652 was brought before the council and commanded to leave the country. When Lord Balcarres, in 1653, began to put into operation a scheme for a rising in the Highlands, Bampfield made his way to Scotland and again sought out Anne Murray, who had always given him credit for believing that his wife was dead. So much did he commend himself to the Highland chiefs that during a temporary illness of Lord Balcarres he was entrusted with the supreme direction of the affair; but he was justly suspected by Charles II to be acting a double part, and in July 1654 he was finally dismissed from the service of the royalists. In December of this year he had an interview in London with Anne Murray, who falsely informed him that she was already married to Sir James Halkett, upon which he took his leave, and 'she never saw him more.' In fact, he went to Paris, where, and afterwards at Frankfort, he, as is abundantly proved by his letters in the Thurloe State Papers, acted as Cromwell's spy and agent in many 'weighty affairs.' After the death of Cromwell, who compelled him always to remain abroad, he returned to England; but at the Restoration he was imprisoned in the Tower for more than a year. Finding that all hope of advancement in England was gone, he went to the Hague and entered the service of Holland, obtaining the command of an English regiment. Though now somewhat advanced in years, he still retained his 'gallantry' towards the other sex, and made use of it to aid him in his political intrigues. According to a letter in the State Papers, he had, in 1666, 'screwed himself into the Prince of Orange's favour;' but this he would appear to have afterwards lost, for in 1674 he had conceived a fancy for a 'hermit life' in the country. His health giving way under the ordeal, he returned, in 1679, to Leuwarden; but henceforth, according to his own account, he determined 'neither to discompose himself nor to give any umbrage to others by meddling with worldly affairs.' He did, however, trouble himself to write several letters to persons of influence in England, and in 1685 printed at the Hague an 'Apologie,' narrating the main events of his career, and representing his whole political conduct in a very innocent light. The tract, which is now very rare, but of which there is a copy in the British Museum, is cleverly composed, and both it and his letters sufficiently support the statement of Clarendon that he was a man of 'wit and parts,' although they scarcely bear out the opinion of Lady Halkett that the 'chiefest ornament he had was a devout life and conversation.'

[Apologie of Colonel Bampfield, 1685; Autobiography of Lady Anne Halkett, published by the Camden Society, 1875; Clarendon's History of the Rebellion; Thurloe State Papers, containing many of his letters in full; State Papers of the Domestic Series, and the Clarendon State Papers in the Bodleian Library.] T. F. H.

BAMPFIELD, THOMAS (*fl.* 1658), speaker of the House of Commons, was son of John Bampfield, of Poltimore in Devon, and brother of Sir John, the first baronet. He was recorder of Exeter, and represented that city in Oliver Cromwell's parliaments of 1654 and 1656. In Richard Cromwell's parliament of 1658 he was again returned for Exeter, and on 18 May, 'Mr. Chute the speaker being so infirm that he could not attend the serving of the house, and Sir Lislebone Long, who was chosen to execute the office for him, being actually dead, the house was obliged to go to another election, when Mr. T. Bampfield was unanimously chosen to succeed him, and Mr. Chute dying soon after, the other continued speaker to the end of the parliament' (*Parl. Hist.* iii. col. 1542). His tenure of office was brought to a close by the dissolution of 22 April 1659. In the convention parliament of 1660, Bampfield, having been returned both for Exeter and Tiverton, chose to sit for his old constituency. He took an active part in the proceedings of this parliament. He opposed the impeachment of Drake for publishing a pamphlet entitled 'The Long Parliament revived.' On 12 Sept. he moved 'that the king should be desired to marry, and that it should be to a protestant.' After an interesting debate the motion dropped. Bampfield did not sit in the parliament of the following year. He was uncle of Sir Coplestone Bampfield [q. v.].

[Manning's Lives of the Speakers of the House of Commons, p. 338; Parliamentary History, iii. iv.; Whitelocke's Memorials, iv. 341, 342, Oxford ed.] W. H.

BAMPFYLDE, COPLESTONE WARRE (*d.* 1791), landscape painter, was the only son of John Bampfylde, M.P. for Devonshire. He resided at Hestercombe in Somersetshire, and exhibited his works at the Society of Artists, the Free Society of Artists, and the Royal Academy between the years 1763 and 1783. Two views of Stour Head in Wiltshire have been engraved after him by Vivares, and 'The Storm' by Benazech. He etched a few landscapes, and made some humorous designs for the illustration of Christopher Anstey's 'Election Ball,' which were etched by William Hassel, and published at Bath in 1776 in an 'Epistola Poetica Familiaris' addressed by Anstey to Bampfylde. He was for some time colonel of the Somersetshire militia, and died at Hestercombe on 29 Aug. 1791.

[Bryan's Dictionary of Painters and Engravers (ed. Graves), 1885.] R. E. G.

BAMPFYLDE, JOHN CODRINGTON (1754–1796), poet, was second son of Sir Richard Warwick Bampfylde, of Poltimore, Devonshire. He was born on 27 Aug. 1754, educated at Cambridge, and published in 1778 'Sixteen Sonnets.' William Jackson, a well-known musician of Exeter, told Southey that Bampfylde lived as a youth in a farmhouse at Chudleigh, whence he used to walk over to show Jackson his poetical compositions. He went to London and fell into dissipation. He proposed to Miss Palmer, niece of Sir Joshua Reynolds, afterwards Marchioness Thomond, to whom the sonnets are dedicated. His mother, Lady Bampfylde, sat to Sir Joshua in April 1777; and one of her sons, probably John, in January 1779. Sir Joshua, however, disapproved the match, and closed his door to Bampfylde, who thereupon broke Sir Joshua's windows and was sent to Newgate. Jackson coming to town soon after found that his mother had got him out of prison, but that he was living in the utmost squalor in a disreputable house. Jackson induced his family to help him, but he soon had to be confined in a private madhouse, whence he emerged many years later, only to die of consumption about 1796.

Bampfylde's poems consist of the sonnets above mentioned, with two short poems added by Southey and one by Park. Southey called them 'some of the most original in our language.' They give, at any rate, fresh natural descriptions.

[Southey's Specimens of Later English Poets (1807), iii. 434; Brydges' Censura Lit. (1815), vii. 309; Letter from Southey in Brydges' Autobiography (1834), ii. 257; Works in Park's British Poets (1808), vol. xli.; British Poets (Chiswick, 1822), lxxiii. 183–95; Routledge's British Poets (1853) (with Thomson, Beattie, and West); Selections in Dyce's Specimens of English Sonnets (1833), 140–50; D. M. Main's Treasury of English Sonnets (1880), pp. 393–4.] L. S.

BAMPTON, JOHN (*fl.* 1340), a theologian of the fourteenth century, was born at Bampton, in Devonshire. He seems to have entered the order of the Carmelites, and to have become a member of this brotherhood at Cambridge, where the Carmelites had had their own schools since about the year 1292 (Leland, *Coll.* i. 442). Bale, quoting from Leland, states that he paid special

attention to the works of Aristotle, and was at last admitted to his doctor's degree in divinity ('supremo theologi titulo donatus fuit'). He is said to have had an acute intellect, but to have been much inclined to 'sophistical tricks.' The names of two treatises by this author have been preserved, respectively entitled 'Octo quæstiones de veritate propositionum' and 'Lecturæ scholasticæ in Theologiâ.' The year 1340 is assigned as the date when he flourished; but he must have been alive some years later than this, if Tanner's entry of the death of John de Bampton, rector of Stavenley in the archdeaconry of Richmond in 1361, refer to the subject of this article (Tanner quoting 'e *regist.* comiss. Richmond'). There is a tradition to be found in some topographical works that makes him the first lecturer on Aristotle's philosophy in Cambridge University. But there does not seem to be any sufficient authority for this statement, which is probably only based upon a misinterpretation of Leland's words with reference to Bampton's Aristotelian studies.

[Bale, ii. 46, and Pits, 449, both profess to quote from Leland, whose catalogue, however, does not seem to contain any reference to John Bampton; Tanner's Bibl. Brit.; St. Etienne's Biblioth. Carmel.] T. A. A.

BAMPTON, JOHN (*d.* 1751), founder of the Bampton lectures at Oxford, received his education at Trinity College in that university, where he graduated B.A. in 1709, and M.A. in 1712. Having taken orders, he was, in 1718, collated to the prebend of Minor pars altaris in the cathedral church of Salisbury, which preferment he held till his decease in 1751. In pursuance of his will, eight divinity lecture-sermons are preached on as many Sunday mornings in term between the commencement of the last month in Lent term, and the third week in Act term, upon one of the following subjects: To confirm and establish the christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church; upon the divinity of our Lord and Saviour Jesus Christ; upon the divinity of the Holy Ghost; upon the articles of the christian faith as comprehended in the Apostles' and Nicene creeds. The lecturer, who must be at least a M.A. of Oxford or Cambridge, is chosen annually by the heads of colleges on the fourth Tuesday in Easter term. No one can be chosen a second time. Although the founder died in 1751, his bequest did not take effect till 1779, when the first lecturer was chosen.

[Le Neve's Fasti Eccl. Anglicanæ, ed. Hardy, ii. 667, 672; The Oxford Ten-year Book (1882), 158–160; Cat. of Oxford Graduates (1851), 30.] T. C.

BANASTRE, ALARD (*fl.* 1174), was sheriff of Oxfordshire under Henry II in 1174 and 1175, and in this capacity was appointed, in company with the constable of Oxford, to fix the tallages and assizes on the king's demesnes in that county. He seems likewise to have been empowered to settle the pleas of the crown and the common pleas of the same shire. In 1175, though Alard Banastre was still sheriff, he does not appear to have acted in the capacity of justice errant. Possibly the king was again dissatisfied with the conduct of his sheriffs in judging their own counties; for, while in 1174 the number of counties judged by their own sheriffs bears a very considerable proportion to the whole, in 1175 the whole kingdom seems to have been practically placed under the power of six justices acting in couples. It was probably as a result of the great rebellion of 1174 that Henry II inaugurated this change; but in any case the name of Alard Banastre does not, apparently, occur again as one of the king's justices. The sheriff of Oxfordshire for the four years preceding 1174 was one, Adam Banastre, who, as Foss suggests, may have been the father of Alard Banastre.

[Foss's Judges, i.; Maddox's History of Exchequer, i. 124, 125; Fuller's Worthies.] T. A. A.

BANBURY, Earl of. [See Knollys.]

BANCHINUS. [See Bankyn.]

BANCK, JOHN van der (1694?–1739), portrait-painter, born about 1694, was of Dutch origin, and probably a son of Peter van der Banck [q. v.]. Vertue states that he was by birth an Englishman, and that he attained considerable proficiency without any assistance from study abroad. He occasionally copied the works of the great masters, and among his paintings of this class may be noticed a small copy of the lions in Rubens's grand picture of 'Daniel in the Lions' Den.' He headed the seceders from Sir James Thornhill's academy, and established one of his own, in which he introduced the living model. His portraits were much in fashion in the reigns of the first two Georges, and many of them were engraved in mezzotint by John Faber, who studied in his academy. Among these were Caroline, queen-consort of George II, Charles, second duke of Richmond, Anastasia Robinson, countess of

Peterborough, Sir Isaac Newton, Edmund Gibson, bishop of London, Michael Rysbrack, the sculptor, and George Lambert, the landscape-painter. His drawing was free and masterly, and had his execution been less slight and careless, he might have gained a more lasting reputation. He was known also as a caricaturist, and made a series of designs for a translation of 'Don Quixote' published in 1738 by Lord Carteret, who thought them superior to those of Hogarth, which were paid for, but rejected. Van der Banck died of consumption in Holles Street, Cavendish Square, London, on 23 Dec. 1739, when he was not above forty-five years of age, and was buried in Marylebone Church. He had a brother who followed his profession. There are by this artist in the National Portrait Gallery a full-length portrait of Dr. Samuel Clarke, and a long rectangular picture of Sir Isaac Newton, which was formerly in the British Museum. There is at the Royal Society also a portrait of Sir Isaac Newton, and at Guy's Hospital is one of Thomas Guy, its founder. At Hampton Court is a group of twenty-three small full-length figures of Frederick, prince of Wales, and others, seated at table, but crowded together with little attempt at composition, or light and shade. Possibly through a confusion of names, portraits are often met with assigned to Van der Banck which are really the work of Johan de Baan or Baen, a Dutch portrait-painter, who was invited to England by Charles II, and painted that monarch and several of his court [see DE BAAN].

[Walpole's Anecdotes of Painting (ed. Wornum), 1849, ii. 676; Redgrave's Dictionary of Artists, 1878; Meyer's Allgemeines Künstler-Lexikon, 1872, &c., ii. 668; Scharf's Catalogue of the National Portrait Gallery, 1884.]

R. E. G.

BANCK, PETER VAN DER (1649–1697), line-engraver, was of Dutch descent, but born in Paris in 1649. After having studied under François de Poilly, he came to England about 1674, along with the French portrait-painter, Henri Gascard, and here married the sister of a gentleman named Forester, who possessed an estate at Bradfield in Hertfordshire. His works, most of which are portraits, were much admired for the softness and delicacy of their handling, as well as for their unusual size, some of them being the largest heads which had until then been executed in England. The length of time, however, which was occupied in their production rendered his labours so unremunerative that he became involved in difficulties, and was obliged to seek an asylum in his brother-in-law's house at Bradfield, where he died in 1697. His portrait was painted by Kneller, and also engraved by himself. After his death his widow sold his plates to Abraham Browne, the printseller, who realised from them a considerable sum. Van der Banck engraved from Lutterel's drawings some of the portraits for Kennet's 'History of England,' as well as some plates after Verrio's ceiling paintings in honour of Charles II at Windsor Castle, and others for Tyou's 'Booke of Drawings of Ironworke,' 1693. He appears to have also made designs for tapestry. Many of his portraits are of historical interest, such as those of Charles II, after Gascard and Kneller; James II, William III, Mary II, Richard, first earl of Lauderdale, and William, Lord Russell, after Kneller; Sir William Temple, after Lely; Archbishop Tenison, after Mrs. Beale; James, duke of Monmouth; Sir Thomas Allen, a very large oval; and Henry, second duke of Beaufort, nearly as large as life. His finest works are the head of John Smith, the writing-master, after Faithorne; and that of Thomas Lamplugh, archbishop of York, whose face was afterwards taken out, and that of Archbishop Tillotson inserted in its place.

[Walpole's Anecdotes of Painting (ed. Wornum), 1849, iii. 943–5, with portrait; Meyer's Allgemeines Künstler-Lexikon, 1872, &c., ii. 667.]

R. E. G.

BANCROFT, EDWARD, M.D., F.R.S. (1744–1821), naturalist and chemist, a man of versatile talents and friend of Franklin and Priestley, published in 1769 an able tractate in defence of the liberties of the American colonies. He paid several visits to both North and South America, and published in 1769 a 'Natural History of Guiana,' containing much novel information. In 1770 he published a novel entitled 'Charles Wentworth.' In later life he became principally concerned in dyeing and calico printing, in which he made important discoveries. In 1785 an act of parliament secured him special rights of importing and using a certain kind of oak bark in calico-printing, but in 1799 a bill which had passed the House of Commons, for extending his rights for seven years, failed to pass the Lords, in consequence of the opposition of many northern calico-printers. Bancroft was bitterly disappointed, as he considered he had exercised his rights liberally; and in less than twelve months the bark in question rose to three times the price at which Bancroft had invariably supplied it, and at which, by the proposed bill, he would have been bound to supply it for seven years more. In 1794 he

published the first volume of an extended work on colours and calico-printing. It was completed, the first volume being remodelled, in 1813. The work contains a valuable account and discussion of the theory of colours and the methods of fixing them.

[Remarks on the 'Review of the Controversy between Great Britain and her Colonies,' London, 1769; Essay on the Natural History of (Dutch) Guiana, London, 1769; Experimental Researches concerning the Philosophy of Permanent Colours, vol. i., London, 1794; 1813, in 2 vols. (2nd edition of vol. i.)] G. T. B.

BANCROFT, EDWARD NATHANIEL, M.D. (1772–1842), physician, son of Edward Bancroft the naturalist, was born in London and received his schooling under Dr. Charles Burney and Dr. Parr. He was entered at St. John's College, Cambridge, and graduated bachelor of medicine in 1794. The year after, being then twenty-three, he was appointed a physician to the forces, through his father's influence and the favour shown to a Cambridge degree. He served in the Windward Islands, in Portugal, in the Mediterranean, and with Abercromby's expedition to Egypt in 1801. On his return to England he proceeded to the degree of M.D. in 1804, and began to practise as a physician in London, retaining half-pay rank in the army. He joined the College of Physicians in 1805, became a fellow in 1806, was appointed to give the Gulstonian lectures the same year, and was made a censor in 1808, at the comparatively early age of thirty-six, doubtless for the reason that he had endeavoured to do the monopoly of the college some service by pamphleteering against the growing pretensions of army surgeons. In 1808 he was appointed a physician to St. George's Hospital, but in 1811 he gave up practice in London, owing to ill-health, and resumed his full-pay rank as physician to the forces, proceeding to Jamaica. He remained in that colony for the rest of his life (thirty-one years), his ultimate rank being that of deputy inspector-general of army hospitals. His death happened at Kingston on 18 Sept. 1842, in his seventy-first year; a mural tablet to his memory was placed in the cathedral church of Kingston 'by the physicians and surgeons of Jamaica' (Munk's *Roll of the College of Physicians*, vol. iii.).

Bancroft's earliest writings were two polemical pamphlets—'A Letter to the Commissioners of Military Enquiry, containing Animadversions on the Fifth Report,' London, 1808, and 'Exposure of Misrepresentations by Dr. McGrigor and Dr. Jackson to the Commissioners of Military Enquiry,' London, 1808—on certain proposed changes in the army medical department in which he contended for the then existing artificial distinctions between physician to the forces and regimental surgeon, and for the precedence of the former. His opponents in the controversy were two army medical officers holding Scotch degrees, Dr. James McGrigor (afterwards created baronet, and director-general of the army medical department) and Dr. Robert Jackson. McGrigor charges Bancroft with want of accuracy, want of candour, and partiality. Jackson accuses him of being 'presumptuous in his professional rank, which he conceives to be superior to actual knowledge.' A perusal of the writings on both sides will serve to show that these criticisms were justified. Bancroft's best title to be remembered in medicine is his 'Essay on the Disease called Yellow Fever, with Observations concerning Febrile Contagion, Typhus Fever, Dysentery, and the Plague, partly delivered as the Gulstonian Lectures before the College of Physicians in the years 1806 and 1807,' London, 1811, with a 'Sequel' to the same, London, 1817. 'Never,' says Murchison (*Continued Fevers of Great Britain*, 1st ed. 1862, p. 111), 'has any work effected a greater revolution in professional opinion in this country.' The spontaneous, autochthonous, or *de novo* origin of the contagia of pestilential diseases was then the generally accepted one, although the doctrine now current of the continuous reproduction of a virus existing *ab æterno* had been stated in the most precise terms, among others, by Eggerdes, a Prussian physician, for the plague as early as 1720. Bancroft's undoubted skill in dialectic made the *ab æterno* doctrine popular. 'There is no chance, nor even possibility, of thus generating anything so wonderful and so immutable as contagion, which, resembling animals and vegetables in the faculty of propagating itself, must, like them, have been the original work of our common Creator. . . . As well might we revive the for-ever exploded doctrine of equivocal generation' (*Essay*, p. 109). This ingeniously misleading use of an analogy is a fair specimen of his method. All through his book he shows great cleverness in explaining away an entire set of facts vouched for by competent observers, such as Pringle, Donald Monro, and Blane, who lived in the great days of typhus, and were intimately acquainted with its natural history. The value of his argumentation for yellow fever may be judged of from the fact that there runs through it a side-contention for the identity of that disease with malarial fevers. In falling into that radical error,

Bancroft only followed most of his contemporaries; but it was peculiarly unfortunate for him that he should have raised a lofty structure of dialectic upon that foundation of sand. The single fact, which he might easily have verified in the West Indies, that malarious conditions are irrelevant for yellow fever, should have kept him right. Murchison's statement that 'the doctrine of Bancroft was generally adopted, without investigation of the facts upon which it was founded,' may be accepted as true, without prejudice to the facts that may have been collected in support of the same dogma by subsequent writers. The popularity of the *ab æterno* doctrine of febrile contagion, which is said to have followed Bancroft's 'Essay on Yellow Fever,' &c., is rather an evidence of his skill in word-fence than of his scientific fairness of mind.

[Munk's Roll, iii. 31; Bancroft's works.]

C. C.

BANCROFT, GEORGE (*fl.* 1548), translator, was a divine of the church of England, who, for the edifying of his dear brethren in Christ and for the prevention of their deception by crafty connivance, translated into the English tongue the 'Responsio Prædicatorum Basileensium in defensionem rectæ Administrationis Cœnæ Dominicæ.' The preface is dedicated to the right worshipful and his 'singuler good Master Silvester Butler,' and wishes him 'prosperitye and healthe boeth of bodye and soule.' The book is written in the common heated fashion of his time. It speaks of the clergy of the Roman Catholic church as 'devilles apes,' 'beastly bishops of Babylon,' and 'maskinge masse priestes.' The precise title of Bancroft's book is 'The Answere that the Preachers of the Gospel at Basile made for the defence of the true administration and use of the holy Supper of our Lord. Agaynst the abhominatiõ of the Popyshe Masse. Translated out of Latin into Englyshe by George Bancrafte, 1548.'

[Tanner's Bibl. Brit.-Hibern. p. 72; Watt's Bibl. Brit.; Brit. Mus. Catal.]

J. M.

BANCROFT, JOHN, D.D. (1574–1640), the seventh bishop of Oxford, was born in 1574 at Asthall, a village between Burford and Witney, in Oxfordshire. He was the son of Christopher, brother to Archbishop Bancroft; and his paternal grandmother was a niece of Hugh Curwen, second bishop of Oxford [q. v.]. He was educated at Westminster School, where, under the mastership of Edward Grant, 'the most noted Latinist and Grecian of his time,' he remained till 1592. He was elected to a Westminster studentship at Christ Church, Oxford, in that year, and took the degree of B.A. in 1596, and of M.A. in 1599. For some time after graduating he is known to have preached in and about Oxford, and before quitting Christ Church to have acted as tutor to Robert Burton, 'Democritus Junior,' the author of the 'Anatomy of Melancholy.' In 1601 he was presented by his uncle, at that time bishop of London, to the rectory of Finchley, Middlesex, vacant by the death of Richard Latewar, who, while in attendance on Lord Mountjoy as his chaplain, was killed in a battle with Irish rebels at Carlingford. This living Bancroft retained till 1608.

On the occasion of a visit of King James I to Christ Church in 1605, he composed a Latin poem, which was printed with others in 'Musa Hospitalis.' In 1607 he took his B.D. degree. In 1608 he was presented by his uncle, who had become archbishop of Canterbury, to the living of Orpington in Kent, and in the following year to that of Biddenden, in the same county, both of which, being sinecures, he continued to hold later *in commendam* with his bishopric. The rectory of Woodchurch, Kent, he resigned in 1633. In 1609 he obtained the degree of D.D., and was presented with the prebend of Maplesbury, St. Paul's, on the resignation of Dr. Samuel Harsnett. On 2 March 1609–10 he was elected master of University College, Oxford. For a period of twenty-three years he discharged the duties of this office with considerable administrative ability, settling on a firm basis the rights of the college to its various landed estates. He had an aptitude for affairs of this nature, as was seen later in the part he took in giving effect to Laud's benefactions to St. John's College, and more strikingly in his erection of the palace at Cuddesdon, soon after his elevation to the episcopal bench. It might be said of him with truth that he was made rather for a good steward than for a great ecclesiastic. In 1629, however, he was chosen one of the delegates to revise the university statutes. Though sharing the high church opinions of his uncle, the primate, who died in 1610, and of his friend Laud, Bancroft took no prominent part in the controversies between high churchmen and puritans that raged in Oxford while he was presiding over University College. Bancroft's mastership of University College terminated on 23 Aug. 1632, on his appointment to the bishopric of Oxford. Severe language is used concerning his conduct as a bishop, in the charge drawn up by Prynne against Laud, who, when bishop of London, had procured Bancroft's elevation to the episcopal bench; 'and what a

corrupt, unpreaching popish prelate Bancroft was, is known to all the university of Oxford' (Prynne, *Canterburie's Doom*, fol. 1646, p. 353).

The work which has most contributed to preserve the memory of this bishop was the building of a residence for himself and his successors at Cuddesdon, seven miles south-east of Oxford. Gloucester Hall, which had originally been assigned as a residence for bishops of this diocese, was resumed by the crown in the time of Edward VI, and the holders of the see had since been compelled to lodge in private houses. Bancroft, finding soon after his elevation that the vicarage of Cuddesdon was vacant and in his gift, collated himself to it, and with the assistance of Laud procured its annexation in perpetuity to the bishopric by royal warrant. He at the same time obtained a grant of timber from the royal forest of Shotover, also by Laud's influence, and an annual rent-charge of 100*l.* secured on the forests of Shotover and Stowood. He built the new palace, a commodious rather than splendid mansion, which was completed with its chapel in 1635, at the then large cost of 3,500*l.* In 1636 Bancroft assisted at the reception of Charles I at Oxford, and gave a grand entertainment in his new palace. When Oxford became the fortified residence of Charles I during the civil war, Colonel William Legg, the governor of Oxford, fearing the palace might be used as a garrison for the parliamentary forces, had it burned down, though with as much reason and more piety, observes Dr. Heylin (*Life of Laud*, p. 190), he might have garrisoned it for the king, and preserved the house. The ruins remained untouched till Bishop Fell rebuilt the palace and chapel at his own cost in 1679. Wood thus describes Bancroft's end: 'In 1640, when the Long parliament began and proceeded with great vigour against the bishops, he was possessed so much with fear (having always been an enemy to the puritan), that, with little or no sickness, he surrendered up his last breath in his lodgings at Westminster. His body was conveyed to Cuddesdon, and there buried in the church, Feb. 12, 1640–41.' His arms are in a window in University College, and his portrait, with a draft of the new Cuddesdon palace in the right hand, hangs in the college hall. There is also a half-length portrait of him in his episcopal robes in the hall of Christ Church.

[Welch's List of Westminster Scholars, 63–4; Wood's Athenæ Oxon. (Bliss), ii. 893–5; Fuller's Church Hist. iii. 369; Lysons's Environs (Finchley); Kippis's Biogr. Brit. i. 469–70.] R. H.

BANCROFT, JOHN (*d.* 1696), dramatist, was by profession a surgeon. He is said to have had a good practice among the 'young wits and frequenters of the theatres,' and to have been thus led to write for the stage. One tragedy, the materials for which are drawn from Plutarch, is unquestionedly his. This is 'Sertorius,' a dull and ignorant work, which was licensed for performance 10 March 1678–79, and was printed in 4to in 1679. It was played in the same year at the Theatre Royal, subsequently known as Drury Lane. 'Henry the Second, King of England, with the Death of Rosamond,' produced in 1692 at the Theatre Royal, is also assigned to Bancroft, though the dedication is signed 'Will. Mountfort, 1693,' a date subsequent to Mountfort's murder. 'Henry the Second,' a decidedly superior production to the previous, was printed in 1693. It is included in 'Six Plays written by Mr. Mountfort in two volumes,' London, 1720. Coxeter, by whom the materials were collected for the compilation known as 'Cibber's Lives of the Poets,' attributes to Bancroft 'King Edward the Third with the Fall of Mortimer, Earl of March,' published in 4to 1691, and also included in the collection of Mountfort. He states that Bancroft made a present to Mountfort, both of the reputation and profits of the piece. In the bookseller's preface to Mountfort's collected works it is said of these two dramas that 'tho' not wholly composed by him, it is presum'd he had, at least, a share in fitting them for the stage.' Bancroft was buried in St. Paul's Church, Covent Garden.

[Biographica Dramatica; Genest's Account of the English Stage; Giles Jacob's Poetical Register; Langbaine's Account of the English Dramatic Poets.] J. K.

BANCROFT, RICHARD, D.D. (1544–1610), archbishop of Canterbury, son of John Bancroft, gentleman, and Mary, his wife, was born at Farnworth, Lancashire, in September 1544. His mother, whose maiden name was Curwen, was niece of Hugh Curwen, bishop of Oxford [q. v.], and young Bancroft, after being well grounded in 'grammar' (i.e. the Latin language) at the excellent school in his native town, was sent at his great-uncle's expense, and at a somewhat more advanced age than ordinary, to Christ's College, Cambridge. Here he was elected a scholar, and proceeded B.A. in 1566–7. He was further aided at this time by the archbishop in the prosecution of his studies, by the grant of the prebend of Malhidert in St. Patrick's Church in Dublin, with the royal license to be absent for six months. He was required, however, to leave Christ's

College, which lay under the suspicion of 'Novelism' (i.e. puritan principles), and to join the society of Jesus College (Heylin, *Aerius Redivivus*, p. 347). Here, according to the historian of the college (Shermanni *Hist. Coll. Jesu Cant.* (original manuscript), p. 64), although eminently successful as a college tutor, and himself assisting many of his pupils to fellowships, he was not elected a fellow; and the fact that he was among the opponents of the Elizabethan statutes given to the university in 1572 (Lamb, *Letters and Documents*, p. 359) would lead us to conclude that he had at this time a certain sympathy with the puritan party. As, however, he was shortly afterwards appointed one of the chaplains of Richard Cox, bishop of Ely, a staunch supporter of the above statutes, it may be inferred that this sympathy was not of long duration.

On 24 March 1575–6 he was collated by the bishop to the rectory of Teversham, near Cambridge, and before the end of the year was appointed one of the twelve preachers whom, on their acceptance of the Thirty-nine Articles, the university was empowered to license. This appointment led to important after-results; for in 1583, on the holding of the assizes at Bury in Suffolk, the sheriff, being unable to hear of a duly qualified preacher in the county, sent to Cambridge to obtain the services of one for the occasion, and Bancroft was selected. While inspecting the churches of that ancient town, he discovered attached to the queen's arms suspended over one of the altars a libellous piece of writing, in which Elizabeth was compared to Jezebel. The discovery would appear to have stimulated the judges to severity; for they sentenced to death two Brownists who were brought before them, while Bancroft gained credit for his vigilance in the detection of sedition.

In 1584 we find him acting on behalf of Adam Loftus, archbishop of Dublin (to whom, as a contemporary at Cambridge, he was probably well known), as a supporter of a remonstrance drawn up and forwarded to Burghley against the scheme of Sir John Perrot, whereby it was proposed to appropriate the site and endowment of St. Patrick's Church, Dublin, for the purpose of founding a new college. The scheme, as subsequently modified, resulted in the foundation of Trinity College, but without involving the sacrifice of the ecclesiastical foundation.

He was admitted D.D. of Cambridge in April 1585. A treatise which he compiled about this time, entitled 'Discourse upon the Bill and Book exhibited in Parliament by the Puritans for a further Reformation of the Church Principles,' &c. (an unprinted manuscript in the State Paper Office), shows that he had now definitely taken up the *rôle* for which he was afterwards distinguished, as a vigorous and uncompromising opponent of puritanism. Dignities and emoluments followed in quick succession. In April 1585 he was made treasurer of St. Paul's; Sir Christopher Hatton presented him to the rectory of Cottingham in Northamptonshire; he was one of the commission appointed to visit the diocese of Ely, which had become vacant through the death of his former patron, Cox; and shortly after he was included in the much-dreaded Ecclesiastical Commission. On 19 July 1587 he was installed a canon of Westminster. An able but intolerant sermon which he preached at Paul's Cross on 9 Feb. 1588–9 gave rise to much indignant feeling. He not only attacked the puritans with considerable acerbity, designating them as 'the Martinists' (with reference to the Marprelate tracts), but he also asserted, with a plainness hitherto unheard in the English church, the claims of episcopacy to be regarded as of divine origin. Episcopacy and heresy, he maintained, were essentially opposed the one to the other. In insisting on this view he contrived to cast a slur upon the principles of presbyterianism, which was warmly resented in Scotland, where steps were even taken with the design of forwarding a remonstrance on the subject to Elizabeth. It does not appear, however, that any petition was actually presented. In the following February Bancroft was presented to the prebend of Bromesbury in the church of St. Paul.

It was mainly through his vigilance that the printers of the Marprelate tracts were detected, and when they were brought before the Star Chamber he instructed the queen's counsel. He is also said to have originated the idea of replying to the tracts in a like satirical vein, as was done by Thomas Nash and others (see *Pappe with a Hatchet*, *An Almond for a Parrot*, &c.) with considerable success. In 1592 he was appointed chaplain to the primate, Whitgift, and in this capacity took a prominent part against Barrow, Cartwright, and others of the puritan leaders. In 1593 he published his two most notable productions—'A Survay of the pretended Holy Discipline' (a criticism of the 'Disciplina,' the doctrinal text-book of the puritans) and 'Daungerous Positions and Proceedings, published and practised within the Iland of Brytaine under pretence of Reformation' (reprinted in 1640), &c.

Bancroft now stood high in the royal favour, and Aylmer, bishop of London, having become eminently unpopular with the

puritan party in his diocese, Elizabeth was desirous that he should be transferred to the see of Worcester, and that Bancroft should succeed to his episcopate. 'Bishop Elmer,' says Baker, 'offered thrice in two years to have resigned his bishoprick with him upon certain conditions, which he [Bancroft] refused. Bishop Elmer signify'd the day before his death how sorry he was that he had not written to her majestie, and commended his last suit unto her highness, viz. to have made him his successor' (*Baker MSS.* xxxvi. 335). Richard Fletcher, who was appointed Aylmer's successor, held the office only about eighteen months, and on 21 April 1597 Bancroft was elected, and his enthronement took place on 5 June. Shortly after he expended no less than a thousand pounds on the repair of his London house.

He was now, if we may credit Fuller (*Worthies*, Lancash. p. 112), virtually primate; for Whitgift's increasing infirmities rendered him unable to discharge the active duties of his office, and his former chaplain had gained his entire confidence. Bancroft also appears as often now taking part in political affairs. We find him, along with Dr. Christopher Perkins and Dr. Richard Swale, forming one of a diplomatic mission to Embden in the year 1600 for the purpose of there conferring with ambassadors from Denmark respecting certain matters in dispute between the two nations; but the arrangements having miscarried, the mission proved fruitless (Camden, *Reign of Elizabeth*, ii. 625, 648). When the Earl of Essex attempted to induce the citizens of London to rise in his favour, Bancroft collected a body of pikemen, who repulsed the earl's followers at Ludgate. He was present at the death-bed of Elizabeth, and joined in proclaiming King James; and when the new monarch set out on his progress from Scotland to London, he was met near Royston by the bishop, attended by an imposing retinue. On 22 July following, James and his consort honoured the bishop with a visit at his palace at Fulham.

His conduct from this time was marked by a severity and arbitrariness which his apologists have vainly endeavoured to defend. At the Hampton Court conference (January 1604) his hostility to the puritan party was evinced in a manner which drew down upon him the royal rebuke; and when Reynolds, on the second day's conference, brought forward a well-sustained proposal for a new translation of the Bible, Bancroft petulantly observed that 'if every man's humour should be followed, there would be no end of translating' (Barlow, *Sum of the Conference*, &c., Phœnix, i. 157). Of his whole conduct throughout the proceedings Mr. S. R. Gardiner writes: 'It is scarcely possible to find elsewhere stronger proofs of Bancroft's deficiencies in temper and character' (Gardiner, *History of England*, i. 155).

Archbishop Whitgift having died shortly after the conference, Bancroft was appointed to preside in the convocation of the clergy of the province of Canterbury, which assembled on 20 March 1604. By his directions a book of canons was compiled which embodied some of the most coercive provisions of the various articles, injunctions, and synodical acts put forth in the reigns of Edward VI and Elizabeth. This collection was presented to convocation, and, after having passed both houses, received the royal approval. It was, however, strenuously opposed and denounced in the session of parliament in the following May, and a bill was passed by the Commons declaring that no canon or constitution ecclesiastical made in the last ten years, or hereafter to be made, should be of force to impeach or hurt any person in his life, liberty, lands, or goods, unless first confirmed by the legislature. This has always been regarded as a serious blow to the authority of convocation, as the highest legal authorities have since agreed that these canons are not binding on the laity (Lathbury's *Convocation*, p. 231). Bancroft, as the reputed originator of the above collection, was exposed to all the odium attaching to the measure, and the result was to place him in a position of bitter antagonism to the civil courts for the rest of his life. It was one of his favourite ideas that, by fomenting the controversies that were then being waged between the secular catholic clergy and the Jesuits, he should succeed in winning many of the former over to the English church; and with this view he seems to have given a kind of sanction to the study of the literature which illustrated the points of difference between the two parties in the Roman communion. He had already been glanced at on this account in the Hampton Court conference (Barlow, *Sum of the Conference*, pp. 158–9), and an act was now brought into the House of Commons, and an information laid against him by William Jones, the printer, declaring 'certain practices of the Bishop of London, the publishing traitorous and popish books,' to be treason (*State Papers*, Dom. James, viii. 21–3). These proceedings led to no result, and on 17 Nov. following (1604) Bancroft was elected archbishop of Canterbury. In this exalted position he was still unable to forget former differences, and having been appointed commissioner in the following May in conjunction with the lord admiral and others, to hold an ecclesiastical

court in the diocese of Winchester, he availed himself of the information which he was thus enabled to collect to lay before the privy council, in the following Michaelmas, the famous Articles of Abuses ('Articuli Cleri'), in which he protested, in the name of the collective clergy of the realm, against the 'prohibitions' which the civil judges were in the practice of issuing against the proceedings of the ecclesiastical courts. This interference was repudiated by the majority of the clergy, who maintained that those courts were amenable for their proceedings to the crown alone. Bancroft, although supported by King James, found himself confronted by Coke and the rest of the common-law judges, and the whole dispute (see GARDINER, *History of England*, ii. 35–42) affords a striking illustration of the struggle which the interpreters of the law, in accord with the national feeling, now found it necessary to carry on against the combined influence of the crown and the church. It is difficult indeed to doubt the justice of Hallam's observation when he asserts (*Const. Hist.* c. vi.) that Bancroft, while magnifying the royal authority over the ecclesiastical courts, was really aiming at rendering those courts independent of the law.

The scheme of a new translation of the Bible, which he had opposed when it had emanated from a puritan quarter, found in him a ready supporter when enforced by the royal sanction; and it is due to Bancroft to recognise the fact that much of the success which ultimately attended that great undertaking was due to his zealous co-operation.

In the excess of indignation directed against the Roman catholics in consequence of the discovery of the Gunpowder plot, Bancroft seems to have striven to mitigate the violence of popular feeling; but that he himself inclined to catholicism is an allegation which rests on no adequate evidence. In January 1605–6 he brought forward a motion in the House of Lords for the appointment of a committee to inquire into the laws in force for the preservation of religion, the protection of the king, and the maintenance of the commonwealth; and his efforts resulted in the enactment of two additional measures directed against popish recusants.

With reference to the puritan party his conduct was far less defensible. Soon after his confirmation as archbishop he devised the 'ex animo' form of subscription, as a further test of unreserved compliance on the part of the clergy with the doctrines of the prayer-book. Many who had before been ready to yield a general conformity to Whitgift's three articles could not be brought to subscribe to a declaration that they did so with full approval and unreserved assent. Bancroft extended to them no indulgence, and some two or three hundred were consequently dispossessed of their benefices and driven from the church. Of the feelings which he thus evoked against himself we have a notable example in the language addressed to him by the eminent Scotch divine, Andrew Melville, when cited before the privy council in November 1606. On that occasion Melville, to quote the description given by his own nephew, 'burdeinit him with all thais corruptiounes and vanities, and superstitiounes, with profanatioune of the Sabbath day, silenceing, imprissouning, and beiring doun of the true and faithfull preicheres of the Word of God, of setting and holding upe of antichristiane hierarchie and popische ceremonies; and taking him by the quhyt sleives of his rochet, and schalking them, in his manner, frielie and roundlie, callit them "Romishe ragis, and a pairt of the Beastes mark!"' (*Diary of James Melville* (Wodrow Soc.), p. 679).

In 1608 Bancroft was elected chancellor of the university of Oxford, and was incorporated D.D. of the university. In the parliament of 1610 he brought forward an elaborate scheme (which he failed to carry) for bettering the condition of the clergy, whereby, among other provisions, all prædial tithes were to be made payable in kind, while those collected in cities and large towns were to be estimated according to the rents of houses.

Another project, attributed to him by Wilson, was that of founding a college of controversial divinity at Chelsea, wherein 'the ablest scholars and most pregnant wits in matters of controversies were to be associated under a provost,' for the express purpose of 'answering all popish books . . . or the errors of those that struck at hierarchy' (*Complete History of England*, ii. 685). According, however, to another writer (see *Biog. Brit.*), the author of the scheme was Sutcliffe, dean of Exeter, who was afterwards first provost of the college. But that Bancroft warmly sympathised with the design is shown by the fact that when, at his death, he bequeathed his valuable library to his successors in the see of Canterbury, it was on the condition that they should successively give security for the due preservation of the collection in its entirety, and, failing such security, the books were to go to Chelsea College, then in process of erection. The college proved a failure; and when, at the puritan revolution, the episcopal office was abolished, Bancroft's library was, by order of parliament, transferred to the university of Cambridge, which he had himself designated

in the event of Chelsea College not being completed within a certain time after his decease. At the Restoration Archbishop Sheldon asserted his claim, and the collection went back to Lambeth.

Bancroft died (after protracted suffering) of the stone 2 Nov. 1610, and was interred in Lambeth Church. There are portraits of him at the palace, at Durham Castle, at Cambridge University Library, at Trinity Hall, and Jesus College.

An examination of his various writings can hardly fail to convince the reader that his literary abilities and his attainments were considerable, when estimated by the standard of his age. Although his disposition was arbitrary and his temper irritable, he could at times, like his predecessor Whitgift, show much conciliatory prudence and tact in winning over opponents. Hallam compares him with Becket, and in one respect there was undoubtedly a strong resemblance, viz. in the leniency with which both were disposed to regard the general misdemeanours and offences of the orthodox clergy. In dealing with such cases in the Court of High Commission, Bancroft was as merciful as he was inflexible in the suppression of schism. Hacket, in his 'Life of Archbishop Williams' (p. 97)—a writer not likely unduly to eulogise the prelate whom Laud took for his model—says: 'He would chide stoutly, but censure mildly. He considered that he sat there rather as a father than a judge. "Et pro peccato magno paullulum supplicii satis esse patri." He knew that a pastoral staff was made to reduce a wandering sheep, not to knock it down.' Camden speaks of him as a prelate of 'singular courage and prudence in all matters relating to the discipline and establishment of the church' (*Britannia*, ed. Gibson, i. 242). But Camden, it is to be noted, was one of Bancroft's personal friends, and the archbishop is entitled to the credit of having induced the historian to bequeath some of his manuscript collections to Lambeth library (*Camdeni Vita*, by T. Smith, prefixed to 'Camdeni Epistolæ,' 1691, p. lv). Clarendon, in an oft-quoted comparison of his virtues as a disciplinarian with the latitudinarian tendencies of his successor George Abbot [q. v.], says that he 'disposed the clergy to a more solid course of study than they had been accustomed to; and if he had lived, would quickly have extinguished all that fire in England which had been kindled at Geneva; or if he had been succeeded by Bishop Andrews, Bishop Overall, or any man who understood and loved the church' (*History of the Rebellion*, i. 125).

[Harleian Soc. v. 279; Biographia Britannica, ed. Kippis; Calendar of State Papers (Dom.), Reign of James I, 1603–10, ed. Green; Baumgartner Papers, vol. x. No. 26; Hacket's Life of Archbishop Williams; Heylin's Aerius Redivivus; Cardwell's Documentary Annals, vol. ii.; Joyce's Sacred Synods; Fuller's Church History; Cooper's Athenæ Cantabrigienses, iii. 28 (unpublished); Martin Marprelate Controversy and Marprelate Tracts, by Arber; the Life in Hook's Archbishops of Canterbury should be avoided, as full of serious inaccuracies and misrepresentations.] J. B. M.

BANCROFT, THOMAS (*fl.* 1633–1658), poet, was a native of Swarston, a village on the Trent, in Derbyshire. This we learn from one of his own epigrams, and from Sir Aston Cokaine's commendatory lines. He has also an epigram in celebration of his father and mother, 'buried in Swarston Church.' He was a contemporary of James Shirley at Catherine Hall, Cambridge, to whom he addresses an epigram. He seems to have lived for some time in his native Derbyshire. Sir Aston Cokaine, as a neighbour and fellow-poet, appears to have visited and been visited by him. He had apparently only a younger son's fortune, his elder brother, 'deceased in 1639,' having broken up the little family-property.

Bancroft's first publication was 'The Glutton's Feauer,' 1633. This is a narrative, in verse of seven-line stanzas, of the parable of the Rich Man and Lazarus. Thomas Corser, in his 'Collectanea Anglo-Poetica' (pt. i.), writes of it: 'There is a smoothness and grace, as well as force and propriety, in Bancroft's poetical language, which have not, as we think, been sufficiently noticed.' Bancroft's next and better-known book was his 'Two Bookes of Epigrammes and Epitaphs. Dedicated to two top-branches of Gentry: Sir Charles Shirley, Baronet, and William Davenport, Esquire, 1639.' The interest of these epigrams lies in the number of the men of letters whom they celebrate, including Sidney, Shakespeare, Ben Jonson, Donne, Overbury, John Ford, Quarles, Randolph, Shirley, the Beaumonts, &c. In 1649 Bancroft contributed to Brome's 'Lachrymæ Musarum, or the Teares of the Muses,' a poem 'To the never-dying memory of the noble Lord Hastings.' Finally he published, in 1658, 'The Heroical Lover, or Antheon and Fidelta'—a work smooth rather than strong, in spite of Cokaine's laudation. In 1658 Bancroft was living in retirement at Bradley, near Ashbourne, Derbyshire. It is probable that he continued there until his death, of the date of which we have no knowledge. Incidental notices inform us that

Bancroft was 'small of stature,' and that he was talked of as 'the small poet,' partly in reference to his littleness, and partly in allusion to his 'small' poems and epigrams.

[Corser's Collectanea (Chetham Society); Hunter's MS. Chorus Vatum; Lysons's Derbyshire; Glutton's Feaver, reprinted for the Roxburghe Club; Bancroft's Works.] A. B. G.

BANCROFT, THOMAS (1756–1811), vicar of Bolton, the son of Thomas Bancroft, a thread-maker, was born in Deansgate, Manchester, in 1756. At the age of six he was admitted into the Manchester grammar school, where, in course of time, he became a teacher. He held a school exhibition from 1778 to 1781, and graduated B.A. at Brasenose College, Oxford, 10 Oct. 1781. In 1780 he obtained the Craven scholarship; in the same year he assisted in correcting the edition of Homer published by the Clarendon Press, and further helped Dr. Falconer in correcting an edition of Strabo. Being disappointed of a fellowship at Oxford, he returned to Manchester grammar school as assistant master, and remained there until he was appointed head-master of King Henry VIII's school at Chester. 'Towards the end of last century,' writes Dr. Ormerod, 'the school attained a considerable degree of classical celebrity under the direction of the late Rev. Thomas Bancroft, afterwards vicar of Bolton-le-Moors in Lancashire. Plays were occasionally performed by the boys, and a collection of Greek, Latin, and English exercises, partly written by the scholars and partly by Mr. Bancroft, was published at Chester (1788) under the title of "Prolusiones Poeticæ"' (*Hist. of Cheshire*, i. 366 note). While at this school he married Miss Bennett, of Willaston Hall, against the wishes of her father, a wine merchant in Chester. Her father prevented an attempted elopement by running his sword through Bancroft's leg, a feat for which he had to pay Bancroft 1,000*l.* compensation. A marriage soon afterwards took place in defiance of the father, who was never reconciled to his daughter. He bequeathed, however, 1,000*l.* each to her two daughters. In 1793 Bancroft was presented by Bishop Cleaver to the living of Bolton-le-Moors, then worth about 250*l.* a year. In 1798 Bancroft was made chaplain to the Bolton volunteers by royal warrant, and four years previously he had been appointed domestic chaplain to Viscount Castle-Stewart. He was made one of the four 'king's preachers' allowed to the county of Lancaster by Dr. Majendie, bishop of Chester, in 1807. He continued vicar of Bolton until his death on 5 Feb. 1811. There is a tablet to his memory in the parish church.

He published various sermons, the 'Prolusiones' already mentioned, and wrote three dissertations (Oxford, 1835). Two tracts, 'The Credibility of Christianity vindicated,' Manchester, 1831, and 'The Englishman armed against the Infidel Spirit of the Times,' Stockport, 1833, were privately printed for his son-in-law, J. Bradshaw Isherwood. There remain several of his manuscripts in possession of the family of Major Fell, of Bolton, who married one of Bancroft's granddaughters.

[Smith's Register of Manchester Grammar School (Chetham Soc.), i. 103–6, iii. 340; Ormerod's History of Cheshire, i. 288, note; Bolton Weekly Journal, 16 and 23 April 1881.] R. H.

BANDINEL, BULKELEY, D.D. (1781–1861), librarian of the Bodleian Library, was born at Oxford 21 Feb. 1781, and was descended from an Italian family long settled in Jersey. Having been educated at Reading, Winchester, and New College, and having served as chaplain to Sir James Saumarez in the Baltic, he was in 1810 appointed under-librarian of the Bodleian, the librarian, Mr. Price, being his godfather, and he succeeded the latter in 1813. He appears to have entered upon his duties with energy, it being recorded in Macray's 'Annals of the Bodleian' that the sum expended in purchases immediately rose from 261*l.* to 725*l.*, and the catalogue of annual additions from two pages to seventeen. At the visit of the allied sovereigns to Oxford in 1814 Bandinel was proctor for the university, and in this capacity gained great credit. The most important administrative occurrences during his long tenure of office as Bodley's librarian were the publication of the catalogue in 1843 and succeeding years, and the adoption of the means by which it has ever since been kept in alphabetical order. The acquisitions during the period were exceedingly numerous and important, including the Canonici MSS., the Oppenheim Hebrew library, the Sutherland collection of prints, and the stores of various kinds accumulated by Bruce, Horace Wilson, Count Mortara, Malone, and Douce, the latter acquisition being said to be due to the personal courtesy shown to the irritable antiquary by Bandinel. In 1860 Bandinel, worn out by age and infirmity, resigned his post. He retired on his full salary, and was appointed an honorary curator, but only survived his resignation a few months, dying on 6 Feb. 1861. He is highly eulogised for 'zeal, energy, courtesy, and discretion,' as well as for his surprisingly accurate acquaintance with the collections committed to his charge.

In addition to his official publications in connection with the Bodleian Library, Bandinel edited Dugdale's 'Monasticon' (1817, and again in 1846), and Clarendon's 'History of the Rebellion' (1826).

[Gentleman's Magazine, March 1861; Macray's Annals of the Bodleian Library.] R. G.

BANDINEL, DAVID (*d.* 1644–5), dean of Jersey, the date of whose birth is uncertain, but who is supposed to have been of Italian descent, was appointed to the office of dean of Jersey on its revival by James I, about 1623. Paulet had been dean of the Channel Islands in Queen Mary's reign, when, if Heylin is to be believed, the persecution of protestants was carried to even greater excesses in this dependency than elsewhere. He retained the office till 1565, after which time, in consequence of the immigration of persecuted French protestants, the islands were inundated by a flood of Calvinism, and threw off almost entirely their allegiance to the church of England. The diaconal office consequently lapsed, the discipline of Calvin being observed under the direction of a consistory —a colloque and a synod. James I, on the understanding that this arrangement had been formally sanctioned by Elizabeth, confirmed it in the first year of his reign. He soon, however, repented of his decision, and appointed a governor, Sir John Peyton, who was expressly charged with the duty of urging a return to unity with the English church. Peyton's measures, provoking a storm of anger and irritation, resulted in an appeal to the court of England, whereupon Archbishop Abbot commanded the islanders, in the name of the king, to adopt again the English liturgy and make use of the Book of Common Prayer in all their churches. This act of authority met with resistance which, however, after a time relaxed, and by the twenty-first year of James's reign the opinions of the inhabitants had become so far modified that an address, drawn up by Bandinel in conjunction with others of the clergy, was presented to the king, begging him to restore the office of dean and the use of the liturgy. Upon this Bandinel was appointed dean, with instructions to draw up, for submission to the king, a body of canons agreeable to the discipline of the church of England, which were referred to a commission consisting of Archbishop Abbot, the lord keeper Williams, and Andrewes, bishop of Winchester. These were, after modification, confirmed, and the islands were placed under the jurisdiction of the dean, subject to the Bishop of Winchester, in whose diocese they were declared to be.

The chief personal interest of Bandinel's life lies in the part he took in the dissensions which convulsed the island at the time of the great civil troubles in England, his quarrel with the Carterets, and consequent tragical end. Sir Philip de Carteret was appointed lieutenant-governor of the island by Charles I, and, although a zealous protestant, was always an ardent loyalist. He is said to have been a man of ability and integrity, but of austere manners, and he was accused by his enemies of absorbing all the more lucrative offices in the island. He is charged with having attempted to deprive the dean of part of his tithes, an aggression that roused in Bandinel an animosity to the lieutenant-governor, which was fostered by subsequent events, and which endured throughout his life. At the time of the civil war in England, Bandinel was considered the head of the parliamentary party in Jersey, whose cause he is said to have espoused chiefly out of opposition to the leading loyalist Carteret. When the parties were in conflict in the island, Bandinel kept back all supplies from the fortresses of Elizabeth Castle and Mont Orgueil, where the lieutenant-governor and his wife were shut up. The rigours and mortifications which he had to endure brought Carteret to his grave, and in his last illness Bandinel evinced the bitterness of his enmity by refusing all spiritual and material comforts to the dying man, keeping even his wife from him until the last moment. On Carteret's death, in 1643, his son, Sir George Carteret, was appointed by the king lieutenant-governor in his stead, and he gratified at the same time his resentment for the treatment of his father, and his loyal zeal, by arresting Bandinel and his son on a charge of treason. They were confined first in Elizabeth Castle and afterwards in Mont Orgueil, where, after more than twelve months' imprisonment, they formed a plan for escape. Having made a line of their bed-linen and such other material as they could procure, on the night of 10 Feb. 1644–5 they forced their way through the grating of their cell, and proceeded to lower themselves down the side of their prison. The son succeeded in reaching the end of the line, which, however, being too short, he fell and was seriously injured; but the dean, by his weight breaking the line, fell from a great height on to the rocks below, where he was discovered insensible by a sentinel on the following morning, and only lingered to the next day, when he died. His son escaped for a time, but was recaptured and died in prison. Dean Bandinel was also one of the rectors of the island,

from which office, however, he derived but small emolument.

[Ansted's Channel Islands; Cæsarea; Hook's Archbishops, vol. v.; Falle's History of Jersey.] R. H.

BANDINEL, JAMES (1783–1849), was a clerk in the Foreign Office for some fifty years, from which he retired shortly before his death on a full pension. In 1842 he published 'Some Account of the Trade in Slaves from Africa, as connected with Europe and America,' and dedicated the book to Lord Aberdeen, the then foreign secretary. It describes, first, 'the introduction of the African slave trade into Europe, and progress of it among European nations;' secondly, 'the abandonment of the slave trade by England;' and, thirdly, 'the efforts of the British government with other governments to effect the entire extinction of the trade.'

James Bandinel was a brother of the Rev. Bulkeley Bandinel, D.D. [q. v.], keeper of the Bodleian Library, Oxford. He died on 29 July 1849 at his residence in Berkeley Square, at the age of 66.

[Annual Register, 1849; Bandinel, On the Slave Trade, 1849.] P. B. A.

BANGOR, HUGH. [See HUGH OF BANGOR.]

BANIM, JOHN (1798–1842), novelist, dramatist, and poet, was born in the city of Kilkenny, 3 April 1798. His father pursued the double occupation of farmer and trader in all the necessaries of a sportsman's and angler's outfit. Prospering in business, he was enabled to give his sons, Michael [q. v.] and John, a good education. The latter, who was the younger son, was sent, after some preparatory training, to Kilkenny college. There he evinced aptitude for poetical composition, as well as talent for drawing and painting. Desiring to adopt the profession of artist, Banim was sent in the year 1813 to Dublin, where he became a pupil in the drawing academy of the Royal Dublin Society. He was constant in his attendance at the academy, and 'he had the honour to receive the highest prize in the gift of the committee for his drawings placed in the first exhibition held after his year of entrance' (MURRAY'S *Life*). On leaving Dublin he became a teacher of drawing in Kilkenny, and while pursuing his profession was the subject of a romantic but unfortunate love-attachment. It had a very pathetic end in the death of the lady, and Banim embalmed his grief in the best of his early poems. The mental agony and bodily pain he endured at this time obtained so firm a hold upon his system that he was never afterwards able to shake off their evil effects. Driven almost to despair, he now spent several years unhappily and unprofitably. It became obvious to his friends that a complete change was essential, and accordingly in 1820 Banim removed to Dublin. It was largely owing to his efforts that the artists of the Irish capital obtained a charter of incorporation and a government grant, and to mark their sense of his services they presented Banim with an address and a considerable sum of money. Giving up the artistic profession, and devoting himself to literature, he wrote, in addition to much ephemeral work, a lengthy poem entitled 'The Celt's Paradise,' which was very favourably regarded by Lalor Sheil and Sir Walter Scott. This was followed by an unsuccessful dramatic composition, 'Turgesius;' but a second tragedy which he shortly produced, 'Damon and Pythias,' deservedly brought him high reputation. Although 'Damon and Pythias' is frequently stated to have been the joint work of Banim and Sheil, Banim's biographer affirms that the only assistance rendered by Sheil to the young dramatist consisted of an introduction and recommendation to a manager. 'Damon and Pythias' was performed at Covent Garden theatre 28 May 1821, with Macready and Charles Kemble in the principal parts. The success of this tragedy enabled Banim to pay his debts.

In the year 1822 John and Michael Banim conceived the idea of writing a series of novels which should do for the Irish what Scott had done for the Scotch in his 'Waverley Novels.' Hitherto such Irish characters as had appeared in fiction had been ridiculous and grotesque. There was a wealth of Irish feeling, sentiment, and patriotism which had heretofore been untouched and unrepresented, but which the Banim brothers now began to utilise and explore. John had now married, and, having settled in London, was working as a periodical writer, and contributing largely to the 'Literary Register.' He wrote another tragedy, 'The Prodigal,' which was accepted at Drury Lane (with parts cast for Kean and Young), but never performed. Towards the close of 1823, Banim was enabled to be of service to another Irishman of genius, Gerald Griffin, who had gone up to London for the purpose of pursuing a literary career. A series of essays by Banim, under the title of 'Revelations of the Dead-Alive,' met with great favour in 1824. The year following appeared the first series of the 'O'Hara Tales,' which at once enjoyed

considerable popularity. The second of these tales, 'The Fetches,' was the work of John Banim, as was also 'John Doe' or 'The Peep o' Day,' with the exception of the opening chapter. He next wrote the 'Boyne Water,' a political novel, which dealt with the period of William of Orange and James II. It contained graphic descriptions of the siege of Limerick and other episodes of the time. 'This work was severely handled by the critics, and we have good authority for stating that the author regretted having written it, and his brother prevented its being reprinted in the new edition of the "O'Hara Tales," published by Messrs. Duffy & Son in 1865' (Read's *Cabinet of Irish Literature*). As sometimes happens, however, that which the critics abused found fervent admirers amongst the reading public; and after the appearance of the 'Boyne Water,' Colburn offered a very large sum for the next tale of the O'Hara family.

Accepting the offer, John Banim produced 'The Nowlans,' a powerful though painful story. Success was insured to the toiler, but he was harassed by bodily affliction. Nevertheless he toiled on, suffering 'wringing, agonising, burning pain.' Though not eight-and-twenty, he had the appearance of forty, and he tottered as he walked. At this time he found an excellent friend in John Sterling. In 1826 Banim wrote his tragedy of 'Sylla,' founded upon the play of M. Jouy. Domestic illness and anxiety now preyed upon him, but he laboured on, producing 'The Disowned' and other stories for the second series of 'The O'Hara Tales.' In 1829 he went abroad, but continued to write for periodicals and for the stage. But he was straitened in circumstances as well as ill in body. Writing from Boulogne to his brother Michael, 25 Feb. 1832, he thus revealed his position: 'Yes, it is but too true, I am embarrassed, more so than I ever expected to be. By what means? By extravagance? My receipts and my living since I left England would contradict that. By castle-building? No—"the visitation of God."' In another letter he stated that of twenty volumes he had written, and of treble their quantity of matter in periodicals, no three pages had been penned free from bodily torture. An appeal was made on his behalf in the 'Times,' 'Spectator,' and other journals, with liberal results, including contributions from Earl Grey and Sir Robert Peel. But Banim's sufferings increased; he lost the use of his lower limbs, and was pronounced incurable by his physicians. He was brought from France to London by easy stages, and finally he was conveyed home to Kilkenny. This was in the year 1835, and in passing through Dublin Banim was greeted with popular enthusiasm. He experienced much kindness from the lord-lieutenant, the Earl of Mulgrave, and a performance in his honour and for his benefit was given at the Dublin Theatre Royal. On arriving at Kilkenny his fellow-townsmen showed their appreciation of his genius by presenting him with an address and a handsome sum of money. Banim, who was of a warmly sensitive and grateful nature, was deeply moved by this tribute from his native city.

In 1836 Banim was granted a pension of 150*l.* from the civil list, chiefly owing to the exertions of the Earl of Carlisle, who more than once called upon the novelist in his little cottage of Windgap, just outside the town of Kilkenny. A further pension of 40*l.* was granted on account of Banim's daughter, whom he was otherwise unable to educate. These pensions greatly lessened his anxiety, and when the evening of his life closed in upon him prematurely it found him patient and resigned. When 'Father Connell,' the last joint work of the brothers, had been produced, it became apparent that John Banim was gradually sinking, and at length, on 13 Aug. 1842, he expired at the age of forty-four.

John Banim has been called 'the Scott of Ireland.' He delineated the national character in a striking manner, and his pictures of the Irish peasantry will doubtless live for many generations. 'Fault has been found with him on the ground that there is throughout the whole of his writings a sort of overstrained excitement, a wilful dwelling upon turbulent and unchastened passions.' Of the strong writing thus complained of, which was characteristic of both brothers, an example is furnished in the story of 'The Croppy,' relating to the rising in 1798. The authors wrote in this novel: 'We paint from the people of a land amongst whom, for the last six hundred years, national provocations have never ceased to keep alive the strongest and often the worst passions of our nature; whose pauses, during that long lapse of a country's existence, from actual conflict in the field, have been but so many changes into mental strife, and who to this day are held prepared, should the war-cry be given, to rush at each other's throats and enact scenes that, in the columns of a newspaper, would show more terribly vivid than any selected by us from former facts for the purposes of candid though slight illustration.'

But full justice has been done to the realistic powers of Banim, one English critic acknowledging that he united the truth and circumstantiality of Crabbe with the dark and

gloomy power of Godwin; while in knowledge of Irish character, habits, customs, and feeling, he was superior even to Miss Edgeworth or Lady Morgan. Had Banim possessed the hearty humour of a Lover or a Lever, he would have been saved from many of his literary excesses. As a delineator of life in the higher ranks of society, Banim conspicuously failed; his strength lay in his vigorous and characteristic sketches of the Irish peasantry, and these in their light and shade have something of the breadth and the strong effects of Rembrandt.

A selection from Banim's contributions to periodical literature (together with some sketches by his brother) appeared in 1838 under the title of 'The Bit o' Writin', and other Tales.' His other works are: 1. 'The Celt's Paradise.' 2. 'Turgesius.' 3. 'Damon and Pythias.' 4. 'Sylla.' 5. 'The Prodigal.' 6. 'The Moorish Wife.' 7. 'Revelations of the Dead-Alive.' 8. 'John Doe.' 9. 'The Fetches.' 10. 'The Boyne Water.' 11. 'The Disowned.' 12. 'The Smuggler.' 13. 'Peter of the Castle.' 14. 'The Nowlans.' 15. 'The Anglo-Irish.' 16. 'The Denounced,' a work which included two tales, 'The Last Baron of Crana,' and 'The Conformists.' He also collaborated, as we have seen, with his brother in several of the O'Hara tales, furnished sketches as a basis for others, and wrote besides many essays, sketches, and stories of a slighter character.

[Murray's Life of John Banim, 1857; The O'Hara Tales, new edition, 1865; Read's Cabinet of Irish Literature; and the various works of Banim.] G. B. S.

BANIM, MICHAEL (1796–1874), brother of John Banim [q. v.], and co-worker with him in the series of novels called the 'O'Hara Tales,' was born at Kilkenny, 5 Aug. 1796. He was educated first in Kilkenny and afterwards at a well-known catholic school conducted by Dr. Magrath. At the age of sixteen he was offered the choice of a profession, and chose that of the bar. He studied assiduously for some time, and looked forward hopefully to his future. But his prospects were overcast by a serious reverse of fortune which befell his father. 'With a self-sacrifice for which his whole life was remarkable, Michael Banim gave up his cherished design, and quietly stepped back into what he considered the path of duty. He took up the tangled threads of business, applied his whole energy and perseverance to the task, and at length had the satisfaction of unravelling the complication, and replacing his parents in comfort, both material and mental' (Read). For himself he found happiness in studying the lives of those around him, and in the enjoyment of the beautiful scenery of Kilkenny. It was in 1822 that John Banim broached to Michael his scheme for a series of national tales. The elder brother at once fell in with the idea, and related certain circumstances which were well adapted to serve as the foundation of one of these novels. Urged by his brother to write the story himself, Michael consented to do so in such hours as he could snatch from business, and the result was the novel entitled 'Crohoore of the Bill-hook,' which proved one of the most popular in the first series of the 'O'Hara Tales.' Many years later, in explaining the reasons why these tales were undertaken, and in also defending their bias, Michael Banim wrote: 'When Irish character was dealt with only to be food for risibility in consequence of its peculiar divergence from established rules of judgment, the wish of the authors of the "O'Hara Tales" was to retain its peculiarity of humour, even in adversity, while accounting for its darker phase of retaliation for insult and injury. It was the object of the authors, while admitting certain and continued lawlessness, to show that causes existed, consequently creating the lawlessness. Through the medium of fiction this purpose was constantly kept in view.'

Michael Banim travelled through the south of Ireland for the purpose of supplying the historical and geographical details for his brother's novel, the 'Boyne Water;' and in 1826 he visited John in London, making the acquaintance of many distinguished men of letters. When the struggle for catholic emancipation was at its height, Michael worked energetically for the cause. In 1828 he published the 'Croppy,' and the same year, after his return to Kilkenny, he had the honour of a visit from the Comte de Montalembert, who was then on a tour through Ireland. The comte told Banim that he had first read the 'O'Hara Tales' in Stockholm, and that he could not leave Ireland without journeying from Cork to Kilkenny, specially to thank the writers of those tales. A prolonged illness interfered with Banim's literary exertions; and it was not until five years after the publication of the 'Croppy' that his next venture, the 'Ghost Hunter and his Family,' appeared. But from 1834 onward, for a number of years, stories appeared in rapid succession from his pen. When John Banim was struck down by illness, his brother wrote and earnestly besought him to return to Kilkenny and share his home. 'You speak a great deal too much,' he observed in one letter, 'about what you think you owe me. As you are my brother, never allude to

it again. My creed on this subject is, that one brother should not want while the other can supply him.' In 1840 Michael Banim married, being then a man of ample means; but in less than a year he lost almost the whole of his fortune through the failure of a merchant. The blow fell severely upon him, and a second serious illness ensued, through which he bravely struggled. When he had sufficiently recovered, he wrote 'Father Connell,' one of the most pleasing of the fictions written by either brother, the chief character being a faithful delineation of a worthy priest who had been known to Banim since childhood. As a creation, Father Connell has been compared by some critics, and not unfavourably, with the Dr. Primrose of Oliver Goldsmith. In 1852 Banim's 'Clough Fion' appeared in the 'Dublin University Magazine,' and about the same time, through the influence of the Earl of Carlisle, the author was appointed postmaster of his native city of Kilkenny. Although Banim was in a very delicate state of health for some years after receiving this appointment, he fulfilled its duties; but all literary occupation was suspended. It was not until 1864 that the 'Town of the Cascades,' his last work, was published. In this story, which exhibited no lack of power, the author depicted the terrible effects of the vice of intemperance. Banim's health completely broke down in 1873, and he was obliged to resign his situation of postmaster. Leaving the neighbourhood, he went with his family to reside at Booterstown, on the coast of the county of Dublin. The committee of the Royal Literary Fund made him an annual allowance. But there is no doubt that his closing years were years of anxiety and hardship. He died at Booterstown on 30 Aug. 1874. The Prime Minister (Mr. Disraeli) granted his widow a pension from the civil list.

In character Michael Banim was amiable, unambitious, modest, and generous to a degree. He unselfishly thrust himself into the background, in order that his younger brother might enjoy to the full the fame that was dear to him. He even refrained from claiming his fair share in the tide of popularity which set in upon the authors of the 'O'Hara Tales.' 'At the same time, it is a noteworthy fact that his contributions to the joint publications, which appeared under the well-known *nom de plume* of the "O'Hara Family," were most favourably criticised by the public journals.' While not possessing the poetic vein of the younger brother, Michael Banim was certainly his equal in the power of vividly depicting passion and character. He had also an irresistible, if at times uncouth, eloquence of style.

As there has been much misunderstanding concerning the relative share of the brothers in the composition of the various tales written by them, we may quote from a document drawn up by Michael Banim, in which he set forth his own share of their joint labours. Out of a total of twenty-four volumes, he claimed to have written thirteen and a half, including the following stories: 1. 'Crohoore of the Billhook.' 2. 'The Croppy.' 3. 'The Ghost Hunter and his Family.' 4. 'The Mayor of Windgap.' 5. 'The Bit o' Writin'.' 6. 'Father Connell.' 7. 'The Town of the Cascades.'

[The Nation (Dublin); Cabinet of Irish Literature; Freeman's Journal (Dublin); Murray's Life of John Banim.] G. B. S.

BANISTER or **BANESTER, JOHN** (1540–1610), surgeon, was well known among surgeons in London in the latter half of Queen Elizabeth's reign. He began his professional life as surgeon to the forces sent under the Earl of Warwick in 1563 to relieve Havre. On this expedition he and William Clowes [q. v.], another surgical author, began a friendship which lasted throughout their lives. Some time after his return he studied at Oxford, and received a license to practise in 1573. For several years he practised both physic and surgery at Nottingham. Leicester's expedition to the Low Countries in 1585 gave Banister another opportunity of public service, and he served on board ship (*Royal Letter*, 1593; see MUNK). After the expedition he settled in London, and in 1588 he and Clowes are associated in the dedication of Read's 'Translation of Arceus.' They saw many cases together, and in 1591 T. P., a patient of theirs, praised both surgeons in a wretched English poem. Complaints were often made at that time to the College of Physicians as to surgeons practising medicine, and, perhaps in consequence of some such difficulty, Banister in 1593 obtained a royal letter of recommendation which led the college to grant him a license (15 Feb. 1593–4) on the condition that in dangerous cases he should call in one of its fellows. Banister was famed for his kindness to the poor, especially to old soldiers, and for his extensive professional reading. He edited Wecker, with corrections, 'A Compendious Chyrurgerie gathered and translated (especially) out of Wecker,' 12mo, London, 1585. He compiled a collection of remedies and prescriptions, 'An Antidotarie Chyrurgicall,' London, 1589, in which he acknowledges the generous help of his contemporaries, George Baker [q. v.], Balthrop,

Clowes, and Goodrus. He also published in folio 'The History of Man, sucked from the Sap of the most approved Anatomists, 9 books, London, 1578.' Calametius, Tagaltius, and Wecker, three dry and unprofitable writers on surgery, form the basis of his writings. No cases from his own practice are given, and neither domestic history nor interesting examples of style are to be found in his pedantic pages. He lived in Silver Street (*Antidotarie*), and was buried in the church of St. Olave in that street, since destroyed, with the record of his death, in the great fire. He had a long epitaph in English verse, which bears sufficient resemblance to some poems of Clowes to make it likely that it was written for Banister's tomb by his old friend. In 1633, some time after Banister's death, a collected edition of his surgical works was published, 'The Workes of that Famous Chyrurgian, Mr. John Banester,' in six books.

[Clowes's Works; Munk's Roll of Physicians, i. 104.] N. M.

BANISTER, JOHN (1630–1679), musical composer and violinist, was the son of one of the 'waits' of the parish of St. Giles-in-the-Fields, and that profession he at first followed. His father was his first instructor, and he arrived at such proficiency on the violin that Charles II became interested in him and sent him for further education to France, appointing him on his return to the post of leader of his own band, vacated by the death of Baltzar [q. v.] in 1663. A warrant of that year (*Add. MS.* 5750) informs us that he was appointed to the band at a salary of 40*l.* per annum, payable quarterly. About 1666–7 he is said to have been dismissed by the king for an impertinent remark concerning the appointment of French musicians to the royal band. This seems to be referred to in Pepys's Diary, date 20 Feb. 1666–7, although Banister's name occurs in a list of the King's Chapel in 1668 (*Egerton MS.* 2159). On 30 Dec. 1672 he inaugurated a series of concerts at his own house, which are remarkable as being the first lucrative concerts given in London. One peculiarity of the arrangements was that the audience, on payment of one shilling, were entitled to demand what music they pleased to be performed. These entertainments continued to be given by him, as we learn from advertisements in the 'London Gazette' of the period, until within a short time of his death, which took place on 3 Oct. 1679. He was buried in the cloisters of Westminster Abbey.

His most important composition is the music to the tragedy of 'Circe' by Dr. C. Davenant, which was performed at the Duke of York's Theatre in 1676. Manuscript copies of the first act are preserved in the library of the Royal College of Music, and in the Fitzwilliam Museum at Cambridge. In the same year he wrote music to 'The Tempest' in conjunction with Pelham Humphrey. Several songs by Banister, some of them belonging to some classic tragedy of which the name is unknown, and written jointly with Dr. Blow, are in a manuscript in the Christ Church Library, Oxford. In the collections of printed music which date from about this time his name is of frequent occurrence. Besides his vocal compositions, which are not of very great interest or importance, he wrote a great many short pieces for one, two, and three violins, and also for the lute. He was especially skilled in writing upon a ground bass. A work of this kind is preserved in the British Museum (*Add. MS.* 18940) for two violins on a ground, and several similar compositions are among the manuscripts in the Music School at Oxford. There also many of his other compositions are preserved, one of which (*MS.* 35) is curious, as it appears to be an exercise in bowing. The name is given variously as Bannister, Banester, and Banster, but most commonly, and no doubt correctly, as Banister.

His son, John Banister the younger, was a pupil of his father's, and became, like him, a violinist in the royal band, where he remained under Charles II, James II, William and Mary, and Anne. When the first Italian operas were given in this country at Drury Lane, he played the first violin. He died in 1735.

[Burney's History of Music; Hawkins's History of Music; Grove's Dictionary of Music and Musicians; MSS. in Fitzwilliam Museum, Cambridge, Music School and Christ Church, Oxford, and in the British Museum.] J. A. F. M.

BANISTER, JOHN (*d.* 1692?), naturalist, travelled first in the East Indies and later in Virginia, apparently as a Church of England missionary, as well as with the purpose of investigating the natural history of those regions. His stay in Virginia extended over at least fourteen years, during which time he corresponded with John Ray, Compton (bishop of London), and Martin Lister. To Ray he sent in 1680 a lengthy catalogue of Virginia plants, which is published in the 'Historia Plantarum' (ii. 1928), where Ray styles him 'eruditissimus vir et consummatissimus botanicus.' In the previous year he had sent a similar catalogue, with drawings, to Compton. He was an entomologist as well as a botanist, and published papers on the insects, mollusks, and plants of Virginia in the 'Philo-

sophical Transactions.' In one of his expeditions in Virginia he fell from the rocks and was killed (about 1692). His notes and papers were sent to Compton; his dried plants were acquired by Sir Hans Sloane, and are now in the British Museum.

[Phil. Trans. xvi. 667–72; Pulteney's Sketches, 55–7.] J. B.

BANISTER, RICHARD (*d.* 1624?), an oculist, of Stamford in Lincolnshire, was educated under his near kinsman, John Banister, the surgeon [q. v.]. He devoted himself especially to certain branches of surgery, such as 'the help of hearing by the instrument, the cure of the hare-lip and the wry-neck, and diseases of the eyes.' He studied under various persons eminent in these subjects, among whom were 'Henry Blackborne, Robert Hall of Worcester, Master Velder of Fennie Stanton, Master Surflet of Lynn, and Master Barnabie of Peterborough.' To complete his education he betook himself to the study of the best authors, as Rhazes, Mesne, Fernelius, Vesalius, &c.

Banister then established himself in Stamford, and acquired considerable reputation as an oculist. He was in request in all the large towns round about, and was even sent for to London. He appears to have performed numerous operations for cataract, and to have cured twenty-four blind persons at Norwich, of which he obtained a certificate from the mayor and aldermen.

Banister published in 1622 a second edition of a 'Treatise of One Hundred and Thirteen Diseases of the Eyes and Eyelids, with some profitable additions of certain principles and experiments, by Richard Banister, oculist and practitioner in physic.' It is a translation from the French of Jacques Guillemeau, made by one A. H., and at its first publication dedicated to the elder Banister. Guillemeau was a distinguished surgeon at the courts of Charles IX, Henry III, and Henry IV of France, and his work, 'Traité des Maladies de l'Œil,' was published at Paris in 1585, and at Lyons in 1610, and was translated both into Flemish and into German. The English translation by A. H. having become out of print, a second edition was published in 1622 by Richard Banister, together with an 'appendant part' called 'Cervisia Medicata, Purging Ale, with divers aphorisms and principles.' The work received the name of Banister's Breviary of the Eyes. In this treatise he names the best oculists for the last fifty or sixty years, not university graduates. Banister was living at the time of the publication of the book in 1622, but probably died a few years later, about 1624.

[Wood's Athenæ (Bliss), i. 563; Hutchinson's Biographia Medica; Banister's Treatise, as above.] R. H.

BANISTER, SIR WILLIAM (*fl.* 1713), was one of the barons of the exchequer during the last year of Queen Anne's reign and for a few months of George I's. He was a student of the Middle Temple, and received the coif in 1706. For a few years he was one of the judges of South Wales, and through the friendship of Lord Chancellor Harcourt was promoted in June 1713 to be a baron of the exchequer, when he was knighted. On the accession of George I, Lord Chancellor Cowper, in his proposals for reforming the judicial staff, advised the removal of Banister as being 'a man not at all qualified for the place' (CAMPBELL'S *Lives of the Lord Chancellors*, iv. 350), and on 14 Oct. 1714 he was accordingly removed (LORD RAYMOND'S *Reports*, 1261, 1318). His public career and his private life appear to have been equally devoid of general interest. Turk Dean in Gloucestershire 'descended to him from his ancestors,' and he possessed 'a great estate in this and other places' (ATKYNS'S *Gloucestershire*, 787).

[Foss's Judges of England, and works cited above.] G. V. B.

BANKE, RICHARD (*fl.* 1410), judge, was appointed a baron of the exchequer by the continual council in 1410, during the virtual interregnum caused by the mental and physical decay of Henry IV, and re-appointed by Henry V in 1414. He married Margaret, daughter of William de Rivere. The date of his death is altogether uncertain, there being nothing to indicate who succeeded him on the bench. He was interred in the priory of St. Bartholomew, London, on the site of which St. Bartholomew's Hospital now stands, as was also his wife. Stow, to whom we are indebted for the record of this fact, spells his name Vancke and his wife's maiden name Rivar.

[Dugdale's Chron. Ser. 57; Stow's Survey of London, ed. Strype, i. 715.] J. M. R.

BANKES, GEORGE (1788–1856), the last of the cursitor barons of the exchequer —the office being abolished on his death in 1856—was the third son of Henry Bankes [q. v.], of Kingston Hall, Dorsetshire, who represented Corfe Castle for nearly fifty years, and of Frances, daughter of Wm. Woodley, governor of the Leeward Islands. He was a lineal descendant of Sir John Bankes [q. v.], chief justice of the common pleas in the reign of Charles I. Bankes was

educated at Westminster School and Trinity Hall, Cambridge. He studied law first at Lincoln's Inn, and afterwards at the Inner Temple, and was called to the bar by the latter society in 1815. In the following year he entered parliament as his father's colleague for the family borough of Corfe Castle, which he represented in every succeeding parliament until 1823. He was again returned for Corfe Castle in 1826, and sat until 1832, when the family borough was united with that of Wareham. He does not appear to have achieved any remarkable professional success, but owing, presumably, to his family influence, he was appointed one of the bankruptcy commissioners in 1822, and cursitor baron in 1824. In 1829, under the Wellington administration, he became chief secretary of the board of control, and in the next year a junior lord of the treasury, and one of the commissioners for the affairs of India. At the general election in 1841 he again entered parliament, being returned by the county of Dorset, for which he continued to sit until his death. He supported the tory party, and strenuously opposed Sir Robert Peel's commercial reforms. During the short administration of the Earl of Derby in 1852, Bankes held the office of judge-advocate-general, and was sworn a privy councillor. On the death of his elder brother, William John [q. v.], in 1855, he succeeded to the family estates. He died at his residence, Old Palace Yard, Westminster, leaving issue three sons and five daughters by his wife Georgina Charlotte, only child of Admiral Sir Charles Nugent, G.C.B. Bankes was the author of 'The Story of Corfe Castle and of many who have lived there' (London, 1853), and of 'Brave Dame Mary,' a work of fiction founded on the 'Story.'

[Illustrated London News, 12 July 1856; Burke's Dictionary of the Landed Gentry; Foss's Lives of the Judges of England.] G. V. B.

BANKES, HENRY (1757–1834), politician and author, was born in 1757, the only surviving son of Henry Bankes, Esq., and the great-grandson of Sir John Bankes [q. v.], chief justice of the common pleas in the time of Charles I. He was educated at Westminster School and at Trinity College, Cambridge, where he graduated B.A. in 1778, and M.A. in 1781. After leaving Cambridge he sat for the close borough of Corfe Castle from 1780 to 1826; in the latter year he was elected for the county of Dorset, and re-elected in the general election in the same year, but was rejected after a severe contest in 1830. In politics he was a conservative; he gave a general support to Pitt, but preserved his independence. He took an active but not a leading part in nearly every debate of his time, and closely attended to all parliamentary duties. He was a trustee of the British Museum, and acted as its organ in parliament. Bankes published 'A Civil and Constitutional History of Rome, from the Foundation to the Age of Augustus,' 2 vols. 1818. He married in 1784 Frances, daughter of William Woodward, governor of the Leeward Isles, and left a large family. His second son was William John Bankes [q. v.], and his third George Bankes [q. v.]. His daughter married the Earl of Falmouth. Bankes died at Tregothnan, Cornwall, 17 Dec. 1834, and was buried in Wimborne Abbey.

[Gent. Mag. iii. new series, p. 323; Parliamentary Debates, 1780–1829; Brit. Mus. Cat.] A. G-N.

BANKES, Sir JOHN (1589–1644), chief justice of the common pleas, 'was born at Keswick, in Cumberland, of honest parents, who, perceiving him judicious and industrious, bestowed good breeding on him in Gray's Inn, in hope he should attain to preferment, wherein they were not deceived' (Fuller, *Worthies*, ed. Nichols, i. 237). His father was a merchant, and his mother, according to some authorities, Elizabeth, daughter of one Hassell, but according to Burke's 'Landed Gentry,' Bankes's mother was Jane Malton, and his grandmother Anne Hassel. Bankes was sent to a grammar school in his own county, and thence to Queen's College, Oxford, in 1604, at the age of fifteen. Leaving the university without a degree he entered Gray's Inn as a law student in 1607; was called to the bar 30 Nov. 1614; became a bencher of the society in 1629, reader in 1631, and treasurer the next year (Dugdale, *Orig.* 297, 299). Meantime he had been returned to parliament in 1628 for the borough of Morpeth, and had taken part in the debate on the question of privilege arising out of the seizure of a member's goods for tonnage by order of the king (19 Feb. 1628), on which occasion he declared that 'the king's command cannot authorise any man to break the privilege' (*Parl. Hist.* ii. 480). He did not, however, take much part in the politics of the day.

In 1630 the king made him attorney-general to the infant Prince Charles, then Duke of Cornwall, and on the death of Attorney-general Noy, Bankes succeeded to his place, Sept. 1634. His professional reputation was very high at this moment, for one of Lord Wentworth's correspondents mentions 'how Banks, the attorney-general, hath been commended to his majesty—that he

exceeds Bacon in eloquence, Chancellor Ellesmere in judgment, and William Noy in law' (Bankes, *Corfe Castle*, 54). His wealth appears to have grown as rapidly as his reputation, for about this time he purchased the manor of Corfe Castle, in Dorsetshire, from Lady Hatton, widow of Sir Edward Coke. That he should have been able to purchase so important a property at so comparatively early an age as 46, apparently out of the legitimate earnings of his private practice, proves the very lucrative nature of the legal profession in those days. As attorney-general it fell to his lot in 1637 to carry out the arbitrary prosecutions in the Star Chamber against Prynne, Bishop Williams, and others (*State Trials*, iii. 711, 771). In the same year he represented the crown in the still more important case of John Hampden, on which occasion his argument lasted for three days (*ibid.* 1014). The chief justiceship of the common pleas becoming vacant by the promotion of Sir Edward Lyttleton to be lord keeper was given to Sir John Bankes, 29 Jan. 1640–1 (Rymer, xx. 447). A month later, while sitting as temporary speaker of the House of Lords during the illness of the lord keeper, his friend and former client, the Earl of Strafford, was brought before him to the bar on some matter connected with his impeachment (*Corfe Castle*, 83). Sir John remained at his post at Westminster for some time after the king had left London, but, fearing that this might be considered as showing approval of the parliamentary cause, he soon followed the king to York. He was now admitted to the privy council, and signed the declaration made by the lords at York, in which they asserted that the king had no intention of making war on the parliament. Sir John accompanied the king to Oxford in the winter, and received from the university the honorary degree of D.C.L., 20 Dec. 1642 (Wood, *Fasti*, ii. 44).

Though steadily adhering to the king's cause, he incurred the royal displeasure by his caution and moderation. In a letter, dated York, May 1642, to Mr. Green, one of the members for Corfe Castle, he says: 'The king is extremely offended with me touching the militia; saith that I should have performed the part of an honest man in protesting against the illegality of the ordinance; commands me upon my allegiance yet to do it. I have told him it is not safe for me to deliver anie opinion in things which are voted in the housses.' In this and other private letters to the leaders of parliament he warmly urges the necessity of frankness and compromise on both sides with a view to an 'accommodation,' foreseeing that 'if we should have civile wars it would make us a miserable people' (*Corfe Castle*, 135). His efforts to preserve the peace seem to have been appreciated by the parliament; for, notwithstanding the prominent part he had taken in the Star Chamber prosecutions and the ship-money case, parliament requested that he might be continued in his office of chief justice (*Parl. Hist.* iii. 70). The king's displeasure soon passed away, and Sir John gave ample proofs of his devotion to the king by his liberal contributions to the royal treasury, and still more by the stubborn resistance offered by his castle long after all the neighbouring strongholds had fallen into the hands of parliament. The heroic defence of Corfe Castle by Lady Mary Bankes [q. v.] during nearly three years, against great odds, to which she yielded only when betrayed, is one of the brightest spots in that gloomy period. The parliament, on the other hand, had ceased to regard Sir John as a mediator, and the commons were so highly incensed against him by his charge to the grand jury at Salisbury, where several members of both houses were indicted for high treason before Bankes and three other judges, that they ordered the four judges to be impeached (Whitelocke, 78). A similar order was made the next year against the same judges in consequence of the trial and execution of Captain Turpine at Exeter (*ibid.* 96). Fortunately for Sir John he was beyond the reach of the commons, but they made him feel their displeasure by ordering the forfeiture of all his property, even to his books (*ibid.* 177). He continued to act as privy councillor and chief justice at Oxford until his death, which occurred there 28 Dec. 1644. He was buried in Christ Church Cathedral, where there is a monument to his memory. 'It must not be forgotten that by his will he gave to the value of 30*l.* per annum with other emoluments to be bestowed in pious uses, and chiefly to set up a manufacture of coarse cottons in the town of Keswick' (Fuller, i. 237).

Clarendon tells us that at one time the king, being displeased with Lord-keeper Lyttleton, proposed to give the great seal to Sir John Bankes, but that the latter 'was not thought equal to that charge in a time of so much disorder, though otherwise he was a man of great abilities and unblemished integrity' (Clarendon, v. 209). Elsewhere the same writer speaks of him as 'a grave and a learned man in the profession of the law' (*ibid.* vi. 396). This estimate of him appears to be acquiesced in by all his contemporaries. His conduct as well as his letters prove him to have been moderate and cautious, but

steadily loyal to the royal cause. His property was restored to his family in 1647 by parliament after considerable payments by Lady Bankes and her children (Whitelocke, 270). Sir John left a numerous family, and his descendants, who still own considerable property in the neighbourhood, represented the borough of Corfe Castle until it was disfranchised in 1832. The present head of the family lives at Kingston Lacy, not far from the ruins of their ancient castle.

[Foss's Judges of England; Biographia Britannica; Bankes's Story of Corfe Castle; Fuller's Worthies; Wood's Fasti (Bliss), ii. 44; Lloyd's Memoires of Sufferers for Charles I.] G. V. B.

BANKES, Lady MARY (*d.* 1661), the heroine of Corfe Castle, was the only daughter of Ralph Hawtrey, of Ruislip, in the county of Middlesex, the representative of an ancient family of Norman origin. Of her early life nothing seems to be recorded; but having married Sir John Bankes [q. v.], chief justice of the common pleas in the latter part of the reign of Charles I, she retired with her children, on the commencement of the civil troubles, to Sir John's newly purchased residence, Corfe Castle, in the Isle of Purbeck, Dorsetshire, for many centuries a royal residence and one of the strongest castles in England. Here Lady Bankes, with the assistance of a small garrison, stood two prolonged sieges, the first in 1643, lasting six weeks and ending in the flight of the besiegers; the second in 1645, which after eight weeks ended in the taking of the castle through the treachery of one of the garrison. The fullest and best original account of the first siege is contained in a contemporary royalist publication, 'Mercurius Rusticus,' No. xi., which, notwithstanding its contemptuous banter of 'the rebels,' is probably a fairly truthful account, and is confirmed by occasional allusions in contemporary newspapers of the opposite side.

From this authority we learn that in May 1643, Sir John being in attendance on the king, the commissioners of Poole sent a force of forty seamen ('they in the castle not suspecting any such thing') to demand of Lady Bankes the surrender of the four small pieces of cannon which formed the armament of Corfe Castle, 'but instead of delivering them, though at that time there were but five men in the castle, yet these five, assisted by the maid servants, at their lady's command mount these pieces on their carriages, and lading one of them they give fire, which small thunder so affrighted the seamen that they all quitted the place and ran away.'

On 23 June 1643 the regular siege was begun by Sir Walter Earle, with a force of 500 or 600 men, and a few pieces of ordnance. Lady Bankes meantime had quietly laid in a good store of provisions, and had obtained from Prince Maurice, by her earnest entreaties, a garrison of about eighty men, commanded by Captain Lawrence. Her resolution was unshaken by the oath taken by the besiegers, 'that if they found the defendants obstinate not to yield, they would maintain the siege to victory and then deny quarter unto all, killing without mercy men, women, and children.' All the assaults of the besiegers were successfully repelled by the little garrison. In the last of these attacks, 'the enemy being now pot-valiant and possessed with a borrowed courage, which was to evaporate in sleep, they divide their forces into two parties, whereof one assaults the middle ward, defended by valiant Captain Lawrence and the greater part of the souldiers; the other assault the upper ward, which the Lady Bankes (to her eternall honour be it spoken), with her daughters, women, and five souldiers, undertooke to make good against the rebels, and did bravely perform what she undertooke, for by heaving over stones and hot embers, they repelled the rebels, and kept them from climbing their ladders.' Having lost in this assault 100 men in killed and wounded, and hearing that the king's forces were at hand, Sir Walter on 4 Aug. drew off his men so precipitately that they left their artillery, ammunition, and horses behind.

For the next two years Lady Bankes seems to have lived unmolested, partly at Corfe Castle and partly near London. The death of her husband in December 1644 caused no abatement of her devotion to the royal cause, and in the summer of 1645 Corfe Castle was again attempted several times by the parliamentary forces, and at last closely besieged a second time, there being now 'no garrison (but this) between Excester and London' still holding out for the king (Sprigge, iii. 146). On 26 Feb., or according to some accounts 8 April, 1646, Lady Bankes and her little garrison, apparently as far as ever from yielding, were betrayed by one of her own officers who was 'weary of the king's service.' Under pretence of bringing in reinforcements this officer introduced by night fifty of the enemy, and next morning the garrison, finding themselves betrayed and further resistance useless, gave themselves up prisoners at discretion, their lives only excepted.

In Sprigge's table of battles and sieges Corfe Castle is said to have been taken in April 'by stratagem and storm' after forty-

eight days' siege, during which eleven men were killed. By order of parliament the castle was 'slighted.' The massive fragments of mediæval masonry which still occupy its site bear witness at once to the difficulty of the task and the thoroughness with which it was accomplished.

Lady Bankes was allowed to depart with her children in safety, leaving, however, all her household effects behind. She now petitioned the sequestrators to be allowed her jointure, which, along with Sir John's property, had been sequestered. Her petition, being 'a case of difficulty,' was referred to headquarters, but appears to have remained unanswered until Cromwell's accession to power, when, on payment of large sums by herself and her children, the sequestration was removed (*Corfe Castle*, pp. 123, 244). She was not further molested during the Commonwealth. In the church of Ruislip there is a monument dedicated by Sir Ralph Bankes, her son and heir, which tells us that 'having had the honour to have borne with a constancy and courage above her sex a noble proportion of the late calamities, and the happiness to have outlived them so far as to have seen the restitution of the government,' she 'with great peace of mind laid down her most desired life 11 April 1661' (Lysons). Posterity has willingly endorsed this brief summary of her career. Lady Bankes had four sons and six daughters. Several noble families, as well as the Bankes of Kingston Lacy, near Corfe, claim her as an ancestress (*Notes and Queries*, 1st series, iii. 458).

[Lysons's Middlesex, p. 211; Hutchins's Dorset, i. 284; Vicars's Parliamentary Chronicle, iv. 372; Sprigge's Anglia Rediviva; Mercurius Rusticus, No. xi.; Lloyd's Memoires, 586; Bankes's Story of Corfe Castle; Notes and Queries, 1st series, iii. 458.] G. V. B.

BANKES, WILLIAM JOHN (*d.* 1855), traveller in the East, was second but eldest surviving son of Henry Bankes [q. v.], of Kingston Hall, Dorsetshire, and elder brother of the Right Hon. George Bankes [see Bankes, George, 1788–1856]. He was educated at Trinity College, Cambridge; was B.A. 1808, and M.A. 1811. From 1810 to 1812 he represented Truro in parliament. In 1821 he was returned for Cambridge University, but was defeated in 1825 by Lord Palmerston and Sir J. Copley. In 1829–31 he sat for Marlborough, and was returned by the county of Dorset to the first reformed parliament, but lost this seat in 1835, after which he did not again enter parliament. On the death of his great-uncle, Sir William Wynne, he succeeded to Soughton Hall in Flintshire, and on his father's death in 1835 he came into the family estates in Dorsetshire. Byron, his contemporary, describes him as the leader of the set of college friends which included C. S. Matthews and Hobhouse. Bankes was Byron's friend through life. Byron gave him letters of introduction when he was starting on an eastern journey in 1812. Bankes afterwards visited Byron in Venice. Byron speaks of him with affection. Several letters to him are given by Moore. Rogers says in his 'Table Talk' (ed. Dyce, p. 291) that he had known Bankes eclipse Sydney Smith by the vigour of his talk. He was known to the literary world by his travels in the East. He inspired or wrote a review of Silk Buckingham's work on Palestine, which appeared in the 'Quarterly Review' for January 1822. He afterwards published a letter to Hobhouse, repeating charges against Buckingham, who had accompanied him in Syria, of appropriating his drawings. Buckingham obtained a verdict of 400*l.* damages for the libel, 26 Oct. 1826. He also translated from the Italian in 1830 an autobiographical memoir of Giovanni Finati, with whom he travelled in Egypt and the East. In 1815 he discovered an ancient Egyptian obelisk in the island of Philæ, and had it brought to England for the purpose of erecting it in his own grounds at Kingston Hall. He died at Venice 15 April 1855, leaving no issue, and was succeeded by his brother the Right Hon. George Bankes.

[Gent. Mag. August 1855; Burke's History of the Landed Gentry; Bankes's Life of Giovanni Finati.] G. V. B.

BANKHEAD, JOHN (1738–1833), Irish presbyterian minister, was born in 1738 of a family said to have come from Bank Head in Mid-Lothian, and settled near Clough, co. Antrim. He is said to have graduated at Glasgow, but his name is not found in the college register. He was licensed by Ballymena presbytery (before 29 June 1762), and called 13 Feb. 1763 to the congregation of Ballycarry (or Broadisland), co. Antrim. This, the oldest presbyterian church in Ireland, was founded by Edward Brice in 1613 [see Brice, Edward], and had been vacant since the death of James Cobham (22 Feb. 1759). Bankhead subscribed (26 July 1763) the confession of faith in the following cautious form: 'I believe the Westminster Confession to contain a system of the christian doctrines, which doctrines I subscribe as the confession of my faith;' and was ordained by Templepatrick presbytery, 16 Aug. 1763. A unanimous call was given him in July 1774 by the richer congregation of Comber, co. Down; but he remained at Ballycarry all his days, and made a considerable fortune out of a grazing farm.

In 1786 he published a catechism, valuable as indicating the departure from the old standards of doctrine, already hinted at in the terms of his subscription. The questions are precisely those of the Westminster Shorter Catechism; the answers are naked extracts from Scripture, without comment. In the second edition, 1825, a further progress is made; some of the Westminster questions are omitted, others are altered. Bankhead was moderator of synod in 1800. On 30 July 1812 William Glendy (*d.* 24 July 1853, aged 71) was ordained as his assistant and successor. In 1829 Glendy took the congregation with him to join the heterodox remonstrant synod; but Bankhead remained on the roll of the general synod till his death, which occurred on 5 July 1833, he being then in the ninety-sixth year of his age, and the seventieth of his ministry (the inscription on his tombstone overestimates on both points). It is remarkable that the whole period of 220 years (1613–1833) in the history of Ballycarry congregation is spanned by the pastorates of four men, the interstices between their ministries amounting collectively to seventeen years. Bankhead was a man of much natural ability. A satirical poem of 1817 ('The Ulster Synod,' by Rev. William Heron, of Ballyclare) describes him, in his eightieth year, as 'scattering bright wit, sound sense, and Dublin snuff.' He published: 1. 'Faith the Spring of Holiness' [Hab. ii. 4], Belf. 1769 (funeral sermon for Arch. Edmonstone of Redhall, who left Bankhead his library). 2. 'A Catechism,' &c. Belf. 1786, 12mo (the date is misprinted 1736); 2nd ed. Belf. 1825, 12mo (described above). He was twice married, (1) to Jane Martin, (2) in February 1812 to Mary Magill, and was the father of twenty-two children, nineteen of whom reached maturity, and some found distinction. His eldest son was John Bankhead, M.D., a leading physician of Belfast. Another was James Bankhead, ordained 23 March 1796, presbyterian minister of Dromore, co. Down (*d.* 10 Jan. 1824). Another son, Charles Bankhead, M.D., was private physician to the celebrated Lord Londonderry, who expired in his arms in 1822; he died at Florence, aged 91, and was father of Charles Bankhead, British envoy to Washington. The latest survivor of the twenty-two children was William Bankhead, unitarian minister at Brighton and Diss, Norfolk (1837–43), who left the ministry, and died in Edinburgh, 1881, aged 69.

[Belfast News-Letter, 12 July 1833 (see letter proving the year of his birth); Chr. Unitarian, 1863 (extracts from original records of Templepatrick presbytery); Witherow's Hist. and Lit. Mem. of Presbyterianism in Ireland, 2 ser. 1880; Min. of Gen. Synod, 1824; information from a descendant.] A. G.

BANKS, — (*fl.* 1588–1637), a famous showman, to whose 'dancing horse' allusion is made by all the best-known authors of his day, was a native of Scotland. He is stated in 'Tarlton's Jests' (1600) to have originally served the Earl of Essex, and to have exhibited his horse 'of strange qualities . . . at the Crosse Keyes in Gracious-streete' before 1588. The animal went by the name of Morocco or Marocco. His feats, which are briefly described in an epigram in Bastard's 'Chrestoleros' (1598), included, among many like accomplishments, the power of counting money, to which reference is made by Shakespeare (*Love's Labour's Lost*, i. 2, l. 53), by Bishop Hall (*Toothless Satyrs*, 1597), and by Sir Kenelm Digby (*Nature of Bodies*, 1644, p. 321); of singling out persons named by his master (Tarlton's *Jests*; Brathwaite's *Strappado for the Divell*, 1615); of dancing, to which very frequent allusion is made by the Elizabethan dramatists. At the end of 1595 there appeared a pamphlet, of which only two copies are now extant, entitled 'Maroccus Extaticus, or Bankes Bay Horse in a Trance, a discourse set downe in a merry dialogue between Bankes and his beast, anatomizing some abuses and bad trickes of this age, written and intituled to mine host of the Belsavage, and all his honest guests, by John Dando, the wier-drawer of Hadley, and Harrie Runt, the head ostler of Bosomes Inne, 1595.' A woodcut represents Banks in the act of opening his entertainment, and the horse standing on his hind legs, with a stick in his mouth and dice on the ground. From the title-page it appears that Banks was at the time exhibiting his horse at the Belsavage Inn without Ludgate, where such entertainments were frequent, and where, as was his custom, Banks charged twopence for admission to his performance (Brathwaite's *Strappado*). The dialogue, of which the pamphlet consists, deals with the hypocrisy of the puritans and other alleged abuses. It promises a second part, which never appeared. About 1600 the horse is reported to have performed his most famous but hardly credible exploit—that of climbing the steeple of St. Paul's. In the 'Owles Almanacke' (1618) it is stated that 'since the dancing horse stood on the top of Powles, whilst a number of asses stood braying, below seventeen yeares.' References to the event are to be found in many of Dekker's plays and prose tracts, in Rowley's 'Search for Money,' and elsewhere. In 1601 Banks crossed the Channel, and exhibited his horse at Paris; and the best account of

Morocco's feats is given by a French eye-witness, Jean de Montlyard, Sieur de Melleray, in a note to a French translation of the 'Golden Ass' of Apuleius (1602). The horse's age is there stated to be about twelve years, but he was certainly some three or four years older. The magistrates of Paris suspected that his tricks were performed by magic, and for some time Banks was imprisoned and his horse impounded. But on his master declaring that he had carefully instructed Morocco by signs, they were both released, and Banks was permitted to continue his exhibition. At Orleans, according to Bishop Morton (*Direct Answer unto the Scandalous Exceptions of Theophilus Higgons*, 1609, p. 11), Morocco was again suspected of being a pupil of the devil, and Banks, to allay the suspicion, 'commanded his horse' (who at once obeyed him) 'to seek out one in the preasse of the people who had a crucifixe on his hat; which done, he bad him kneele downe unto it, and not this onely, but also to rise up againe and to kisse it.' According to the same authority, Banks, with Morocco, visited Frankfort shortly after this adventure. In 1608 he had returned to England, and was temporarily employed by Henry, Prince of Wales, in the management of his horses (*MS. Privy Purse Expenses*, 1608–9). In succeeding years Banks, according to references in the works of Ben Jonson, Sir Walter Raleigh (*History of the World*, 1614, i. 173), Michael Drayton, John Taylor, and Sir John Harington, continued to give his entertainment in London. An elaborate account of 'how a horse may be taught to doe any tricke done by Banks his curtall' is given at the end of Gervase Markham's 'Cavelarice' (1607). Some mystery has been ascribed to the fate of Banks and Morocco. According to playful allusions in Ben Jonson's 'Epigrams' (1616) and in a marginal note to the mock romance of 'Don Zara del Fogo' (1656), they were both burned at Rome 'by the commandment of the pope.' But no importance need be attached to these statements. The showman is almost certainly to be identified with Banks, a vintner in Cheapside in later years, who is said to have 'taught his horse to dance, and shooed him with silver' (*Life and Death of Mistress Mary Frith*, 1662, p. 75). As a vintner, Banks was evidently alive in May 1637 (*Ashmole MS.* 826), and mention is made of 'mine host Bankes' in Shirley's 'Ball,' 1639. Curious allusions to Banks and his dancing horse are found as late as 1664 (Killigrew's *Parson's Wedding*). An early Lancashire pedigree states that a 'daughter of . . . Banks, who kept the horse with the admirable tricks,' married John Hyde of Urmstone, a member of an ancient county family (Hunter's *Illustrations to Shakespeare*, i. 265).

[The best accounts of Banks, with numberless references to contemporary authorities, appear in Halliwell-Phillips's folio Shakespeare, iv. 243 et seq., and in his privately printed Memoranda on Love's Labour's Lost (1879), pp. 21–57. The rare tract, Maroccus Extaticus, one copy of which is now in the British Museum, was reprinted with notes by E. F. Rimbault for the Percy Society (No. 47). See also Douce's Illustrations to Shakespeare, i. 212; Corser's Collectanea, i. 152 et seq.; and Frost's Old Showmen, p. 23.] S. L. L.

BANKS, BENJAMIN (1750–1795), a violin-maker, was one of the most prominent among the English followers of Amati. He began as a pupil of Peter Walmsley, of the 'Golden Harp' in Piccadilly, the great imitator of Stainer violins. Banks, following Daniel Parker, discarded the Stainer traditions, and copied the instruments of Nicholas Amati. His violas and violoncellos are excellent, but his violins are not so good. At an early period of his life he established himself at Salisbury. His business there was carried on after his death by his two sons, James and Henry, who subsequently migrated to Liverpool.

[Grove's Dictionary of Music and Musicians, ii. 164 *b*.] J. A. F. M.

BANKS, Sir EDWARD (1769?–1835), builder, raised himself from the humble station of a day labourer to the chief control of the firm of Jolliffe & Banks, contractors for public works, and was the builder of Waterloo, Southwark, and London bridges. He owed his fortune principally to these contracts, which he took with the Rev. W. J. Jolliffe, under the superintendence of the Rennies. Among his other undertakings may be mentioned Staines bridge, the naval works at Sheerness dockyard, and the new channels for the rivers Ouse, Nene, and Witham in Norfolk and Lincolnshire. In June 1822 Banks received the honour of knighthood. He died at Tilgate, Sussex, the residence of his daughter, Mrs. Gilbert East Jolliffe, 5 July 1835, in his sixty-sixth year. While working as a day labourer upon the Merstham tram-road, he had been struck with the beauty of the neighbouring hamlet of Chipstead, and, when he died nearly forty years later, desired that he might be buried in its quiet churchyard.

[Brayley's Surrey, iv. 305–7; Gent. Mag. (1835), iv. 444.] G. G.

BANKS, GEORGE LINNÆUS (1821–1881), miscellaneous writer, born at Birmingham 2 March 1821, was the son of John Banks, a seedsman. The father was a rigid methodist; he once took a 'Robinson Crusoe' from his son, and thrust it into the fire. When a boy George was totally blind for seven months, and was eventually cured by a quack, who applied leeches to the soles of his feet. He was sent to an engraver, but his eyes proved too weak for this work, and he afterwards went to a modeller, and, when neglected by his father, bound himself apprentice to a cabinet-case maker. His master failed, and he became, at the age of seventeen or eighteen, a contributor to newspapers and magazines, an amateur actor, and orator. He had a remarkable faculty for silhouette portraiture, and was also a rapid improvisatore. For years he was intimately associated with many of the movements for the political enfranchisement and social advancement of the masses of the people. One of his lyrics, called 'What I live for,' was frequently quoted by platform and pulpit orators, and is widely known. It is believed that it first appeared in a Liverpool newspaper. During his residence in Liverpool he wrote a play called 'The Swiss Father,' in which Creswick took the leading part. He also wrote for the negro actor, Ira Aldridge, a drama entitled 'The Slave King,' and in later years two smart burlesques for the Durham and Windsor theatres. These were 'Old Maids and Mustard,' and 'Ye Doleful Wives of Windsor.' He wrote the long popular negro melody 'Dandy Jim of Caroline.' 'The Minstrel King,' set by Macfarren, and 'Warwickshire Will,' are still sung at Shakespearean gatherings.

In 1846 he married Isabella Varley, of Manchester, the authoress of 'Ivy Leaves' and of several novels. Between 1848 and 1864 Banks was editor of the 'Harrogate Advertiser,' 'Birmingham Mercury,' 'Dublin Daily Express,' 'Durham Chronicle,' 'Sussex Mercury,' and 'Windsor Royal Standard.' For a time he had some share along with Mr. William Sawyer in the 'Brighton Excursionist.' He also wrote 'Blossoms of Poetry,' 1841; 'Spring Gatherings,' 1845; 'Lays for the Times,' 1845; 'Onward,' 1848; 'Peals from the Belfry,' 1853; 'Slander, a Remonstrance in Rhyme,' 1860; 'Life of Blondin,' 1862; 'Finger-post Guide to London;' 'Staves for the Human Ladder,' 1850; 'All about Shakspere,' 1864; and 'Daisies in the Grass,' 1865 (this is a volume of poems by Banks and his wife). He took part in the tercentenary of Shakespeare and the Durham Burns centenary. He was actively interested in the success of friendly societies and mechanics' institutes.

It was the intention of his wife to edit a complete collection of his poems, and to write a memoir of his active public career. Unfortunately in the later and clouded years of his life he destroyed much of the requisite material. He died after a long and painful illness, 3 May 1881, in London, and is buried in Abney Park Cemetery.

[Information supplied by Mrs. G. L. Banks, and by personal friends.] W. E. A. A.

BANKS, JOHN (*fl.* 1696), a dramatist of the Restoration, of whom very little is definitely known, is supposed to have been born about 1650. He was bred to the law, and was a member of the society of the New Inn. In 1677 he was tempted by the success of Lee's 'Rival Queens' to write a similar tragedy in verse, entitled 'Rival Kings,' and this was accepted and played at the Theatre Royal. In November 1678 another tragedy by Banks, the 'Destruction of Troy,' was acted at the Dorset Garden Theatre, and printed in 1679. In 1682 was brought out at the Theatre Royal the 'Unhappy Favourite,' a tragedy on the romantic fate of the Earl of Essex. This enjoyed considerable success, and Dryden wrote the prologue and the epilogue. It is a play which, although ill-written, showed a considerable power over the emotions of the audience, and Banks doubtless imagined that it was to be the precursor of a long theatrical success. He was, however, disappointed. In 1683 he wrote the 'Innocent Usurper,' a play founded on the story of Lady Jane Grey, but he failed to find for it either a publisher or a stage. He was scarcely less unfortunate with his 'Island Queens' in 1684, for that also was rejected at the theatres. He printed it, however, and twenty years later, on 6 March 1704, it was brought out at Drury Lane as the 'Albion Queens,' and so reprinted. For many years Banks did not appear before the public. In 1692 he brought out his 'Virtue betrayed,' a tragedy on the story of Anne Boleyn, which was the most successful of all his works, and held the stage until 1766. In October 1693 he again brought forward the 'Innocent Usurper,' but this time the play was prohibited. He published it in 1694. His last production was 'Cyrus the Great,' produced at Lincoln's Inn Fields in 1696. For some time the actors refused to act this play on account of its insipidity; their objections, however, were overruled, and the piece enjoyed a considerable success, but had to be withdrawn after the fourth night on account

of the sudden death of Smith, the tragedian. Nothing more is known about Banks; it is reported that he was buried at St. James's, Westminster. He published nothing except the seven dramas mentioned above, all of which are tragedies in five acts and in verse. Banks is a dreary and illiterate writer, whose blank verse is execrable. It appears, however, that his scenes possessed a melodramatic pathos which appealed to vulgar hearers, and one or two of his pieces survived most of the Restoration drama upon the stage.

[Genest's History of the Stage, i, ii; Cibber's Lives of the Poets, iii. 174.] E. G.

BANKS, JOHN (1709–1751), miscellaneous writer, was born in 1709 at Sonning in Berkshire. Losing his father early he was placed by his mother's brother at a private school, and taught by an 'anabaptist' minister. His teacher, jealous, it is said, of his abilities, pronounced him to be hopelessly dull, and his uncle accordingly removed him from school and apprenticed him to a weaver at Reading. Before his apprenticeship was finished an accident disabled him from following that employment, and he removed to London, buying with the proceeds of a small legacy left him by a relative a parcel of old books, and setting up a bookstall in Spitalfields. Stimulated by the patronage which 'The Thresher' of that poet of humble life, Stephen Duck, received from Queen Caroline, Banks produced, but without success, 'The Weaver's Miscellany.' Giving up his bookstall he entered as journeyman the service of a bookseller and bookbinder, and published by subscription poems, two sets of which, it is said, were ordered by Pope, who, it is also said, praised them and bestowed encouragement on their author. The poems bringing him some money and reputation, Banks became an author by profession. His next work was a large folio 'Life of Christ.' In 1739 he published anonymously his best-known book, 'A Short Critical Review of the Life of Oliver Cromwell, by a Gentleman of the Middle Temple,' although it does not appear that the author ever went to the bar. Several editions of this volume were called for during his lifetime, and on the title-page of the fifth, issued in 1767, it is described as being 'by the late John Banks, Esq.' The book is written with some vigour, and was one of the earliest in which was taken a view on the whole favourable of Cromwell's career and character. In his account of 'the biographies of Oliver,' prefixed to his 'Oliver Cromwell's Letters and Speeches,' Carlyle notes this peculiarity of Banks's work, which he pronounces to be 'otherwise of no moment.' In speaking of Banks as 'a kind of lawyer and playwright, if I mistake not,' Carlyle seems to confound him with John Banks the dramatist [q.v.]. In 1744, when apprehensions of a landing of the Pretender and of a French invasion were entertained, Banks published a 'History of the Life and Reign of William III, King of England,' in tone and tenor strongly anti-Jacobite. In his latest years he is said to have conducted two London newspapers, 'Old England' and the 'Westminster Journal.' He died at his house at Islington on 19 April 1751, and is described as cheerful and good-natured. Mention is made of an edition of his poems in two volumes. His volumes on Cromwell and William III are the only works of Banks of which there are copies in the library of the British Museum.

[Cibber's Lives of the Poets (1755), v. 310; Gent. Mag. xxi. 187.] F. E.

BANKS, JOHN SHERBROOKE (1811–1857), major, was in 1828 nominated to a cadetship in the Bengal army by the Right Honourable Charles Wynn, at that time president of the board of control. Arriving in India in 1829, he was posted to the 33rd regiment Bengal native infantry, of which he became quartermaster and interpreter in 1833. He was subsequently employed for some time on civil duties in the Saugor and Nerbudda territory. In 1842 he served with General Pollock's army of retribution in the march upon Cabul, and shortly afterwards was appointed to a subordinate office in the military secretariat. In this office some years later he was brought into contact with the governor-general, the Marquis of Dalhousie, whose confidence and personal regard he speedily acquired. Owing to the absence of the head of the department on sick leave, it devolved upon Major (then Captain) Banks to make all the arrangements for the expedition which resulted in the conquest and annexation of Pegu. Shortly after the close of the war, he accompanied Lord Dalhousie on a visit to British Burmah, and subsequently became a member of the governor-general's personal staff in the capacity of military secretary. In July 1855 he was deputed upon a confidential mission to Lucknow, to communicate to Sir James Outram, the resident, the intentions of the governor-general regarding the annexation of Oudh.

When Lord Dalhousie left India, Major Banks joined the Oudh commission as commissioner of Lucknow, and soon became the trusted adviser and friend of the chief commissioner, Sir Henry Lawrence, by whom, on his death-bed, he was nominated to suc-

ceed as chief commissioner, but he survived his chief only a few weeks. In Sir John Inglis's memorable despatch on the defence of the Lucknow residency, the death of Major Banks was noticed in the following terms:—'The garrison had scarcely recovered the shock which it had sustained in the loss of its revered and beloved general, when it had to mourn the death of that able and respected officer, Major Banks, who received a bullet through his head while examining a critical outpost on 21 July, and died without a groan.'

Major Banks was a man of excellent judgment and tact, able and industrious in the discharge of his official duties, a brave soldier, and an excellent linguist. His widow, a daughter of Major-general R. B. Fearon, C.B., received a special pension from the India Office in recognition of her husband's services.

[Bengal Army List; Despatch of Brigadier Inglis, commanding the garrison of Lucknow, 26 Sept. 1857; Times newspaper, 15 Oct. 1857; family papers.] A. J. A.

BANKS, Sir JOSEPH (1743–1820), president of the Royal Society, born at Argyle Street, London, on 13 Feb. 1743–4, was the only son of William Banks of Revesby Abbey in Lincolnshire, and Sarah, daughter of William Bate. He received his early education under a private tutor, and at the age of nine was sent to Harrow School, and thence transferred to Eton when thirteen. He was described as being well disposed and good-tempered, but so immoderately fond of play that his attention could not be fixed to his studies. At fourteen his tutor had the satisfaction of seeing a change come over his pupil, which Banks afterwards explained as follows. One fine summer evening he had stayed bathing in the Thames so long, that he found that all his companions had gone. Walking back leisurely along a lane, the sides of which were clothed with flowers, he was so struck by their beauty as to resolve to add botany to the classical studies imposed by authority. He submitted to be instructed by the women employed in culling simples to supply the druggists' shops, paying sixpence for each material item of information. During his next holidays, to his extreme delight he found a book in his mother's dressing-room, which not only described the plants he had met, but also gave engravings of them. This proved to be Gerard's 'Herball,' and although one of its covers was gone and several of its leaves were lost, he carried it back to school in triumph, and was soon able to turn the tables upon his former instructors.

He left Eton in his eighteenth year, but lost the last half-year of his education there. He had been taken home to be inoculated for small-pox, but the first attempt failed, and when he had fully recovered from the second it was thought fit to send him to Oxford. He was accordingly entered a gentleman commoner at Christ Church in December 1760.

His liking for botany increased while at the university, and he warmly embraced the other branches of natural history. Finding that no lectures were given in botany, he sought and obtained from the professor permission to procure a teacher to be paid by the students. He then went by stage-coach to Cambridge, and brought back with him Mr. Israel Lyons, astronomer and botanist, who afterwards published a small book on the Cambridge flora. Many years subsequently Lyons, through the interest of Banks, was appointed astronomer under Captain Phipps, afterwards Lord Mulgrave, on his voyage towards the North Pole.

Banks's father died in 1761 during his first year at Oxford, leaving him an ample fortune and estate at Revesby. He left Oxford in December 1763, after taking an honorary degree. In February 1764 he came of age and took possession of his paternal fortune. He had already attracted attention in the university by his superior attainments in natural history; and in May 1766 he was elected fellow of the Royal Society. During the same summer he went to Newfoundland to collect plants with his friend Lieutenant Phipps. He returned to England during the following winter by way of Lisbon. After his return an intimacy was established between Dr. Daniel Solander and himself, which was only ended by the death of the former. Solander had been a favourite pupil of Linnæus, and at the time when Banks first came to know him was employed as an assistant librarian at the British Museum. He afterwards became Banks's companion round the world, and subsequently his librarian until his death.

By his influence with Lord Sandwich, first lord of the admiralty, Banks obtained permission to accompany Cook's expedition in the Endeavour, equipped at his own expense, taking with him Dr. Solander, two draughtsmen—Mr. Buchan for landscape, and Mr. Sydney Parkinson for objects of natural history—and two attendants. The journal which he kept was largely utilised by Dr. Hawkesworth in his relation of the voyages of Carteret, Wallis, and Cook. Thence we learn that the Endeavour left Plymouth on a fair wind on the afternoon of 25 Aug. 1768.

Crossing the Bay of Biscay, Banks captured many of the surface animals and marine birds, and three weeks after quitting England Madeira was sighted. The harbour of Rio de Janeiro was reached on 13 Nov. The jealousy of the Portuguese officials prevented much collecting being done, except by stealth, and after many altercations with the governor Cook set sail after three weeks' stay in that port. They reached Le Maire's Strait in January 1769, and Banks with his assistants gathered winter's-bark in abundance. Here Banks, Solander, Green the astronomer, and Monkhouse the surgeon started for a day's trip into the interior. Ascending a hill they came upon a swamp, where a fall of snow greatly incommoded and chilled them. Buchan, the artist, was seized with a fit, and, a fire being lit, the least tired completed the ascent to the summit and came down without much delay to the rendezvous. It was now eight o'clock, and they pushed forwards to the ship, Banks bringing up the rear to prevent straggling. Dr. Solander begged every one to keep moving. The cold suddenly became intense. Solander himself was the first who lay down to rest, and at last fell asleep in spite of all Banks's efforts. A few minutes afterwards some of the people who had been sent forward returned with the welcome news that a fire was burning a quarter of a mile in advance. Solander was aroused with the utmost difficulty, having almost lost the use of his limbs, and a black servant had nearly perished. The fire having been reached, Banks sent back two of those who seemed least affected by the cold to bring back the couple who were left with the negro. It was then found that a bottle of rum was in the knapsack of one of the men; the negro was roused by the spirit, but he and his companions drank too freely of it, and all but one of them succumbed to the frost. Others of the party showed signs of frost-bite, but, thanks to Banks's indomitable energy, they were brought to the fire. Here they passed the night in a deplorable condition. They were nearly a day's journey from the vessel, and were destitute of food, except for a vulture which had been shot. It was past eight in the morning before any signs of a thaw set in; then they divided the vulture into ten portions—about three mouthfuls apiece—and by ten it was possible to set out. To their great surprise, they found themselves in three hours upon the beach.

After passing Cape Horn on 10 April 1769 the Endeavour sighted Tahiti, and three days after anchored in Port-Royal Bay. Within four days from this Buchan, the landscape artist, died. This island being the appointed place of observation, a fort was built and preparations made for observing the transit of Venus; during the night the quadrant was stolen by the natives, but Banks had sufficient influence over them to regain it. The transit was observed on 3 June, 1769, particulars of which are given in the 'Philosophical Transactions,' lxi. part 2.

Whilst in the island Banks lost no opportunity of observing the customs of the inhabitants, and of getting a knowledge of the natural productions also. He was present at a native funeral, blackened with charcoal and water as low as the waist. Previous to sailing from Tahiti, Banks made as complete an exploration of the island as time permitted, and sowed in suitable spots seeds of melons and other plants, which he had brought from Rio de Janeiro.

The Endeavour proceeded to New Zealand, where six months were spent in exploration of the coast and its productions.

Australia was next visited, and a small kangaroo observed for the first time in Botany Bay, which was so named by the exploring party on account of the abundance of forms of plants unknown to Banks and Solander. The course of the voyage was northward, inside the great barrier reef on the north-east coast of Queensland, and all went well until the night of 10 June 1770, when the Endeavour stuck fast on a coral rock. The ship was lightened nearly fifty tons by throwing overboard six guns, ballast, and heavy stores. Soon afterwards day broke, and a dead calm followed. The pumps were kept going, but the crew became exhausted, and the situation was very critical. But at last the ship was hauled off the rocks, and sail was set to carry her to the land, about six leagues distant. One of the midshipmen, Mr. Monkhouse, suggested the expedient of 'fothering' the ship, which he carried out by sewing oakum and wool on a sail and drawing it under the ship's bottom. The suction of the leak drew it inwards, so as to stay the rush of water inwards. On 17 June, a convenient harbour having been found, the Endeavour was taken into it for careening and repair. The timbers were found to have been cleanly cut away by the rocks, and, most singular of all, a fragment of rock remained plugging the hole it had made. Had it not been for this happy circumstance, the ship must have inevitably foundered. In the operation of laying her ashore, the water in the hold went aft, and the bread room was flooded. In this room were stored the dried plants collected with great trouble during the early part of the voyage. The bulk, by

indefatigable care and attention, were saved, but some were utterly ruined.

Whilst there the kangaroo and other Australian animals which were new to science were observed, and some cockles so large that one was more than two men could eat.

On 4 July Banks and his party left the Endeavour River, so named by Cook, and by the 13th they managed to find a channel to the open sea through the great Barrier Reef, which they re-entered through Providential Channel.

From the mainland the voyage was prosecuted to New Guinea, and thence by the Dutch possessions in the Malay Archipelago to Batavia, which was reached on 9 Oct. 1770. Here it was found necessary to refit. Ten days after their arrival almost everybody was attacked by fever. Banks and Solander were so affected that the physician declared their cases hopeless, unless they were removed to the country. A house about two miles out was therefore hired for them, and, to secure attentive nursing, each bought a Malay female slave. They recovered slowly, and were able to rejoin the Endeavour on Christmas day, sailing from Batavia on 27 Dec., with forty sick on board and the rest in a very feeble state. During the passage from Java to the Cape of Good Hope, Sporing, one of Banks's assistants, and Sydney Parkinson, the natural history draughtsman, died and were buried at sea: the total number lost by death being twenty-three, besides seven buried at Batavia.

The Endeavour touched at St. Helena, and left that place on 4 May 1771. On 10 June the Lizard was sighted, and two days afterwards they landed at Deal.

The success of this voyage, and the enthusiasm it evoked, led to a second voyage under the same commander in the Resolution. At the solicitation of Lord Sandwich, first lord of the admiralty, Banks offered to accompany this expedition. The offer being accepted, the outfit was begun, and Zoffany the painter, three draughtsmen, two secretaries, and nine other skilled assistants were engaged. The accommodation on board was found insufficient, and additional cabins were built on deck. These were found on trial not only to affect the ship's sailing powers, but also her stability. They were therefore ordered to be demolished, and Banks abandoned his intention of sailing in the Resolution. Dr. Lind had been appointed naturalist to the expedition under a grant of 4,000*l.*, but on hearing of Banks's decision he declined the post. Dr. Johann Reinhold Forster and his son Georg ultimately sailed with the expedition.

Being disappointed in this quarter, Banks resolved to visit Iceland with his followers and Dr. Solander. He reached that island in August 1772, climbed to the top of Hecla, and returned in six weeks, the results being summarised in Dr. von Troil's volume.

Sir John Pringle, president of the Royal Society, retired from the chair in 1777, and Banks was chosen as his successor on 30 Nov. 1778, and held that distinguished position until his death. He found, it is stated, secretaries assuming the power which belonged to the president alone, and other abuses which he determined to rectify. This intention, coupled with the fact that natural history had been less cultivated than mathematics in the Royal Society, caused an amount of discontent amongst some of the members, which broke out a few years later in the session of 1783–4. The office of foreign secretary at that time was filled by Dr. Hutton, professor of mathematics at Woolwich; and he having been charged with neglecting his duties, a rule was framed by the council requiring the secretaries to live in London. Upon this Dr. Hutton resigned, after having defended his conduct in open meeting and a vote of the society having been recorded in his favour. This action was followed by several stormy meetings, in which one of the chief speakers in opposition to the chair was the Rev. Dr. Horsley, formerly one of the secretaries and afterwards bishop of St. Asaph. His speeches were of extreme bitterness, and as a last resource he threatened to quit the society with his friends. He said: 'I am united with a respectable and numerous band, embracing, I believe, a majority of the scientific part of this society, of those who do its scientific business. Sir, we shall have one remedy in our power when all others fail: if other remedies should fail, we can at least secede. Sir, when the hour of secession comes the president will be left with his train of feeble amateurs and that toy' (pointing to the mace) 'upon the table, the ghost of that society in which philosophy once reigned, and Newton presided as her minister.' A motion was ultimately carried in support of the president's conduct, and a few members, Dr. Horsley among them, left the society. Harmony was restored, and the ascendency of Banks never again questioned.

In March 1779 Banks married Dorothea, daughter of William Weston-Hugessen, of Provender, in Kent, who survived him. He was created a baronet in 1781, invested with the order of the Bath 1 July 1795, and sworn of the privy council 29 March 1797.

In 1802 he was chosen a member of the National Institute of France; and his letter

of thanks in response for the honour was the occasion of a bitter anonymous attack by his old opponent, Dr. Horsley, who taxed him with want of patriotic feeling.

Towards the close of his life he was greatly troubled with gout, so much so as to lose at times the use of his limbs. He died at his house at Spring Grove, Isleworth, on 19 June 1820, leaving a widow but no children. By his express desire he was buried in the simplest manner in the parish church. By will he left 200*l.* per annum to his librarian at his death, Robert Brown, with the use of his herbarium and library during his life, the reversion being to the British Museum. Brown made over these collections to the nation within a short time after acquiring possession of them. Francis Bauer was also provided for during his life, to enable him to continue his exquisite drawings from new plants at Kew.

The character which Banks has left behind him is that of a munificent patron of science rather than an actual worker himself. His own writings are comparatively trifling. He wrote 'A Short Account of the Causes of the Disease called the Blight, Mildew, and Rust,' which was published in 1805, reaching a second edition in 1806, and re-edited in 1807, besides being reprinted by W. Curtis in his 'Observations on the British Grasses,' and in the 'Pamphleteer' for 1813. He was the author of an anonymous tract on the 'Propriety of allowing a Qualified Exportation of Wool' in 1782, and in 1809 he brought out a small work on the merino sheep, a pet subject of his as well as of the king, George III. There were some short articles by him in the 'Transactions of the Horticultural Society,' a few in the 'Archæologia,' one in the 'Linnean Society's Transactions,' and a short essay on the 'Economy of a Park' in vol. xxxix. of Young's 'Annals of Agriculture.' He published Kaempfer's 'Icones Plantarum' in 1791 in folio, and directed the issue of Roxburgh's 'Coromandel Plants,' 1795–1819, 3 vols folio. He seems to have given up all thought of publishing the results of his collections on the death of Dr. Solander in 1782 by apoplexy, although the plates were engraved and the text drawn up in proper order for press. The manuscripts are preserved in the botanical department of the British Museum in Cromwell Road.

His collections were freely accessible to all scientific men of every nation, and his house in Soho Square became the gathering-place of science. The library was catalogued by Dr. Dryander, and issued in five volumes in 1800–5, a work greatly valued on account of its accuracy. Fabricius described his insects; Broussonet received his specimens of fishes; Gaertner, Vahl, and Robert Brown have largely used the stores of plants, and four editions of 'Desiderata' were issued previously to the publication of the 'Catalogues.' Banks spared neither pains nor cost in enriching his library, which at his death must be considered as being the richest of its class. It is still kept by itself in a room at the British Museum, although the natural history collections have been transferred to the new building at South Kensington.

An unstinted eulogy was pronounced by Cuvier before the Académie Royale des Sciences in the April following the death of Banks. In this he testifies to the generous intervention of Banks on behalf of foreign naturalists. When the collections made by La Billardière during D'Entrecasteaux's expedition fell by fortune of war into British hands and were brought to England, Banks hastened to send them back to France without having even glanced at them, writing to M. de Jussieu that he would not steal a single botanic idea from those who had gone in peril of their lives to get them. Ten times were parcels addressed to the royal garden in Paris, which had been captured by English cruisers. He constantly acted as scientific adviser to the king; it was he who directed the despatch of collectors abroad for the enrichment of the gardens at Kew.

The influence of his strong will was manifest in all his undertakings and voyages; he was to be found in the first boat which visited each unknown land. After his return he became almost autocratic in his power; to him everything of a scientific character seemed to gravitate naturally, and his long tenure of the presidential chair of the Royal Society led him to exercise over it a vigorous authority, which has been denounced as despotic.

Dr. Kippis's account in his pamphlet seems very fairly to describe the disposition of Banks: 'The temper of the president has been represented as greatly despotic. Whether it be so or not I am unable to determine from personal knowledge. I do not find that a charge of this kind is brought against him by those who have it in their power to be better judges of the matter. He appears to be manly, liberal, and open in his behaviour to his acquaintance, and very persevering in his friendship. Those who have formed the closest intimacy with him have continued their connection and maintained their esteem and regard. This was the case with Captain Cook and Dr. Solander, and other instances might, I believe, be mentioned to the same purpose. The man who, for a course of years and without diminution, preserves the affection of those friends who know him best, is not likely

to have unpardonable faults of temper. It is possible that Sir Joseph Banks may have assumed a firm tone in the execution of his duty as president of the society, and have been free in his rebukes where he apprehended that there was any occasion for them. If this hath been the case, it is not surprising that he should not be universally popular.'

[Manuscript Correspondence; Home's Hunterian Oration, 14 Feb. 1822; Cuvier's Eloge Historique, lu le 2 Avril 1821; Sir Joseph Banks and the Royal Society, &c., London, 1846; Naturalists' Library, xxix. 17–48; Annual Biography and Obituary for 1821, pp. 97–120; Gent. Mag. 1820, i. 574, 637–8, ii. 86–8, 99; Annual Register, 1820, ii. 1153–63; Nouv. Biog. Gén. iv. 362–70; Duncan's Short Account of the Life of Sir J. Banks, Edin. 1821; Suttor's Memoirs, Paramatta, 1855; Parkinson's Journal of a Voyage to the South Seas in H.M.S. Endeavour, Lond. 1773; Von Troil's Letters on Iceland, Lond. 1781; Remembrancer, April 1784, pp. 298–309; London Review, April 1784, pp. 265–71; Critical Review, April 1784, 299–305; Appeal to the Fellows of the Royal Society, Lond. 1784; Narrative of the Dissensions and Debates in the Royal Society, Lond. 1784; History of the Instances of Exclusion from the Royal Society, Lond. 1784; Kippis's Observations on the late Contests in the Royal Society, Lond. 1784; Weld's History of the Royal Society, Lond. 1848, ii. 103–305; Barrow's Sketches, Lond. 1849, pp. 12–53.] B. D. J.

BANKS, SARAH SOPHIA (1744–1818), only sister of Sir Joseph Banks, was born in 1744 and died on 27 Sept. 1818, at her brother's house in Soho Square, after a short illness. She had kindred tastes to her brother, and although debarred from such adventurous voyages as he undertook, she amassed a considerable collection of objects of natural history, books, and coins. Sir Joseph Banks presented her coins and engravings to the British Museum. The Abbé Mann, one of her brother's correspondents, presented her, in 1797, with a collection of German coins which she added to her collection (*Letters of Eminent Literary Men*, Camd. Soc. pp. 445–7).

[Gent. Mag. lxxxviii. pt. ii. (1818), p. 472.] B. D. J.

BANKS, THOMAS (1735–1805), sculptor, the first of his country, according to Sir Joshua Reynolds, to produce works of classic grace, was the eldest son of William Banks, the land steward and surveyor of the Duke of Beaufort. He was born in Lambeth on 29 Dec. 1735. He is said by Flaxman to have been instructed in the principles of architecture, and to have practised drawing under his father, 'who was an architect.' Banks was sent to school at Ross, in Herefordshire. At the age of fifteen he was placed under Mr. Barlow, an ornament carver, and served his full term of seven years' apprenticeship. Barlow lived near Scheemakers, the sculptor, and after working at Barlow's from 6 a.m. to 8 p.m. the youth studied at Scheemakers' from 8 to 10 or 11. He was employed by Kent, the architect. At the age of twenty-three he entered the academy in St. Martin's Lane, and between 1763 and 1769 obtained at least three medals and premiums from the Society of Arts. One of these honours was awarded for a bas-relief of the 'Death of Epaminondas' (1763) in Portland stone; another for a bas-relief in marble of 'Hector's Body redeemed' (1765); and a third for a life-size model in clay of 'Prometheus with the Vulture.' The last is praised by Flaxman as 'boldly conceived, composition harmonious and compact.' This was in 1769, the year of the first exhibition of the Royal Academy; and in 1770 Banks's name appears as an exhibitor of two designs of 'Æneas and Anchises escaping from the Flames of Troy.' In the same year he obtained the gold medal of the Academy for a bas-relief of the 'Rape of Proserpine.' In 1771 he exhibited a cherub hanging a garland on an urn (in clay), and a drawing of the head of an Academy model. The ability shown in these works and the 'Mercury, Argus, and Io' of the next year procured him a travelling studentship, and he left his house in New Bond Street, Oxford Street, and went to Rome, where he arrived in August 1772. He was now thirty-seven years old, and had married a lady of the name of Wooton, coheiress of certain green fields and flower gardens which have since been turned into the streets and squares of Mayfair. The portion of his wife and some assistance from his mother (his father being dead) placed him above the fear of want, and enabled him to prolong his stay in Italy for seven years. In 1779 he returned and took a house in Newman Street (No. 5), which he retained till his death. During his absence he exhibited two works only at the Royal Academy—a marble bas-relief of 'Alcyone discovering the Body of Ceyx' in 1775, and a marble bust of a lady in 1778; but the following are reckoned by different authorities as amongst the works of his Roman period: A bas-relief of the 'Death of Germanicus,' bought by Thomas Coke, Esq., of Holkham; another of 'Thetis rising to comfort Achilles,' probably the original of the fine work in marble presented by his daughter, Mrs. Forster, to the National Gallery in 1845; 'Caractacus and his Family before Claudius,' in marble (exhibited 1780); a

portrait of the Princess Sophia of Gloucester as Psyche plucking the golden wool (model, exhibited 1781); Love seizing the human soul in the form of a butterfly. The last was brought home by the artist unfinished, and is probably the marble statue of Cupid, which was exhibited in 1781. In this year, finding little encouragement in England, he went to Russia, taking this figure with him, which was bought for 380*l.* by the Empress Catherine, who gave him the 'Armed Neutrality' as a subject to be done into stone. He is said to have executed this and other works at St. Petersburg; but either because the climate did not agree with him, or from discontent at his prospects in Russia, he returned to London in 1782, when he met with considerable encouragement. From 1780 to 1803 his name is absent three times only from the catalogues of the Royal Academy—in 1786, 1790, and 1801. In 1784 appeared (in plaster) his grand figure of 'Achilles enraged for the Loss of Briseis,' which was afterwards presented by his widow to the British Institution, where it stood in the vestibule till the alteration of the gallery in 1868. It is now (1885) in the entrance hall of the Royal Academy at Burlington House. In this year (1784) he was elected an associate, and the year afterwards a full member of the Royal Academy. As his diploma work he presented his finely conceived figure of the 'Falling Titan.' This work is sufficient to show that Banks was gifted with unusual imagination of a poetic kind; but there was little encouragement in England for works of this order, and though he continued to model them for his own pleasure, his commissions till the end of his life were confined to busts and monuments. Colonel Johnes, of Hafod in Cardiganshire, did indeed engage him to execute the 'Achilles enraged' in marble; but this friend and patron changed his mind in favour of 'Thetis dipping Achilles,' with Mrs. Johnes as Thetis, and Miss Johnes as the infant hero. Many of Banks's works were burnt at a fire at Hafod. In Westminster Abbey there are monuments by Banks to Dr. Watts, Woollett, the engraver, and Sir Eyre Coote. The last is celebrated for its life-size figure of a Mahratta captive, which was exhibited in 1789. In St. Paul's are his monuments to Captains Hutt, Westcott, and Rundle Burgess. His figure of Shakespeare, which long adorned the front of Boydell's Shakespeare Gallery (afterwards the British Institution) in Pall Mall, has been removed to Stratford. Other important works of his are the monument to Mrs. Petrie in Lewisham Church, the model for which, called 'Pity weeping at the Tomb of Benevolence,' was exhibited in 1788; and another to Penelope Boothby in Ashbourne Church, Derbyshire. The latter represents the sleeping figure of a child of six, and the queen and her daughters are said to have burst into tears on seeing it at Somerset House in 1793. Banks was also the author of the statue of Lord Cornwallis at Madras, of General Coutts (executed for the India House), and of the monuments to Mr. Hand in Cripplegate Church, and to Baretti in St. Marylebone Old Church. Amongst his busts may be mentioned Horne Tooke, Warren Hastings (now in the National Portrait Gallery), Mrs. Cosway, and Mrs. Siddons as Melpomene. His last exhibited work (1803) was a bust of Oliver Cromwell. At the International Exhibition in 1862, besides the 'Falling Titan,' 'Achilles enraged,' and 'Thetis rising to console Achilles,' there was a work called 'Achilles putting on Helmet,' belonging to Mr. E. H. Corbould. At his death his studio was full of sketches of poetical subjects, chiefly Homeric, many of which are praised by Allan Cunningham.

Few incidents are recorded in the life of Banks. He was the friend of Hoppner, Flaxman, Fuseli, and Horne Tooke, and was arrested on the charge of high treason about the same time as Tooke and Hardy. It is said that his practice suffered from suspicion of his revolutionary tendencies. He was noted for his kindness to young artists, and was of special service to young Mulready. Banks is represented as tall, erect, silent, and dignified, with a winning address and persuasive manners. He was religious and strict in his manners, frugal of habit, but liberal to others. He made a fine collection of engravings and drawings by the old masters, which, after his death, came into the possession of his daughter, Mrs. Forster, and have since been divided between E. J. Poynter, R.A., and Mrs. Lee Childe. He died on 2 Feb. 1805, and was buried in Paddington churchyard. Flaxman delivered an address to the students of the Royal Academy on the occasion of his death, and there is a plain tablet to his memory in the north aisle of Westminster Abbey.

[Cunningham's Lives; Nollekens and his Times; Flaxman's Lectures; Redgrave's Dict.; Gent. Mag. lxxvi. 816, 924, and lxxxi. (pt. ii.) 617; Royal Academy Catalogues; Fagan's Collectors' Marks; Cat. of International Exhibition, 1862.]

C. M.

BANKS, THOMAS CHRISTOPHER (1765–1854), genealogist, claimed by his father connection with the family of Banks of Whitley, in Yorkshire, whose descent he traced from Richard Bankes [q. v.], a baron of the exchequer in the time of Henry IV and

Henry V; and he asserted that his maternal ancestors were the Nortons of Barbados, baronets of Nova Scotia. He was educated for the law, and on the strength of his genealogical knowledge proffered his services as an agent in cases of disputed inheritance. From 1813 to 1820 he practised at 5 Lyon's Inn, and subsequently he took an office, called the Dormant Peerage Office, in John Street, Pall Mall. Although none of the cases he undertook possessed more than the very flimsiest claims, and there was scarcely any genealogical will-of-the-wisp which he was not ready, if the fancy struck him, to adopt as a reality, his researches, when his imagination was left unbiassed, were of the most thorough and painstaking kind, and many of his published works possess a very high degree of merit. The 'Manual of the Nobility,' his first publication, appeared in 1807. The same year he brought out the first volume of the 'Dormant and Extinct Baronage of England,' a second volume following in 1808, and a third in 1809. In 1812 he published the first volume of a corresponding work on the 'Peerage,' nearly one half of the volume being occupied with an account of the royal families of England down to the death of Queen Anne, and the remainder by the peerage from Abergavenny to Banbury; but the work was never carried beyond this volume. The same year he edited, in one volume, reprints of Dugdale's 'Ancient Usage in bearing Arms,' Dugdale's 'Discourse touching the Office of Lord High Chancellor,' with additions, together with Segar's 'Honores Anglicani.' The first of his pamphlets in support of spurious claims to peerages appeared also in the same year under the title 'An Analysis of the Genealogical History of the Family of Howard with its Connections; showing the legal course of descent of those numerous titles which are generally, but presumed erroneously, attributed to be vested in the dukedom of Norfolk.' In 1815 the pamphlet was republished with the more sensational title, 'Ecce Homo, the Mysterious Heir: or Who is Mr. Walter Howard? an interesting inquiry addressed to the Duke of Norfolk.' A third edition appeared in 1816, with a copy of Mr. Walter Howard's petition to the king. The same year there was published anonymously the 'Detection of Infamy, earnestly recommended to the justice and deliberation of the Imperial Parliament by an Unfortunate Nobleman.' The author of the pamphlet, as attested by his own hand in the British Museum copy, was Mr. Banks; the unfortunate nobleman was Thomas Drummond, of Biddick, who, as a descendant of the junior branch of the Drummonds, claimed to succeed to the estates in preference to James Drummond, who had been recognised as heir in 1784, and was created Lord Perth in 1797. About this time Banks was also engaged in compiling the cases printed by Lewis Dymoke on his claim to the barony of Marmion in right of the tenure of the manor of Scrivelsby, Lincoln. In 1814 he published an 'Historical and Critical Enquiry into the Nature of the Kingly Office, the Coronation, and Office of King's Champion;' and in 1816 a 'History of the Ancient Noble Family of Marmyun, their singular Office of King's Champion.' In 1825 he brought out 'Stemmata Anglicana; or, a Miscellaneous Collection of Genealogy, showing the descent of numerous ancient and baronial families, to which is added an analysis of the law of hereditary dignities, embracing the origin of nobility.' The second part contained an account of the ancient and extinct royal families of England, re-embodied from the 'Extinct Peerage.' In 1837 this was republished as a fourth volume of the 'Dormant and Extinct Baronage of England,' and continued down to January 1837, with corrections, appendices, and index. In 1830 he undertook the case of Alexander Humphrys, or Alexander, who laid claim to the earldom of Stirling, as descended from a younger branch of the family by the female side; his mother, who died in 1814, assuming to be Countess of Stirling in her own right. In support of the claims of Humphrys there appeared in 1830 'Letters to the Right Hon. the Lord K— on the Right of Succession to Scottish Peerages,' which reached a second edition. The letters were by Mr. E. Lockhart; the advertisement, pp. 1–8, and the appendix, pp. 43–118, by Banks. The same year Banks published on the subject a 'Letter to the Earl of Roseberry in relation to the proceedings at the late election of Scotch peers,' and this was followed in 1831 by an 'Address to the Peers of Scotland by Alexander, Earl of Stirling and Dovan,' and in 1832 by an 'Analytical Statement of the Case of Alexander, Earl of Stirling and Dovan.' Banks gave proof of his own personal faith in the claims of Humphrys by allowing the pseudo-earl, in accordance with rights conferred on the first Earl of Stirling by King James, to create him a baronet, and by accepting from him, in anticipation, a grant of 6,000 acres of land in Nova Scotia. When the documents on which Humphrys founded his claims were discovered to be forgeries, Banks ceased to make use of his own title; but in his obituary notice he is styled 'a Baronet of Nova Scotia and Knight of the Holy Order of St. John of Jerusalem.' While the Stirling case was still in progress, Banks

published the imaginary discovery of another unrecognised claim to a peerage, under the title of a 'Genealogical and Historical Account of the Earldom of Salisbury, showing the descent of the Baron Audley of Heleigh from the William Longespé, Earl of Salisbury, son of King Henry II by the celebrated Fair Rosamond, and showing also the right of the Baron Audley to the inheritance of the same earldom.' In 1844 he published, in two parts, 'Baronia Anglica Concentrata.' He also published, without date, 'Observations on the Jus et Modus Decimandi,' an 'Account of the ancient Chapel of St. Stephen's at Westminster,' and a 'Poem on the Family of Bruce.' During his later years he resided near Ripon, Yorkshire. He died at Greenwich 30 Sept. 1854.

[Gent. Mag. New Series, xliii. 206–8.]
T. F. H.

BANKS, WILLIAM STOTT (1820–1872), antiquary, was born at Wakefield, Yorkshire, in March 1820, of humble parentage. He received a scanty education at the Lancasterian school in that town, and at the age of eleven started life as office-boy to Mr. John Berry, a local solicitor. He was afterwards clerk in the office of Messrs. Marsden & Ianson, solicitors and clerks to the West Riding justices, and upon the dissolution of the firm in 1844 he remained with Mr. Ianson, to whom he subsequently articled himself. After the usual interval Banks was admitted an attorney in Hilary Term, 1851, and in 1853 became a partner, the firm being Messrs. Ianson & Banks. On the formation of the Wakefield Borough Commission in March 1870 he was elected clerk to the justices, an office which he retained until his death. He had, in 1865, become known as an author by the publication of his 'List of Provincial Words in use at Wakefield,' an unpretending little volume, but a model of its kind. The following year he gave to the world the first of his excellent manuals, entitled 'Walks in Yorkshire: I. In the North-west; II. In the North-east,' which had previously appeared in weekly instalments in the columns of the 'Wakefield Free Press.' Shortly before his death he issued a companion volume, called 'Walks in Yorkshire: Wakefield and its neighbourhood.' Both works are remarkable for their completeness and happy research. Banks died at his house in Northgate, Wakefield, on the Christmas day of 1872, having returned but a few weeks from the continent, whither he had journeyed in a vain search for health.

[Wakefield Free Press, 28 Dec. 1872, and 18 Jan. 1873; Notes and Queries, 4th series, xi. 132; Yorkshire Archæological and Topographical Journal, ii. 459–60.]
G. G.

BANKWELL, BAKWELL, BACQWELL, or BANQUELLE, JOHN DE (*d.* 1308), judge, was appointed in 1297 to travel the forests in Essex, Huntingdon, Northampton, Rutland, Surrey, and Sussex, for the purpose of enforcing the observance of the forest laws of Henry III, and in 1299 was made a justice itinerant for Kent, and a baron of the exchequer in 1307. We find him summoned to attend the king's coronation, and parliament in 1308. In this year he died, and his widow, Cicely, was relieved from the payment of four marks, at which her property had been assessed for taxation, by favour of the king. He had landed property at Lee and elsewhere in Kent, which descended, according to the Kentish custom of gavelkind, to his two sons Thomas and William.

[Parl. Writs, ii. div. ii. pt. i. 17, 18, pt. ii. 5; Madox's Hist. of the Exch. ii. 230; Hasted's Kent, i. 64, 92; Dugdale's Chron. Ser. 33, 34.]
J. M. R.

BANKWELL, ROGER DE (*fl.* 1340), judge, perhaps of the same family as John de Bankwell [q. v.], was one of three commissioners entrusted with the assessment of the tallage in the counties of Nottingham and Derby in 1333, and a member of another commission directed to inquire into the circumstances connected with a fire which had recently occurred at Spondon in Derbyshire, the sufferers by which prayed temporary exemption from taxation on account of their losses. He appears as a counsel in the year-book for 1340, in 1341 was appointed to a justiceship of the king's bench, and was one of those assigned to try petitions from Gascony, Wales, Ireland, Scotland, and 'other foreign parts' between the years 1341 and 1347.

[Rot. Parl. ii. 147, 447; Rymer's Fœdera, ed. Clarke, ii. pt. ii. 1133; Dugdale's Chron. Ser. 44.]
J. M. R.

BANKYN or BANEKYNE, JOHN (*fl.* 1382), Augustinian friar and opponent of Wycliffe, was born in London and educated in the Augustinian monastery of that city and afterwards at Oxford, where he attained the degree of doctor of divinity. The single recorded act of his life is his presence at the provincial council of Blackfriars which condemned certain of Wycliffe's opinions in May 1382 (*Fasciculi Zizaniorum*, pp. 286, 499; cf. pp. 272 sq.: ed. Shirley, Rolls Series). Bishop Bale states that Bankyn was a popular preacher and an able disputant, and that his

writings comprise 'Determinationes' and 'Sermones ad Populum,' as well as a book 'Contra Positiones Wiclevi' (*Script. Illustr. Catal.* vi. 97). Of these works, however, no copies are known to be extant.

The ambiguity of the manuscript of the 'Fasciculi Zizaniorum' (Bodl. Libr. e Mus. 86, fol. 65 *b*, col. 1), which ignores the distinction between *n* and *u*, has led Shirley to print the name 'Baukinus;' and Foxe (*Acts and Monuments*, i. 495, ed. 1684) anglicises it as 'Bowkin.' The *n*, however, appears in two other copies (*Fasc. Ziz.* p. 499, and WILKINS, *Concil. Magn. Brit.* iii. 158.)

[The additions which Pits (Relat. Hist. de Rebus Angl. i. 539, 161) makes to Bankyn's biography are ostensibly derived from the Fasciculi; but neither the edition nor the manuscript of this work contains anything beyond the bare name of the friar, and Pits's notice may be safely taken as a simple catholic version of Bale. The article in J. Pamphilus, Chron. Ord. Fratr. Eremit. S. August. (Rome, 1581, quarto), is equally unoriginal.] R. L. P.

BANNARD, JOHN (*fl.* 1412), Augustinian friar at Oxford, is mentioned in Anthony à Wood's account of the Oxford members of this fraternity. According to Wood he flourished about 1412, and is stated to have been professor of theology, and afterwards chancellor of the university. Wood professes to have collected the materials for his short notice of Bannard from some manuscript fragments extant in his time in the library of Corpus Christi College, Oxford, which formerly belonged to the library of Exeter Cathedral. Tanner adds that in the same college library (*MS.* cxvi.) there is a treatise directed against the views entertained by John Bannard, the Augustinian, on the question of the Immaculate Conception; but no mention of this author is to be found in Mr. Coxe's catalogue of the Oxford college manuscripts. According to Wood, Bannard's chief work was entitled 'Eruditæ Quæstiones in Magistrum Sententiarum;' and he adds that this production created such a stir as to call forth a refutation at the hands of other Oxford divines of the age.

[Tanner's Bibl. Brit.; Wood's Historia et Antiquitates, 118; Dugdale's Monasticon (ed. 1830), vi. 1598.] T. A. A.

BANNATYNE, GEORGE (1545–1608?), collector of Scottish poems, seventh of the twenty-three children of James Bannatyne of Kirktown of Newtyle in Forfarshire and Katherine Taillefer, was bred to trade, and acquired considerable property in or near Edinburgh, of which he was admitted a burgess in 1587. His only surviving child by his wife Isobel Mawchan, Janet, married George Foulis of Woodhall and Ravelston, second son of James Foulis of Colinton. The family of Foulis preserved the manuscript well known as the 'Bannatyne MS.,' now in the Advocates' Library, Edinburgh, which entitles George Bannatyne to the gratitude of students of Scottish poetry. This manuscript was written during the pestilence of 1568, which forced him to leave his business and take refuge in Forfarshire, and is styled by him 'Ane most godlie mirrie and lustie Rapsodie maide be sundrie learned Scots poets and written be George Bannatyne in the tyme of his youth.' It is a neatly written folio of 800 pages divided into five parts, thus described in one of the verses by himself, which prove him a lover rather than a maker of poetry:

The first concernis Godis gloir and our salvatioun;
The next are morale, grave, and als besyd it,
Ground on gude counsale; the third, I will not hyd it,
Ar blyth and glaid maid for our consollatioun;
The ferd of luve and thair richt reformatioun;
The fyift ar tailis and stories weill discydit.

In this, a somewhat earlier compilation by Sir Richard Maitland of Lethington, and that by John Asloan, now in the Auchenleck Library, are preserved most of the poems of Dunbar, Henryson, Lyndsay, and Alexander Scott, as well as many poems by less-known or unknown 'makars' of the fifteenth and first half of the sixteenth century, during which Scottish poetry was at its best, until its splendid revival in Burns and Scott. The contents of this manuscript were first partially printed by Allan Ramsay in the 'Evergreen,' and afterwards by Lord Hailes in his 'Ancient Scottish Poems,' but the whole manuscript has now been more accurately printed by the Hunterian Club. Bannatyne was adopted as the patron of the Bannatyne Club of Edinburgh, which, under the presidency of Sir Walter Scott, was instituted in 1823, and printed many valuable memorials of the history and literature of Scotland. In the 'Memorials of George Bannatyne,' one of its publications, will be found a grateful and graceful memoir of their patron by Scott, and a detailed catalogue of the contents of his manuscript by Mr. D. Laing. The exact date of his death is unknown, but it was prior to December 1608. On returning the manuscript to its owner, Mr. Carmichael, Ramsay added the lines:

In seventeen hundred twenty-four
Did Allan Ramsay keen-
ly gather from this Book that store
Which fills his Evergreen.

Thrice fifty and sax towmonds neat
Frae when it was collected;
Let worthy Poets hope good fate,
Thro' time they'll be respected.
Fashions of words and witt may change,
And rob in part their fame,
And make them to dull fops look strange,
But sense is still the same.

Ramsay, however, took considerable liberties with the text and added some poems of his own, skilfully imitating the style of the ancient poets, whose genuine works must be read in the publication of Bannatyne's manuscript by the Hunterian Club or the standard editions of the principal authors.

[Memorials of George Bannatyne.] Æ. M.

BANNATYNE, RICHARD (*d.* 1605), secretary to John Knox, the Scottish reformer, has left no 'memorials' whatever of himself, though his 'Memorials of Transactions in Scotland from 1569 to 1573' is an important historic authority. It has been inferred that he was of the same family with George Bannatyne [q. v.], and that he was a reader or catechist under Knox. But there is really nothing to rest these inferences on. Beyond the facts that he appeared repeatedly in the general assembly of the 'kirk' of Scotland, and before the 'kirk' session of Edinburgh during the illness or absence of the great reformer, and that he was permitted to address the courts as a 'prolocutor' or speaker, there is no evidence that he filled any public office.

At the first general assembly held after the death of Knox, which took place in November 1572, Bannatyne presented a petition or supplication, praying that he should be appointed 'by the kirk to put in order, for their better preservation, the papers and scrolls left to him' by the reformer. The general assembly agreed to his request. About 1575, after he had completed the task, Bannatyne became clerk to a Mr. Samuel Cockburn, of Tempill, or Tempill-hall, advocate. He remained in his service for thirty years, and at last appointed him joint-executor of his last will and testament, in association with an only brother, James Bannatyne, a merchant of Ayr. He died on 4 Sept. 1605. It is his relation to John Knox that gives him his chief interest. The following notice of him, and of one of the latest appearances of the reformer in the pulpit, is taken from the 'Diary' of James Melville (1556–1601):—

'The toun of Edinbruche [Edinburgh] recouered againe, and the guid and honest men therof retourned to their housses. Mr. Knox, with his familie, past hame to Edinbruche; being in Sanct Andros he was verie weak. I saw him every day . . . go hulie and fear [lie], with a furring of martriks about his neck, a staff in the ane hand, and guid godly Richard Bellanden [Bannatyne], his servand, haldin vpe the other oxtar [arm-pit] from the Abbay to the paroche kirke, and be the said Richard and another servant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie; bot or he haid done with his sermont, he was so active and vigorous, that he was lyke to ding the pulpit in blads, and flie out of it' (p. 26). Just when the reformer was breathing his last, Bannatyne is said to have addressed his beloved master thus: 'Now, Sir, the time yee have long called to God for, to witt, an end of your battell, is come, and seeing all naturall powers faile, give us some signe that yee remember upon the comfortable promises which yee have oft shewed unto us.' 'He lifted up his one hand, and incontinent thereafter rendered his spirit about eleven hours at night' (CALDERWOOD's *History*, iii. 237). Bannatyne's 'Memorials' (fully and carefully edited by Pitcairn for the Bannatyne Club) make no pretence to either learning or literary style. They are of permanent value for details of the time not ascertainable elsewhere.

[McCrie's Life of Knox; Sir J. G. Dayell's and Pitcairn's edition of the Memorials; Anderson's Scottish Nation.] A. B. G.

BANNATYNE, SIR WILLIAM MACLEOD (1743–1833), Scotch judge, was the son of Roderick Macleod, writer to the signet, and was born 26 Jan. 1743–4. Admitted a member of the Faculty of Advocates in 1765, he soon acquired, by the help of his father and his gift of clear perspicuous statement, a good position at the bar. Through his mother he succeeded to the estate of Kames, in Bute, when he assumed the name of Bannatyne; but his careless and expensive habits rendered it necessary for him in a few years to part with the property. In 1799 he was promoted to the bench, with the title of Lord Bannatyne. In this position his upright and impartial conduct and sound legal acquirements secured him general respect, although his judgments—clear and precise as they were when he stated them—became strangely intricate and involved when they were put by him in writing. On his retirement from the bench, in 1823, he received the honour of knighthood. He died at Whiteford House, Ayr, 30 Nov. 1833.

Sir William Macleod Bannatyne was one of the projectors of the Edinburgh periodicals, the 'Mirror' and 'Lounger,' edited by

Henry Mackenzie, with whom, and with Blair, Cullen, Erskine, and Craig, he lived on terms of intimate friendship. Much of his spare time was spent in the gratification of his literary tastes, and his papers in the 'Mirror' and 'Lounger' display much genial wit and sprightliness. He was one of the originators of the Highland Society in 1784, and he was an original member of the Bannatyne Club, which, at its institution, was limited to thirty-one members. For some years he remained the sole survivor of the old literary society of Edinburgh, whose mild splendours were eclipsed by the brilliant achievements of the succeeding generation with whom he mingled during the latter period of his life. He was among the last of the Scotch gentlemen who combined in their manners dignity and grace with a homely simplicity now for ever lost, and could make use of the graphic and strong vernacular Scotch in the pure and beautiful form in which, for many years after the union, it continued to be the current speech of the Scotch upper classes.

[Kay's Series of Original Portraits and Caricature Etchings, edition of 1877, ii. 370–71; Gent. Mag. New Series, i. 105.] T. F. H.

BANNERMAN, ANNE (*fl.* 1816), Scottish poetical writer, published at Edinburgh in 1800 a small volume of 'Poems,' which was followed in 1802 by 'Tales of Superstition and Chivalry.' In December 1803 she lost her mother, and about the same time her only brother died in Jamaica. She was thus left without relatives, and in a state of destitution. Dr. Robert Anderson, writing to Bishop Percy 15 Sept. 1804, says: 'I have sometimes thought that a small portion of the public bounty might be very properly bestowed on this elegantly accomplished woman. I mentioned her case to Professor Richardson, the confidential friend and adviser of the Duke of Montrose, a cabinet minister, who readily undertook to co-operate in any application that might be made to government. The duke is now at Buchanan House, and other channels are open, but no step has yet been taken in the business. . . . Perhaps an edition of her poems by subscription might be brought forward at this time with success.' The latter suggestion was acted upon, and about 250 subscribers of a guinea were obtained for the new edition of the 'Poems,' including the 'Tales of Superstition and Chivalry,' which was published at Edinburgh in 1807, 4to, with a dedication to Lady Charlotte Rawdon. Shortly afterwards Miss Bannerman went to Exeter as governess to Lady Frances Beresford's daughter. We have not been able to find particulars of her subsequent career.

[Nichols's Illustrations of Literary History, vii. 97, 112, 123, 129, 133, 135, 138, 164, 181, 182; Cat. of Printed Books in Brit. Mus.; Biog. Dict. of Living Authors (1816), 13.] T. C.

BANNERMAN, JAMES, D.D. (1807–1868), theologian, son of Rev. James Patrick Bannerman, minister of Cargill, Perthshire, was born at the manse of Cargill, 9 April 1807, and after a distinguished career at the university of Edinburgh, especially in the classes of Sir John Leslie and Professor Wilson, became minister of Ormiston, in Midlothian, in 1833, left the Established for the Free church in 1843, and in 1849 was appointed professor of apologetics and pastoral theology in the New College (Free church), Edinburgh, which office he held till his death, 27 March 1868. In 1850 he received the degree of D.D. from Princeton College, New Jersey. He took a leading part in various public movements, especially in that which led in 1843 to the separation of the Free church from the state, and subsequently in the negotiations for union between the nonconformist presbyterian churches of England and Scotland. His chief publications were: 1. 'Letter to the Marquis of Tweeddale on the Church Question,' 1840. 2. 'The Prevalent Forms of Unbelief,' 1849. 3. 'Apologetical Theology,' 1851. 4. 'Inspiration: the Infallible Truth and Divine Authority of the Holy Scriptures,' 1865. 5. 'The Church: a Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church,' 2 vols. 8vo; published after his death in 1868, and edited by his son. 6. A volume of sermons (also posthumous) published in 1869. In 1839 he married a daughter of the Hon. Lord Reston, one of the senators of the College of Justice.

[Preface to The Church, by his son; Ormond's Disruption Worthies, 1876; Scott's Fasti Eccl. Scot. pt. i. 303.] W. G. B.

BANNERMANN, ALEXANDER (*fl.* 1766), engraver, was born in Cambridge about 1730. He engraved some plates for Alderman Boydell, 'Joseph interpreting Pharaoh's Dream,' after Ribera; the 'Death of St. Joseph,' after Velasquez; and 'Dancing Children,' after Le Maire. For Walpole's 'Anecdotes of Painters' he also engraved several portaits. In 1766 he was a member of the Incorporated Society of Artists; in 1770 he is known to have been living in Cambridge. In Nagler's dictionary (ed. 1878) is a long list of his works; there are good specimens in the print room of the British Museum.

[Redgrave's Dict. of Artists of Eng. School; Strutt's Dict. of Engravers; Nagler's Allgemeines Künstler-Lexikon; Heineken's Dictionnaire des Artistes.] E. R.

BANNISTER, CHARLES (1738?–1804), actor and vocalist, whose fame is eclipsed by that of his son John [q. v.], was born in Gloucestershire, according to the 'Thespian Dictionary,' no very trustworthy authority, in 1738. Seven years after his birth his father obtained a post in the victualling office at Deptford, to which place the family removed. Bannister appears from an early age to have had the run of the Deptford theatre, in which, before he was eighteen, he played as an amateur Richard III, Romeo, and probably some other characters. An application to Garrick for employment being unsuccessful, he joined the Norwich circuit. His début in London was made in 1762 at the Haymarket, then under the management of Foote. The piece was the 'Orators,' a species of comic lecture on oratory, written and spoken by Foote, supported by various pupils placed in the boxes, as though they belonged to the audience. The character assigned to Bannister was Will Tirehack, an Oxford student. Palmer, subsequently his close friend, is said, in the 'Life of John Bannister' by Adolphus, to have made his début as Harry Scamper in the same play. The statement is, however, inaccurate, the début of Palmer having taken place a few months earlier at Drury Lane. Bannister's imitations of singers like Tenducci and Champneys were successful, and led to his appearance as a vocalist at Ranelagh and elsewhere. Garrick's attention was now drawn to the young actor, who made his début at Drury Lane in 1767, it is said, as Merlin in Garrick's play of 'Cymon.' This is possible. Bensley, however, 'created' that character 2 Jan. 1767, and the name of Bannister does not appear in Genest till the following season, 1767–8, when he is found, 23 Oct., playing the Prompter in 'A Peep behind the Curtain, or the New Rehearsal,' a farce attributed to Garrick. During many years Bannister acted or sang at the Haymarket, the Royalty, Covent Garden, and Drury Lane. His death took place 26 Oct. 1804 in Suffolk Street. An excellent vocalist, with a deep bass voice and a serviceable falsetto, a fair actor, a clever mimic, smart in rejoinder, good-natured, easy-going, and thoroughly careless in money matters, he obtained remarkable social success, was popularly known as honest Charles Bannister, and was the hero of many anecdotes of questionable authority. In one or two characters he was unrivalled. Of these, Steady, in the 'Quaker,' was probably best known. It has been said that no adequate representative of Shakespeare's Caliban has been seen since Bannister's death.

[Adolphus's Memoirs of John Bannister, 2 vols., 1838; Thespian Dictionary, 1805; Genest's Account of the English Stage, 1832; Doran's Their Majesties' Servants, 2 vols., 1864.] J. K.

BANNISTER, JOHN (1760–1836), comedian, born at Deptford 12 May 1760, was the son of Charles Bannister [q. v.]. A taste for painting which he displayed while a schoolboy led to his becoming a student at the Royal Academy, where he had for associate and friend Rowlandson, the caricaturist. His theatrical bent, shown at times to the interruption of his fellow students, and, according to Nollekens, to the great disturbance of Moser, the keeper of the Academy, led to his abandoning the pursuit of painting, and adopting the stage as a profession. Before quitting the Academy he called upon David Garrick, who, two years previously, in 1776, had retired from the stage. Bannister's account of an interview which, though formidable, was not wholly discouraging, is preserved in the diary used by his biographer, Adolphus. Garrick manifested some interest in the young aspirant, and appears to have afforded him instruction in the character of Zaphna, a rôle 'created' by Garrick in a version by the Rev. James Miller of the 'Mahomet' of Voltaire. Bannister's first appearance took place at the Haymarket, for his father's benefit, on 27 Aug. 1778, as Dick in Murphy's farce, the 'Apprentice.' The character, a favourite with Woodward, who had died in the April of the previous year, suggested formidable comparisons, which Bannister seems to have stood fairly well. He recited on this occasion a prologue by Garrick, which Woodward was also in the habit of delivering, and wound up his share in the entertainment by exercising a strong power of mimicry which he possessed, and giving imitations of well-known actors. The following season, 1778–9, saw Bannister engaged with his father as a stock actor at Drury Lane, the début being made on 11 Nov. 1778 in the character of Zaphna (Seid in the original), commended to him by Garrick, with whom it was a favourite. Palmira was played by Mrs. Robinson, better known as Perdita, Alcanor by Bensley, and Mahomet by Palmer. On 19 Jan. following, according to Adolphus, but more probably, according to Genest, 19 Dec., he appeared, again in Voltaire, as Dorislas in a version by Aaron Hill of 'Mérope.' On 2 Feb. at Covent Garden he played

Achmet in Dr. Brown's tragedy of 'Barbarossa.' His transference to these boards was attributable to a species of coalition between the two great houses then in practice. His only other appearance this season was for his benefit at Covent Garden on 24 April 1779, when he acted the Prince of Wales in the 'First Part of Henry IV,' and Shift in Foote's comedy, the 'Mirror,' and gave his imitations. While Drury Lane was shut, Bannister joined Mattocks's company at Birmingham, playing such characters as Macduff, Orlando, Edgar Lothario, George Barnwell, and Simon Pure. His first 'creation' of importance appears to have been Don Ferolo Whiskerandos in the 'Critic,' which was produced at Drury Lane on 29 Oct. 1779. An appearance in 'Hamlet' followed, and is not remarkable, except for the fact that Bannister had influence enough to induce the management to remove the alterations in the play made by Garrick. Whatever capacity Bannister possessed in tragedy that was not eclipsed by the established reputation of Henderson had shortly to yield to the growing fame of Kemble. Lamb, who in a noted parallel between him and Suett speaks of the two as 'more of personal favourites with the town than any actors before or after,' says Bannister was 'beloved for his sweet good-natured moral pretensions,' and adds that 'your whole conscience was stirred' with his Walter in 'The Children in the Wood.' Leigh Hunt speaks of him as 'the first low comedian on the stage.' So late as 1787 we find him still essaying George Barnwell, and during previous years such characters as Posthumus, Oroonoko, Chamont in the 'Orphan,' and Juba in 'Cato,' divide attention with happier efforts as Charles Surface and Parolles. By the year 1787 Bannister's social and professional position was established. Inkle in 'Inkle and Yarico' was created by him, and Almaviva in 'Follies of a Day' (La Folle Journée) and Scout in the 'Village Lawyer' (L'Avocat Patelin) added to his repertory. Brisk in the 'Double Dealer' of Congreve, Sir David Dunder in Colman's 'Ways and Means,' Ben in 'Love for Love,' Brass in the 'Confederacy,' Scrub in the 'Beaux' Stratagem,' Trappanti in Cibber's 'She would and she would not,' Speed in the 'Two Gentlemen of Verona,' are among the parts that prepared the way for his conspicuous success as Sir Anthony Absolute and Tony Lumpkin, characters in which he was received with pleasure to the end of his career. In 1792 the wife of Bannister, whom he had married at Hendon on 26 Jan. 1783, and who, under her maiden name of Harper, had acquired some reputation, retired from the stage, the reason being her increasing family. Bannister still retained, in the height of his success, his taste for painting, and Rowlandson, Morland, and Gainsborough were his close friends. From this time forward his career was an unbroken triumph. The principal comic parts in the old drama fell by right into his hands, and his acceptance of a rôle in a new piece was of favourable augury. Bob Acres, Job Thornbury in 'John Bull,' Marplot, Caleb Quotem, Colonel Feignwell in 'A Bold Stroke for a Wife,' Dr. Ollapod, Young Philpot in the 'Citizen,' and Dr. Pangloss, are among his greatest performances; Mercutio being the only comic character of importance that seemed outside his range. In 1802–3 he was acting manager at Drury Lane. At one period, commencing 1807, he gave a monologue entertainment, with songs, entitled 'Bannister's Budget.' On 1 June 1815 Bannister retired from the stage, playing in Kenney's comedy, the 'World,' Echo, a character created by him, and affording room for a display of his mimetic gifts, and Walter in 'Children in the Wood.' He also spoke a farewell address. He died in Gower Street on 7 Nov. 1836, at 2 a.m., and was buried on the 14th in the church of St. Martin's-in-the-Fields in a vault with his father. The stage can point to few men of more solid virtue or unblemished character. His acting obtained the high praise of the acutest judges. Of the galaxy of comic actors which marked the close of the last and the beginning of the present century he was one of the brightest stars. A portrait of him, by Russell, R.A., in the Garrick Club, shows him with a bright and intellectual face, and a very well-shaped head.

[Adolphus's Memoirs of John Bannister, two vols. 1838; Genest's Account of the English Stage from the Restoration in 1660 to 1830, Bath, 1832, 10 vols.; Reminiscences of Michael Kelly, 2 vols., 2nd edit. Lond. 1826; Thespian Dictionary, 1805; Secret History of the Green Room, 2 vols. 1795; Dr. Doran's Their Majesties' Servants, 2 vols. 1864; Leigh Hunt's Critical Essays on the Performers of the London Theatres, 1807; Lamb's Essays of Elia, Works, vol. iii. ed. 1876.]

J. K.

BANNISTER, JOHN, LL.D. (1816–1873), philologist, son of David Bannister, by his wife Elizabeth Greensides, was born at York on 25 Feb. 1816, and educated at Trinity College, Dublin (B.A., 1844; M.A., 1853; LL.B. and LL.D., 1866). He was curate of Longford, Derbyshire, 1844–5, and perpetual curate of Bridgehill, Duffield, Derbyshire, from 1846 till 1857, when he was appointed perpetual curate of St. Day, Cornwall, where he died on 30 Aug. 1873.

He is the author of: 1. 'Jews in Cornwall,' Truro, 1867, 8vo, reprinted from the 'Journal of the Royal Institution of Cornwall.' 2. 'A Glossary of Cornish Names, ancient and modern, local, family, personal, &c.: 20,000 Celtic and other names now or formerly in use in Cornwall; with derivations and significations, for the most part conjectural, suggestive and tentative of many, and lists of unexplained names about which information is solicited,' London, 1869–71, 8vo. This work was brought out in seven parts. The supplement, which was to have formed three additional parts, was never published, owing to the decease of the author. 3. 'Gerlever Cernouak, a vocabulary of the ancient Cornish language,' Egerton MS. 2328. 4. 'English-Cornish Dictionary,' a copy of Johnson's Dictionary, interleaved, with Cornish and other equivalents, Egerton MS. 2329. 5. 'Cornish Vocabulary,' being copious additions by Bannister to his printed work, Egerton MS. 2330. 6. Materials for a Glossary of Cornish Names, Egerton MS. 2331.

[Boase and Courtney's Bibl. Cornubiensis, i. 9, 10, iii. 1047; Athenæum, 27 Sept. 1873, p. 397; Cat. of Egerton MSS. in Brit. Mus.; Cat. of Printed Books in Brit. Mus.] T. C.

BANNISTER, SAXE (1790–1877), miscellaneous writer, was born at Bidlington House, Steyning, Sussex, 27 June 1790. After a preliminary training in the grammar school of Lewes he spent some years at Tunbridge school under the celebrated Dr. Knox. He was then sent to Queen's College, Oxford, where he graduated B.A. in 1813 and M.A. in 1815. Although a great reader, he did not distinguish himself at college. In fact, he himself admitted that had it not been for the lucky circumstance of the examiners selecting the subject of Socrates, which he happened to have studied thoroughly, he would undoubtedly have been plucked. After leaving the university he lived at his father's for some time doing nothing. He joined the militia as an amusement, and on Napoleon's return from Elba, when the whole country was in a ferment, Bannister at once raised a company and volunteered for the army. He received a captain's commission, and was on the eve of starting for Belgium when the news of the battle of Waterloo brought peace to the country, and he retired from the army on half-pay.

After this he studied regularly for the bar, and was called in the ordinary course at Lincoln's Inn. Owing to some interest he obtained the appointment of attorney-general of New South Wales in 1823, the remuneration being set experimentally at 1,200*l*. He took a lively interest in the welfare of the coloured races, and was one of the founders of the Aborigines' Protection Society. In Australia he did not work very well with several of the leading members of the government; he considered their treatment of the natives too harsh. Indeed, his condemnation of the masters' power of flogging their servants ultimately involved him in a duel, which happily was not attended by fatal consequences. He left the colony under somewhat mysterious circumstances, having been removed from office in April 1826. His own account of the matter was that he sent home a despatch, saying that unless his salary were increased he should have to resign, and that the government, wanting to get rid of him and to put a friend of theirs into the position, at once appointed his successor, to whom the increased salary was awarded. Probably the government, owing to his strained relations with the other officials, were glad to remove him. To his dying day Bannister had this grievance against every successive government. The petitions he presented were legion, and he printed in 1853 a statement of his 'Claims.' But his efforts to obtain compensation were fruitless, although he was supported by many old friends of position and influence, such as Vice-chancellor Sir John Stuart, Lord Chief Baron Kelly, Lord Chief Justice Bovill, Sir Thomas Duffus Hardy, and Sir Charles Eastlake.

About 1848 Dr. Paris, president of the Royal College of Physicians, gave Bannister the appointment of gentleman bedel of the college, which was a great boon at the time, the salary being 100*l*. and the fees about 50*l*. The closing years of his life he spent at Thornton Lodge, Thornton Heath, the residence of his only child, Mrs. Wyndham, the wife of Mr. Henry Wyndham, civil engineer. There he died 16 Sept. 1877.

In addition to many pamphlets on colonial and miscellaneous subjects he wrote: 1. 'Essays on the Proper Use and the Reform of Free Grammar Schools,' London, 1819, 8vo. 2. 'The Judgments of Sir Orlando Bridgman, Chief Justice of the Common Pleas in 1667,' London, 1823, 8vo, edited from the Hargrave MSS. 3. 'A Brief Description of the Map of the Ancient World, preserved in the Cathedral Church of Hereford,' Hereford, 1849, 4to. 4. 'Records of British Enterprise beyond Sea,' vol. i. (all published), 1849. 5. 'The Paterson Public Library of Finance, Banking, and Coinage; agriculture and trade, fisheries, navigation, and engineering; geography, colonisation, and travel; statistics and political economy; founded in Westminster in 1703, and proposed to be revived

in 1853,' London, 1853. 6. 'William Paterson, the Merchant Statesman and Founder of the Bank of England; his life and trials,' Edinburgh, 1858, 8vo. 7. 'The Writings of William Paterson, with biographical notices of the author,' 3 vols., 1859. 8. 'A Journal of the First French Embassy to China, 1698–1700; translated from an unpublished manuscript, with an essay on the friendly disposition of the Chinese government and people to foreigners,' London, 1859. 9. 'Classical and pre-Historic Influences upon British History,' second edition, 1871.

[Private Information; Bannister's Claims, Lond. 1853; Cat. of Advocates' Library, Edinburgh, pt. ii. p. 311; Cat. of Oxford Graduates.] T. C.

BANSLEY, CHARLES (*fl.* 1548), poet, clearly wrote in the time of Henry VIII and Edward VI, but the dates of his birth and death are unknown. He is remarkable for a rhyming satire on the love of dress in women, which concludes with a benediction on the latter monarch, and commences with the line

Bo pepe what have I spyed!

There can be no doubt of Bansley's religious opinions. Speaking in his poem of the feminine love for light raiment, he says—

From Rome, from Rome, thys carkered pryde,
From Rome it came doubtles:
Away for shame wyth soch filthy baggage,
As smels of papery and develyshnes!

He also complains very seriously that foolish mothers made 'Roman monsters' of their children. Perhaps, it has been said, he was an unworthy and therefore justly rejected suitor, and revenged himself by this wholesale attack on the sex. But the attack is not wholesale, as he expressly excepts right worthy, sad, and plain women who walk in godly wise. Indeed the whole satire is mainly directed against extravagant attire. Ritson says it was printed about 1540, but he erred by at least ten years (Collier, *Bibliogr. and Crit. Account*, i. xxxiv). The title of his work, as it appears in a reprint from a unique copy in the British Museum, edited by J. P. Collier in the year 1841, is as follows: 'A Treatyse shewing and declaring the pryde and abuse of women now a dayes:' black letter, London (without date), probably about 1540, 4to.

[Lowndes's Bibliog. Man. i. 110; Brit. Mus. Cat.; Watt's Bibl. Brit.; Tanner's Bibl. Brit.-Hibern. p. 72.] J. M.

BANTING, WILLIAM (1797–1878), writer on corpulence, was an undertaker and furnisher of funerals in St. James's Street, London. He was somewhat short in stature (5 feet 5 inches), and with advancing years suffered great personal inconvenience from his increasing fatness. Before sixty years of age he found himself unable to stoop to tie his shoe, 'or attend to the little offices which humanity requires, without considerable pain and difficulty.' He was compelled to go downstairs slowly backwards, to avoid the jar of increased weight on the ankle-joints, and with every exertion 'puffed and blowed in a way that was very unseemly and disagreeable.' He took counsel with the medical faculty, and was advised to engage in active bodily exercise. He walked long distances, rowed in a boat for hours together, and performed other athletic feats. But all this served but to improve his appetite and add to the weight of his body. On 26 Aug. 1862 he, being in the sixty-sixth year of his age, weighed 202 pounds, or fourteen stone six pounds, an amount which he found unbearable. After trying fifty Turkish baths and 'gallons of physic' without the slightest benefit, he consulted Mr. William Harvey for deafness. Mr. Harvey, believing that obesity was the source of the mischief, cut off the supply of bread, butter, milk, sugar, beer, soup, potatoes, and beans, and in their place ordered a diet, the details of which, mainly flesh meat, fish, and dry toast, are given in Tanner's 'Practice of Medicine' (i. 148). The result of this treatment was a gradual reduction of forty-six pounds in weight, with better health at the end of several weeks than had been enjoyed for the previous twenty years. The delight at being so much relieved by means so simple induced Banting to write and publish a pamphlet entitled 'A Letter on Corpulence, addressed to the Public,' 1863. Written in plain, sensible language, the tract on the 'parasite corpulence' at once gained the attention of the public. Edition followed edition in quick succession. 'To bant' became a household phrase, and thousands of people adopted the course which the word involves. The Germans have recognised the impression made by the pamphlet in the word 'Bantingeur,' which appears in the 'Conversations-Lexikon.'

Banting died at his house on the Terrace, Kensington, 16 March 1878.

[Blackwood's Mag. xcvi. 607; Tanner's Practice of Medicine; Convers.-Lexikon.] R. H.

BANYER, HENRY (*fl.* 1739), medical writer, studied at St. Thomas's Hospital, and practised as a physician at Wisbeach. He was admitted extraordinary licentiate of the College of Surgeons on 30 July 1736. His works are 'Methodical Introduction to the

Art of Surgery,' 1717, and 'Pharmacopœia Pauperum, or the Hospital Dispensary, containing the chief Medicines now used in the Hospitals of London,' 1721, 4th ed. 1739.

[Munk's Coll. of Phys. (1878), ii. 131; Brit. Mus. Cat.]

BAPTIST, JOHN GASPARS (*d.* 1691), portrait and tapestry painter, was born at Antwerp, and was a pupil of Bossaert. His right name appears to have been Jean-Baptiste Gaspars. He was known in England as 'Lely's' Baptist, and would seem to have also worked for Sir Godfrey Kneller. There is a portrait of Charles II by this artist in the hall of St. Bartholomew's Hospital.

[Biog. Nat. de Belgique; Pilkington's Dict. of Painters; Nagler's Allgemeines Künstler-Lexikon; Redgrave's Dict. of Painters of English School.] E. R.

BARBAR, THOMAS (*fl.* 1587), divine, was admitted scholar of St. John's College, Cambridge, 8 Nov. 1560, proceeded B.A. 1563–4, M.A. 1567, and B.D. 1576, and was elected fellow 11 April 1565. He subscribed in 1570 a testimonial requesting that Cartwright might be allowed to resume his lectures. He became preacher at St. Mary-le-Bow, London, about 1576, and in June 1584 he was suspended on refusing to take the ex-officio oath. The parishioners petitioned the court of aldermen for his restoration. In December 1587 Archbishop Whitgift offered to remove his suspension if he would sign a pledge to conform to the law of the church and abstain from conventicles. He declined to pledge himself. His name is attached to the 'Book of Discipline,' and he belonged to the presbyterian church at Wandsworth, formed as early as 1572. In 1591 he was examined in the Star Chamber with other puritan divines for having taken part with Cartwright and others in a synod held at St. John's College, Cambridge, in 1589, when it was agreed to correct and subscribe the 'Book of Discipline.' He is probably the author of a translation of Fr. du Jou's 'Exposition of the Apocalypse' (Cambridge, 1596), and of a 'Dialogue between the Penitent Sinner and Sathan' (London, without date).

[Cooper's Athenæ Cantab. ii. 236; Neal's Hist. of Puritans, 1793, i. 357; Baker's Hist. of St. John's, ed. Mayor, 601; Strype's Annals (8vo), II. i. 2, ii. 417; Strype's Whitgift, 8vo, i. 504, iii. 271, 282; Brook's Puritans, i. 429; Fuller's Church Hist., ed. Brewer, iv. 385, v. 163–4.]

BARBAULD, ANNA LETITIA (1743–1825), poet and miscellaneous writer, was the only daughter and eldest child of John Aikin, D.D., and his wife Jane Jennings, and was born in 1743 at Kibworth, Leicestershire. When she was fifteen years old, her father became one of the tutors of the newly established academy at Warrington. There she passed the next fifteen years of her life, and formed intimate and lasting friendships with several of her father's colleagues and their families, in whose cultivated society she had every encouragement to turn to account her early, not to say precocious, education. It is related of her that she could read with ease before she was three years old, and that when quite a child she had an acquaintance with many of the best English authors. When she had mastered French and Italian, her industry compelled her father, very reluctantly, to supplement these with a knowledge of Latin and Greek also, accomplishments rarely found in young women of that period. Learned as she was, even in her youth, she was so modest and unassuming, and had so little confidence in her powers, that no one but her brother was able to induce her to appear before the world as an author. It was at his instigation that she published, in 1773, her first volume of poems, including 'Corsica,' 'The Invitation,' 'The Mouse's Petition,' and 'An Address to the Deity.' The book had an immediate success, and went through four editions in the first year. The celebrated Mrs. Montagu wrote that she greatly admired the poem on Corsica, and had presented a copy to her friend Paoli. In the same year she, or rather her brother, published 'Miscellaneous Pieces in Prose,' by J. and A. L. Aikin. These also have been several times reprinted. The authors did not sign their respective contributions, and some of the pieces have in consequence been generally misappropriated, but in Mrs. Barbauld's share of the work we find several of her best essays, and notably those on 'Inconsistency in our Expectations,' and 'On Romances.' The former of these possesses every quality of good English prose; the latter is avowedly an imitation of Dr. Johnson's style and method of reasoning. Of this essay Johnson observes: 'The imitators of my style have not hit it. Miss Aikin has done it the best, for she has imitated the sentiment as well as the diction.' Croker refers this remark to the wrong essay. In the year following these literary successes, in 1774, Mrs. Barbauld married. Her husband, the Rev. Rochemont Barbauld, came of a French protestant family settled in England since the persecutions of Louis XIV. His father, a clergyman of the church of England, sent him, rather injudiciously, to the dissenting academy at Warrington, where he naturally imbibed presbyterian opinions. He

was an excellent man, but had a tendency to insanity, which became more and more pronounced towards the close of his life. Soon after their marriage the Barbaulds removed to Palgrave in Suffolk, where Mr. Barbauld had charge of a dissenting congregation, and proceeded to establish a boys' school. They had no children, but adopted a nephew, Charles Rochemont Aikin [q.v.], the 'little Charles' of the well-known 'Early Lessons.' At Palgrave were written the 'Hymns in Prose for Children,' Mrs. Barbauld's best work, which, besides passing through many editions, has been translated into several European languages. The school, chiefly owing to Mrs. Barbauld's exertions, was extremely prosperous during the eleven years of its existence. Among the pupils were the first Lord Denman, Sir William Gell, Dr. Sayers, and William Taylor of Norwich. The holidays were mostly spent in London, where at the houses of Mrs. Montagu and Mr. Joseph Johnson, her publisher, she made the acquaintance of many of the celebrities of the day. The school-work proving somewhat excessive, the undertaking, though successful and remunerative, was given up in 1785, and after travelling on the continent for about a year the Barbaulds returned to England and settled at the then rural village of Hampstead. Mr. Barbauld officiated at a small chapel there, and took a few pupils, while his wife found herself more at leisure for society and literature. At Hampstead Joanna Baillie and her sister were among her more intimate friends. Here she wrote several essays, and contributed fifteen papers—her share of the work is generally thought to be much larger—to her brother's popular book 'Evenings at Home.' In 1802, at the earnest request of her brother, in whose society she hoped to end her days, she and her husband left Hampstead for Stoke Newington. For a short time Mr. Barbauld again undertook pastoral work, but his mental health utterly gave way, and he died insane in London in 1808. This, the one great sorrow of Mrs. Barbauld's life, deeply affected her, but left her free, for the first time since her marriage, for serious literary work. Shortly after her husband's death Mrs. Barbauld undertook an edition, in fifty volumes, of the best English novelists. Prefixed to the edition is an essay, written at some length, on the 'Origin and Progress of Novel Writing,' and the works of each author are introduced by short, but complete, biographical notices. The novels thus edited include 'Clarissa,' 'Sir Charles Grandison,' 'The Castle of Otranto,' 'The Romance of the Forest,' 'The Mysteries of Udolpho,' 'Zeluco,' 'Evelina,' 'Cecilia,' 'Tom Jones,' 'Joseph Andrews,' 'Belinda,' 'The Vicar of Wakefield,' and many others. In 1811 she prepared for the use of young ladies a selection, formerly well known and popular, of the best passages from English poets and prose writers. This appeared in one volume, and was called 'The Female Speaker.' In the same year she wrote the most considerable of her poems, entitled 'Eighteen Hundred and Eleven,' a work which, at a time of the deepest national gloom, was written in eloquent but too despondent strains. Of this poem Mr. Crabb Robinson says: 'Dear Mrs. Barbauld this year incurred great reproach by writing a poem entitled "Eighteen Hundred and Eleven." It prophesies that on some future day a traveller from the antipodes will, from a broken arch of Blackfriars Bridge, contemplate the ruin of St. Paul's (this is the original of Macaulay's New-Zealander). This was written more in sorrow than in anger, but there was a disheartening and even gloomy tone which I, even with all my love for her, could not quite excuse. It provoked a very coarse review in the "Quarterly," which many years after Murray told me he was more ashamed of than any other article in the review.' Southey, the former friend of Mrs. Barbauld's brother, was the author of this article. This was the last of Mrs. Barbauld's published works, but to the day of her death, some years later, she constantly wrote letters and minor pieces which did not see the light till long afterwards, and were not, indeed, intended for publication. The remainder of her life was passed tranquilly at Stoke Newington, where she died in 1825. Her epitaph justly says of her that she was 'endowed by the Giver of all good with wit, genius, poetic talent, and a vigorous understanding;' and the readers of her works will readily allow the easy grace of her style and her lofty but not puritanical principles. Her letters, some few of which have been published since her death, show that though her life was habitually retired she greatly enjoyed society. They record friendships formed or casual acquaintance made with (among others) Mrs. Montagu, Hannah More, Dr. Priestley, Miss Edgeworth, Howard the philanthropist, Mrs. Chapone, Gilbert Wakefield, Dugald Stewart, Walter Scott, Joanna Baillie, H. Crabb Robinson, William Roscoe, Wordsworth, Montgomery, Dr. W. E. Channing, Samuel Rogers, and Sir James Mackintosh. Her writings in prose and poetry are both numerous and miscellaneous, and many of them were not printed in her lifetime. Her more important works include: 1. 'Poems' (1773). 2. 'Miscellaneous Pieces in Prose.' 3. 'Hymns in Prose for Children.' 4. 'Early

Lessons.' 5. 'Poetical Epistle to William Wilberforce.' 6. 'An Edition, with Essay and Lives, of the British Novelists.' 7. 'The Female Speaker.' 8. 'Eighteen Hundred and Eleven.'

[Works of A. L. Barbauld, with a memoir by Lucy Aikin, 1825; Le Breton's Memoir of Mrs. Barbauld, 1874; Ellis's Life and Letters of Anna Letitia Barbauld, 1874.] A. A. B.

BARBER, CHARLES (*d.* 1854), landscape painter, was a native of Birmingham, and moved to Liverpool in early life on being appointed teacher of drawing in the Royal Institution. He was intimately connected with the various associations established in Liverpool in his lifetime. He was among the earliest members and most frequent contributors of the Literary and Philosophical Society, and assisted to found the Architectural and Archæological Association. Thomas Rickman found much support and encouragement from him in his early studies of Gothic architecture, and for years his house was the centre of the intellectual society of Liverpool. Among his nearest friends he numbered Traill and Roscoe. As a landscape painter he was a close observer of nature, and endeavoured to reproduce effects of mist and sunshine with accuracy. He exhibited three times in the Royal Academy, and was a regular contributor to local exhibitions. In spite of a severe attack of paralysis, he continued to practise his art to the end, and his two best-known pictures, 'Evening after Rain,' and 'The Dawn of Day,' were exhibited in Trafalgar Square in 1849. He was elected president of the Liverpool Academy some years before his death, which occurred in 1854.

[Liverpool Courier, 1854; Redgrave's Dictionary of English Artists.] C. E. D.

BARBER, CHARLES CHAPMAN (*d.* 1882), barrister, was educated at St. John's College, Cambridge, where he graduated ninth wrangler in 1833. In the same year he was called to the bar at Lincoln's Inn. He was a pupil of Mr. Duval, an eminent conveyancer. He acquired a high reputation as an equity draftsman and conveyancer, and, though he never took silk, had for nearly half a century an extensive practice at the junior bar. He was one of the commissioners appointed to reform the procedure of the Court of Chancery in 1853, his large experience of chancery business rendering his suggestions of the highest value in the work of framing the rules of practice issued under the Chancery Amendment Acts. In the chancery proceedings by which, in 1867, the celebrated Orton or Castro first sought to establish his claim to the Tichborne baronetcy and estates, Barber held a brief for the defendants, as he did again in the first of the two actions of ejectment which were subsequently brought in the court of common pleas for the same purpose, in the well-known case of Tichborne *v.* Lushington, decided in 1872 after a trial which lasted 103 days. He also acted as one of the counsel for the crown in the prosecution for perjury which followed, and which occupied in the hearing from first to last 188 days. In 1874 he was appointed judge of county courts for circuit No. 6 (Hull and the East Riding), but resigned the post almost immediately, and resumed practice at the bar. He died at his residence (71 Cornwall Gardens) on 5 Feb. 1882.

[Solicitor's Journal, xxvi. 233.] J. M. R.

BARBER, CHRISTOPHER (1736–1810), miniature painter, was born in 1736, and exhibited in the Royal Academy in 1770. He worked in crayons as well as oil, and continued to be an occasional exhibitor, chiefly of portraits and half-lengths, in the Royal Academy until 1792. His portraits were celebrated for peculiar brilliancy, in consequence of the especial attention he devoted to the preparation of magilp. An enthusiastic lover of music, he was distinguished for a particular acquaintance with the works of Handel and Purcell, while his social gifts gathered a large and warm circle of acquaintance round him. He was for some time a member of the Incorporated Society of Artists, but his exhibiting with the opposing society, which was incorporated as the Royal Academy in 1768, led to his forced withdrawal in 1765. He was long resident in St. Martin's Lane, but afterwards removed to Great Marylebone Street, where he died, in 1810.

[Gent. Mag. 1810; Royal Academy Catalogues 1770-1792; Redgrave's Dictionary of English Artists.] C. E. D.

BARBER, EDWARD (*d.* 1674?), baptist minister, was originally a clergyman of the established church, but long before the beginning of the civil wars he adopted the principles of the baptists. He had numerous followers, who assembled for worship in the Spital in Bishopsgate Street, London, and appear to have been the first congregation among the baptists that practised the laying on of hands on baptised believers at their reception into the church. This custom was introduced among them about 1646 by Mr. Cornwell (D'Anvers, *Treatise of Laying on of Hands*, 58; T. Edwards, *Gan-*

græna, 2nd edit. 136, 137). Previously to the year 1641 Barber was kept eleven months in Newgate for denying the baptism of infants and that the payment of tithes to the clergy was God's ordinance under the gospel (Preface to his *Treatise of Baptism*; and his petition to the king and parliament). He preached his doctrines in season and out of season, and he has himself left an account of the disturbance he caused in 1648 in the parish church of St. Benet Fink. The date of his death is unknown, but in 1674 he was succeeded in the care of the baptist church in Bishopsgate by Jonathan Jennings.

He is the author of: 1. 'To the King's most Excellent Maiesty, and the Honourable Court of Parliament. The humble Petition of many his Maiesties loyall and faithfull subiects, some of which having beene miserably persecuted by the Prelates and their Adherents, by all rigorous courses, for their Consciences, practising nothing but what was instituted by the Lord Jesus Christ,' &c., London, 1641, *s. sh.* fol. This petition, which prays for liberty of worship for the baptists, is signed 'Edward Barber, sometimes Prisoner in Newgate for the Gospel of Christ.' 2. 'A small Treatise of Baptisme, or, Dipping, wherein is cleerely shewed that the Lord Christ ordained Dipping for those only that professe repentance and faith. (1) Proved by Scriptures; (2) By Arguments; (3) A paralell betwixt circumcision and dipping; (4) An answer to some objections by P[raisegod] B[arebone],' London, 1641, 4to. 3. 'A declaration and vindication of the carriage of Edward Barber, at the parish meeting house of Benetfinck, London, Fryday the 14 of Iuly 1648, after the morning exercise of Mr. Callamy was ended, wherein the pride of the Ministers, and Babylonish or confused carriage of the hearers is laid down,' London, 1648, 4to. 4. 'An Answer to the Essex Watchmens Watchword, being 63 of them in number. Or a discovery of their Ignorance, in denying liberty to tender consciences in religious worship, to be granted alike to all,' London, 1649, 4to.

[T. Crosby's Hist. of the English Baptists, i. 151, 219, iii. 3; Ivimey's Hist. of the English Baptists, ii. 390; H. Brook's Puritans, iii. 330; Adam Taylor's Hist. of the English General Baptists, i. 119, 168, 250; Cat. of Printed Books in Brit. Mus.] T. C.

BARBER, JOHN, D.C.L. (*d.* 1549), clergyman and civilian, of All Souls College, Oxford, graduated doctor of civil law and became a member of the College of Advocates in 1532. He was one of Archbishop Cranmer's chaplains, and official of his court at Canterbury, but his special vocation was to advise the archbishop on civil-law matters. In 1537 he was consulted by Cranmer on behalf of Henry VIII, on a subtle point of law touching the dower of the Duchess of Richmond, widow of the king's natural son; and in 1538 the archbishop, in a letter to Cromwell, requests that Dr. Barbor, 'his chaplain' (who Jenkyns says is probably John Barber), may be one of a royal commission to try and examine whether the blood of St. Thomas of Canterbury was not 'a feigned thing and made of some red ochre, or of such like matter.' In the same year Cranmer used his influence with Cromwell to obtain for 'his chaplain, Doctor Barbar,' a prebendal stall at Christ Church, Oxford. But he does not appear to have been successful, for Dr. Barbar's name is not mentioned by Wood in his account of Christ Church. In this letter to Cromwell the archbishop speaks of Cromwell's knowledge of the 'qualities and learning' of Barber, and he himself calls him 'an honest and meet man.' Barber is probably identical, too, with the John Barbour who appeared as proctor for Anne Boleyn on the occasion of her divorce. In 1541 Cranmer appointed him to visit, as his deputy, for the second time, the college of All Souls, whose 'compotations, ingurgitations, and enormous commessations' had excited the archbishop's indignation (Strype, *Life of Cranmer*, i. 131). He is said by Rose to have assisted in the preparation of the famous 'King's Book,' a revised and enlarged edition of the 'Bishops' Book,' but his name does not appear upon the list of 'composers.' He was probably, however, consulted in the matter, for his signature is appended to 'a declaration made of the functions and divine institution of priests,' and to a Latin judgment on the rite of confirmation, both documents framed to suit the demands of the time. Barber made a poor return to Cranmer for all his kindness by joining, in 1543, a plot for his ruin. Foxe, on the authority of Ralph Morice, Cranmer's secretary, tells us that the archbishop elicited from Barber and the suffragan of Dover a condemnation of a hypothetical case of treachery, and then by producing their letters showed that they were the guilty persons, and magnanimously forgave them. Strype says, however, that Cranmer 'thought fit no more to trust them, and so discharged them of his service.' Barber died in 1549, and was buried at Wrotham in Kent, of which living—a 'peculiar' in the patronage of the Archbishop of Canterbury—he was probably incumbent. Hasted in his list of the rectors and vicars of Wrotham leaves a blank for the period likely to cover Barber's incumbency.

[Nichols's Narratives of the Reformation, Camden Society; Cranmer's Remains, Jenkyns; Todd's Life of Cranmer; Burnet's Hist. of the Reformation; Pocock, iv. 340; Strype's Ecclesiastical Memorials, vol. i. pt. ii. p. 350; Strype's Memorials of Cranmer, i. 64, 131, 173; Foxe's Acts and Monuments; Townsend, viii. 29; Wood's Fasti Oxon. (Bliss), i. 93; Coote's Lives of English Civilians.] P. B.-A.

BARBER, JOSEPH (1757–1811), landscape painter, was born at Newcastle in 1757. He settled at Birmingham, where after several years of difficulty he succeeded in establishing a drawing school. He conducted this with unremitting industry, and gained in addition a considerable local reputation as a landscape painter. But his work was unknown in London, and he never exhibited in the Royal Academy. He attained to easy circumstances in his later years, and died in Birmingham in 1811, leaving a son, John Vincent Barber, who followed his father's profession. John Vincent Barber exhibited landscapes at the Royal Academy in 1812, 1821, 1829, and 1830, and prepared some of the drawings for the 'Graphic Illustrations of Warwickshire' published in 1829. He died at Rome.

[Gent. Mag. 1811; Redgrave's Dictionary of English Artists.] C. E. D.

BARBER, MARY (1690?–1757), poetess and friend of Swift, was born about 1690, probably in Ireland, where she became the wife of one Barber, a wool clothier or tailor, living in Capel Street, Dublin. Several children were born to Mrs. Barber (among them a son, Constantine, born in 1714), and she, being 'poetically given, and, for a woman, having a sort of genius that way' (Swift to Pope, Scott's *Swift*, xvii. 388), began writing poetry for the purpose of enlivening her children's lessons. She taught them at first herself, as they sat round her tiled fireplace (her own *Poems on Several Occasions*, p. 8); and at the same time 'no woman was ever more useful to her husband in the way of his business' (Swift to Lord Orrery, Scott's *Swift*, xviii. 162). About 1724, while Tickell, the poet, was secretary to the lords justices of Ireland, Mrs. Barber wrote a poem to excite charity on behalf of an officer's widow left penniless and with a blind child (*Poems*, &c. supra, p. 2, 'The Widow Gordon's Petition'), and she sent the composition to Tickell anonymously, with a request that he would call the attention of Lord Carteret, then viceroy, to it. Tickell succeeded; Lady Carteret succoured the widow and sought out her benefactress, Mrs. Barber. The poetess was thus brought under Swift's notice, and a friendship sprang up between them. Swift visited her at her shop (Swift to Pope, supra); presented her to Lady Suffolk at Marble Hill (Scott's *Swift*, xvii. 430); received her at the deanery, and for a while took charge of one of her sons, eccentrically sent him as a birthday present, together with some of his mother's verses echoing the current enthusiasm roused by 'Wood's Halfpence' and others of Swift's Irish patriotic pamphlets. Sapphira was the poetic name given to Mrs. Barber at the deanery; and there her poems were read, and canvassed, and corrected. 'Mighty Thomas, a solemn Senatus I call, To consult for Sapphira; so come, one and all,' are the opening lines of 'An Invitation by Dr. Delany, in the Name of Dr. Swift,' and they indicate the friendly and sympathetic treatment she enjoyed at the hands of Swift and his friends. In 1730 Swift provided Mrs. Barber with introductions to his most influential friends on her first visit to England in an endeavour to publish her poems by subscription. Her husband took indiscreet advantage of his wife's position, and when Lady Betty Germaine had coaxed the Duke of Dorset to order liveries from him, he asked 'a greater price than anybody else' (*ibid.* xvii. 410); at the same time the gout attacked her incessantly, and she was one of Dr. Mead's patients; but, in response, mainly, to Swift's recommendations, Arbuthnot, Gay, Mrs. Cæsar, Barber the printer (then lord mayor), the Boyles, the Temples, Pope, Ambrose Philips, Walpole, Tonson, Banks, and a host of the nobility, either visited her or became subscribers for her book; and after passing to and fro between Tunbridge Wells, Bath, and Dublin, for a long period, she finally abandoned her Irish home, and settled in England. In June 1731, when Mrs. Barber was busily seeking subscribers, the 'Three Letters to the Queen on the Distresses of Ireland' were published, with Swift's forged signature; they called express attention to Mrs. Barber as 'the best female poet of this or perhaps of any age,' and it was rumoured that they had been concocted by her to injure her patron and to serve her personal advantage. All evidence goes against this supposition, and Swift himself never entertained it. His opinion of Mrs. Barber, on the contrary, was as high as ever, and Lady Suffolk bantered him on the 'violent passion' he had for her (*ibid.* xvii. 415); in 1733 he wrote to Alderman Barber that he had 'not known a more bashful, modest person than she, nor one less likely to ply her friends, patrons, and protectors' (*ibid.* xviii. 154). In 1736 he invited her back to Ireland, promising to contribute to her support (*ibid.*

xix. 5). In his 'List of Friends Grateful, Ungrateful, Indifferent, and Doubtful,' he describes her with the best as 'G,' i.e. 'grateful;' and in his will, dated 1740, nine years after the 'Letters,' he makes a bequest to her of 'the medal of Queen Anne and Prince George which she formerly gave me' (SHERIDAN, *Swift*, p. 566). The false suspicion as to her authorship of the unfortunate 'Letters' did Mrs. Barber little injury with others of her friends. In 1734, her 'Poems on Several Occasions' (4to, Rivingtons) were at last published, and were prefaced by a letter from Swift to Lord Orrery. But many troubles now befell their authoress; a few severe critics said that the work was not poetic, and a few fine ladies complained that it was dull (*ibid.* xviii. 310). At the time Mrs. Barber was a victim to a three months' attack of gout; and she fell 'under the hands of the law,' in company with Motte, the printer, although she was discharged the same day with him (HAWKESWORTH, xiii. 105). Her condition excited pity in very many quarters, and the Duchess of Queensberry told Swift: 'Mrs. Barber has met with a good deal of trouble . . . we shall leave our guineas for her with Mr. Pope' (SCOTT'S *Swift*, xviii. 198). In 1735 appeared a second edition of Mrs. Barber's 'Poems' (8vo), and in 1736 there followed a third. In November of the same year, at Bath, again laid up with gout, and having her husband and daughters to support, Mrs. Barber entertained a scheme for selling Irish linens. She could not let lodgings because of her ill-health (*ibid.* xix. 5); and, to support her meanwhile, she begged Swift to give her his 'Polite Conversations,' still in manuscript, though written thirty years before. Everybody, she said, would subscribe for a work of his, and the sale of it would put her in easy circumstances. In 1737 the manuscript was hers, conveyed to her by Lord Orrery (SCOTT'S *Swift*, xix. 93); in 1738 it was published, and it met with so much favour that it was presented as a play at the theatre in Aungier Street, Dublin, with great applause (HAWKESWORTH, xiv. 692). It thus secured for Mrs. Barber all the benefits that Swift, in his continuous kindness to her, desired. In 1755 a selection from her 'Poems' was published in two volumes of 'Poems by Eminent Ladies,' including Aphra Behn, Elizabeth Carter, Lady Mary Wortley Montagu, and others, and Mrs. Barber's verse was given the first place. In 1757 she died.

Of her two sons, Rupert was well known as a miniature painter and engraver, and Constantine became president of the College of Physicians at Dublin.

[Ballard's British Ladies, ed. 1752, 461 et seq.; Monthly Review, vol. viii., 1753.] J. H.

BARBER, SAMUEL (1738?–1811), Irish presbyterian minister, a native of county Antrim, was the younger son of John Barber, a farmer near Killead. He entered Glasgow College in 1757, was licensed 1761 (on second trials 28 Aug. at Larne) by Templepatrick presbytery, and ordained by Dromore presbytery, 3 May 1763, at Rathfriland, co. Down, where he ministered till his death. He was a good Latinist, Tacitus being his favourite author; his Greek was thin; he was somewhat given to rabbinical studies, having collected a small store of learned books on this subject. He is best known for the public spirit with which he threw himself into the political and ecclesiastical struggles of his time. Teeling considers him 'one of the first and boldest advocates of the emancipation of his country and the union of all her sons.' When Lord Glerawley disarmed the Rathfriland regiment of volunteers in 1782, the officers and men chose Barber as their colonel in his stead. In this double capacity he preached (in regimentals) a sermon to the volunteers, in the Third Presbyterian Congregation, Belfast. He sat in the three volunteer conventions of 1782, 1783, and 1793, as a strong advocate of parliamentary reform, catholic emancipation, and a revision of the tithe system, the revenue laws, and the Irish pension list. Lord Kilwarlin, being asked to contribute to the rebuilding of his meeting-house, said he would rather pay to pull it down (broadsheet of August 1783). In 1786 Richard Woodward, bishop of Cloyne, published his 'Present State of the Church of Ireland,' to prove that none but episcopalians could be loyal to the constitution. Barber's 'Remarks' in reply showed him a master of satire, and embodied the most trenchant pleas for disestablishment that any dissenter had yet put forth ('Must seven-eighths of the nation for ever crouch to the eighth?'). Woodward made no response. In 1790 Barber was moderator of the general synod. He took a leading part in the Down election of that year, which returned the Hon. Robert Stewart (afterwards Lord Castlereagh) in the presbyterian interest, after a contest of thirteen weeks. In 1798 the authorities regarded him as a dangerous man. He was seized by a body of troops at his residence in the townland of Tullyquilly, and lodged in Downpatrick gaol on a charge of high treason. On 14 and 16 July he was tried by court-martial, but nothing was proved against him; he was never a United Irishman. However, he was detained in durance, and his third daughter, Margaret, a girl of sixteen, voluntarily shared

his imprisonment. On his release, after a long confinement, he could obtain no redress. In religion, as in politics, he was a pronounced liberal, though no controversialist. His manuscript sermons are unmistakably Arian, and in the original draft of his 'Remarks' he says, 'Suppose now any legislator should so far forget common sense as to decree three one, and one three, &c.' He was fond of quoting the Greek Testament in his sermons, and (marvellous to say) his draft of a petition to parliament from his presbytery contains two citations from Theodoret in the original. For an incident of his pastoral experience, turning on the difficulties of the then Irish marriage law, see Mem. of Catherine Cappe, 1822, p. 268. Montgomery assigns to him 'a singularly vigorous mind, a cultivated taste, a ready wit, a fluent elocution, a firm purpose, an unsullied character, and a most courteous demeanour.' He died 5 Sept. 1811, in his seventy-fourth year. In 1771 he married Elizabeth, eldest daughter of the Rev. Andrew Kennedy, of Mourne, and had seven children, but no son survived him. His daughter Margaret, above mentioned (*b.* 12 Aug. 1782, *d.* 21 May 1875), married John Galt Smith, of Belfast, whose son, George Kennedy Smith, possesses Barber's portrait and manuscripts. He published: 1. Funeral Sermon for the Rev. George Richey [Job xxxiv. 15], Newry, 1772. 2. Volunteer Sermon [2 Sam. xiii. 28], 1782 (a very spirited piece, under apprehension of foreign invasion). 3. 'Remarks on a Pamphlet . . . by Richard, Lord Bishop of Cloyne,' Dublin, 1787. 4. 'Synodical Sermon at Lurgan' [Rev. xviii. 20], 1791 (reckons the Nicene council as the beginning of the reign of Antichrist, and the French revolution as the omen of its fall). Nos. 2 and 4 appear to have been published, but were also circulated in manuscript.

[Barber's MSS., including his own account of his Tryal, 1798; Glasgow Matriculation Book; Kennedy pedigree, MS.; Belfast News-Letter, 10 Sept. 1811; Teeling's Sequel to Personal Narrative of Irish Rebellion, 1832, p. 31; Irish Unitarian Mag. 1847, pp. 286, 291; Chr. Unitarian, 1866, p. 359; Witherow's Hist. and Lit. Mem. of Presbyterianism in Ireland, 2 ser. 1880; Porter's In Memoriam . . . Margaret Smith, 1875.] A. G.

BARBON, NICHOLAS, M.D. (*d.* 1698), a writer of two treatises on money, and the originator of fire insurance in this country, was born in London, and entered as a student of physic at the university of Leyden on 2 July 1661. He was probably the son of Praisegod Barbon [see BARBON, PRAISEGOD]. In October 1661 he graduated M.D. at Utrecht, and was admitted an honorary fellow of the College of Physicians in December 1664. He represented Bramber in the parliaments of 1690 and 1695. After the great fire of 1666, Barbon was one of the first and most considerable builders of the city of London, and first instituted fire insurance in this country. He 'hath sett up an office for it,' writes Luttrell in his 'Brief Relation,' under date 30 Oct. 1681 (i. 135), 'and is likely to gett vastly by it.' While engaged in rebuilding London, he purchased 'the Red Lyon feilds, near Graies Inn Walks, to build on,' and 11 June 1684 a serious riot took place between his workmen and 'the gentlemen of Graies Inn.' As late as 1692 he was engaged in improving Chancery Lane and Lincoln's Inn. A square near Gerrard Street, Newport Market, is said to have been called Barbon Square in the reign of George II. Reynolds's 'Wells Cathedral' (pref. p. 67) gives the following from Chyle's (unpublished) history of the church of Wells. Exeter House, belonging to the see of Exeter, first went to Lord Paget, then to R. Dudley, earl of Leicester, and then to the Earl of Essex, and was called Essex House, 'which ever since has kept the name, till last year, when one Dr. Barbone, the son, I am told, of honest prays God, bought it of the executors of the late Duchess of Somerset, d. of the said Robert (E. of Essex), not to restore it to the right owner, the Bp. of Exeter; but converted into houses and tenements for tavernes, ale houses, cooks-shoppes, and vaulting schooles, and the garden adjoining the river into wharfes for brewers and woodmongers.' Barbon was the author of 'A Discourse of Trade' (12mo, London, 1690), and a 'Discourse concerning coining the new money lighter, in answer to Mr. Lock's considerations about raising the value of money' (12mo, London, 1696). This latter work was one of the numerous pamphlets which issued from the presses of London on the subject of the great controversy which raged at that time, when there was such urgent demand for a renewal of the currency —a controversy in which, as Flamsteed, the astronomer royal, is reported to have said, the real point at issue was, whether five was six or only five.

Barbon ranged himself under the banner of William Lowndes, whose 'Essay for the Amendment of Silver Coins' had become the text-book of a party composed partly of dull men who really believed what he told them, and partly of shrewd men who were perfectly willing to be authorised by law to pay a hundred pounds with eighty (MACAULAY, *Hist. of Eng.* iv. 632).

Barbon, in the preface to his second treatise, makes allusion to having, in the 'Discourse on Trade,' defined money differently from Mr. Locke; and begins his argument by disputing Locke's fundamental proposition that silver has an intrinsic value, asserting that there is no intrinsic value in silver, 'but that it is *money* that men give and take and contract with, having regard more to the stamp and currency of the money than to the quantity of fine silver in each piece.' With this as one of his premises, he argues in favour of debasing the currency, or, as he euphemistically terms it, raising the value of money. Mr. Cunningham (*English Industry and Commerce*, p. 368) quotes a passage from the second discourse for a lucid argument against the balance of trade. Barbon took part in the land-bank speculations of the time. He founded one, which is stated by Luttrell, under date 15 Aug. 1695, to 'goe on very successfully,' and under date 4 Feb. 1695–6 to have been united with another land-bank conducted by one Mr. Brisco, and to have offered to advance two millions of money. He died in 1698. His friend Asgill [see Asgill, John] was the executor of his will, which directed that none of his debts should be paid. Asgill was also soon afterwards his successor as member for Bramber.

[Barbon's Discourse on Trade, and Treatise on Coining; Luttrell's Brief Relation of State Affairs, i. 309, ii. 403, iii. 572, iv. 13, 364; Notes and Queries (first series), vi. 3; Macaulay's England, chaps. xxi. xxii.; Walford's Encyclopædia of Insurance; Hist. of Fire Insurance; Munk's College of Physicians; Names of Members of Parliament, i. 555.] R. H.

BARBON, or BAREBONE, or BAREBONES, PRAISEGOD (1596?–1679), anabaptist, leather-seller, and politician, has an obscure family history. In the 'Spending of the Money of Robert Nowell, of Read Hall, Lancashire' (edited by Dr. Grosart, 1877), one of the objects of his bounty (x^s) was 'a John Barbon.' The following data concerning him are drawn from Dr. Bloxam's 'Register of Magdalen College, Oxford'—'John Barebone, of Magdalen, 1567, aged 16; of the county of Gloucester; B.A. 23 Oct. 1570; probably Fellow 1571–78; M.A. 9 July 1574; Vice-Principall, 1578;' described in 1574 as 'a noted and zealous Romanist' (iv. 170–1, and *Spending, ut supra*, pp. 206, 208). Another was a prominent puritan in Northamptonshire from 1587 onwards (Strype's *Annals*, III. i. 691, ii. 479; Strype's *Whitgift*, ii. 7). Probably the same Barbon took part in a disputation upon nonconformity held about 1606 at the house of Sir William Bowes, at Coventry (Smyth, *Parallels, Censures and Observations*, &c., p. 128; Brook, *Puritans*, ii. 196).

In notes of a trial in an ecclesiastical case wherein Dr. William Bates was a party, Barbon in giving evidence incidentally mentioned that he was eighty years of age. This was in 1676, so that he was born about 1596 (Malcolm, *Londinium Redivivum*, iii. 453). While young he became a leather-seller in Fleet Street; he was admitted freeman of the Leathersellers' Company 20 Jan. 1623, elected a warder of the yeomanry 6 July 1630, a liveryman 13 Oct. 1634, and third warder 16 June 1648 (*Notes and Queries*, 3rd series, i. 211; cf. pp. 253, 395).

Probably shortly after 1630 Praisegod Barbon was chosen minister by half the members of a baptist congregation which had been under the pastoral care of Stephen More, but which had on More's death divided by 'mutual consent' into two parties. The one half chose Henry Jessey, and the other half Praisegod Barbon. Those who fixed on Barbon were pædobaptists, maintaining that the baptism of infants was scriptural, while the other part of the congregation comprised baptists proper. Some even of the latter must, however, have adhered to Barbon as well; for in the 'Declaration' of the baptists issued in 1654 'twenty-two' names sign it as 'of the church that walks with Mr. Barebone.' In 1642 Praisegod Barbon published a defence of pædobaptism in 'A Discourse tending to prove Baptisme in or under the Defection of Anti-Christ, to be the Ordinance of Jesus Christ. As also that the Baptism of Infants or Children is warrantable and agreeable to the Word of God. Where . . . sundry other particular things are controverted and discussed.' In Edward Barber's 'Small Treatise of Baptism or Dipping,' also published in 1642 [see Barber, Edward], we read: 'Beloved, since part of this treatise was in presse, there came to my hand a book set forth by P. Barboon, which could I have gotten sooner, I should have answered more fully;' and then he quotes a number of objections to the baptist view urged by Barbon, which he in brief answers. Barbon replied to Barber in another book, published in 1643: 'A Reply to the Frivolous and Impertinent Answer of E. B. to the Discourse of P. B. . . .'

From contemporary references, it appears that those who had chosen Barbon assembled as a church in their pastor's own 'great house,' called the 'Lock and Key,' in Fleet Street, near Fetter Lane. As a preacher he speedily made his mark. The libellers of the puritans called his preaching 'long harangues,'

but he held the allegiance of a large congregation. He combined his 'trade' of leather-seller with his preaching, and he must pretty early have joined to himself in his pastorate one Greene, a 'felt-maker'—the two 'trades' exciting the sarcasms of adversaries of nonconformity. In a contemporary scurrilous pamphlet entitled 'New Preachers, New,' we have mention of 'the last tumult in Fleet Street, raised by the disorderly preachment, pratings, and pratlings of Mr. Barebones, the leather-seller, and Mr. Greene, the felt-maker, on Sunday last, 19 Dec.' [1641]. The 'tumult' is jocosely described, and '1,000 persons' are alleged to have been present; but the 'tumult,' so far from originating in the 'disorderly preachment,' certainly originated in violent intrusion upon the worshippers. Another pamphlet on the same disturbance is entitled 'The Discovery of a Swarme of Separatists, or a Leather Seller's Sermon. Being a most true and exact relation of the tumultuous combustion in Fleet Street last Sabbath day, being 29 of Decemb. [19 in text]; truly describing how Burboon, a leather seller, had a conventicle of Brownists met at his house that day, about the number of an hundred and fifty, who preached there himself about five hours in the afternoon. Showing likewise how they were discovered and by what means, as also how the constable scattered their nest, and of the great tumult in the street . . . . London: Printed for John Greensmith, 1641.' In this publication we read concerning the persecutors' treatment of the worshippers: 'At length they catcht one of them alone, but they kickt him so vehemently as if they meant to beate him into a jelly. It is ambiguous whether they have kil'd him or no, but for a certainty they did knock him as if they meant to pull him to pieces. I confesse it had been no matter if they had beaten the whole tribe in the like manner' (A 3).

Barbon's position commercially was a stable one. In 1650 he was surety with Sir Fulk Greville, John Harvey, and Thomas Barnardiston, each in 500*l.*, for Dr. Aaron Guerdon, master of the mint, 'for the performance of his covenants and indents' (*Calendar of State Papers*, 25 July, 1649–52, p. 249). On 6 June 1653 Oliver Cromwell summoned Barbon 'to appear,' as the writ runs, 'at the council chamber, Whitehall, on 4 July, and take upon you the trust of member for the city of London' (*Calendar of State Papers*, 1652–3, p. 386). The assembly, which met on 4 July, was christened by its enemies 'Barebone's,' or the 'little' parliament. In the house Barbon does not seem to have spoken at all. But we read that on Tuesday, 2 Aug., 'the house being informed that there were divers petitioners at the door out of the city of London, Mr. Barbone and Captain Stone were sent forth. Mr. Barbone acquaints the house that the petition was in behalf of Lieutenant-colonel John Lilburne' (Burton's *Cromwellian Diary*, ed. Rutt, i. p. v, Introduction).

The 'little parliament' had only five months' lease; and Barbon did not again accept the dignity of M.P. He continued to preach as the 'leather-seller of Fleet Street.' In 1659–60 he was again the object of assaults. Samuel Pepys writes: 'February 12th . . . . So to my father's, where Charles Glascocke was overjoyed to see how things are now; who told me the boys had last night broke Barebone's windows' (p. 45). 'February 22nd, 1659–60—I observed this day how abominably Barebone's windows are broke again last night' (Pepys's *Diary*, ed. Bright, i. p. 53).

Barbon did all in his power to hinder the restoration of Charles II. Marchmont Needham confided to Praisegod the manuscript of his book, 'News from Brussels in a Letter from a near Attendant on his Majesty's Person to a Person of Honour here. Dated 10 March 1659[–60].' The object of the work was to expose the evil life of Charles in Holland, and Barbon had it printed and circulated broadcast. Nor did he seek to conceal his responsibility (Wood's *Athenæ* (Bliss), iii. 1187). But Barbon did more in the cause of the Commonwealth. On Thursday, 9 Feb. 1659–60, he presented the famous 'Petition of Mr. Praise-God Barebone and several others to the Parliament' against any kind of reconciliation with the Stuarts or the monarchy. It proposed that all officials should solemnly abjure the Stuarts, and that any one publicly proposing a restoration should be deemed guilty of high treason.

The royalists republished the petition, and in one of their attacks on it—the 'Picture of the Good Old Cause drawn to the Life. In the Effigies of Master Prais-God Barebone. With several examples of God's Judgment on some Eminent Engagers against Kingly Government'—introduced a vividly engraved portrait of its author. Another tract vituperating Barbon's latest act was entitled: 'That wicked and blasphemous petition of Praisegod Barbone and his sectarian crew, presented to that so-called the Parliament of the Commonwealth of England, Feb. 9, 1659, for which they had the thanks of that House, anatomized. Worthily stiled by his Excellency the Lord Generall Monck, Bold, of dangerous consequences, and venemous. By a Lover of Christ and his Ordinances, Ministers and their Calling, Parliaments and their

Freedome; the Town of Ipswich her Peace and Prosperity, Civill and Ecclesiasticall: being sometimes an Inhabitant there. Printed by Philo-Monarchæus [4 April 1660].' Barbon is here pronounced 'worthy of all dedignation, indignation, and abomination.' Another broadside travesties the petition after this fashion: 'To the Right Honorable the High Court of Parliament sitting at Westminster. The Illegal and Immodest Petition of Praise-God Barbone, Anabaptist and Leather Seller of London: most impudently showeth that your Petitioner hath known a great while, and indeed long enough to have had more wit and more honesty,' &c. (4 July 1660).

Although Barbon took advantage of the temporising 'general pardon' of 1660, he did not forsake his friends after the accession of Charles II. On 5 Sept. 1661 Humphrey Lee writes to Katharine Hurleston that Praise-God Barebones constantly resorts to Major Bremen and Vavasour Powell, prisoners in the Fleet (*Calendar of State Papers*, p. 82). On 26 Nov. 1661 Barbon, along with Major John Wildman and James Harrington, was arrested and sent to the Tower (Kennet, as before, p. 567). On 31 Dec. 1661, interrogations were drawn up by Secretary Nicholas to be administered to Mary Ellis, as to what she knew of Praisegod Barebones and others; their meetings at one Porter's house, where she had been servant; the weekly dining there of the post-office clerks (*ibid.* p. 197). We get a glimpse of Barbon in prison on 27 July 1662, when an order in council on petition of Sarah Barebones released her husband on bail from the Tower, where he had been close prisoner 'many months, and so ill that he must perish unless released' (*Calendar*, p. 447). But under 3 Nov. 1662 we discover that his steps were still dogged: 'Examination of Lieutenant Kingsley as to his acquaintance with Jesse [Henry Jessey?], whom he apprehended two years before, . . . and Praise-God Barebones' (*ibid.* p. 541).

After his release from prison Barbon reappears, in 1676, as a witness on house-rents, whilst he was resident in St. Dunstan's parish, and, as already noted, he was then aged eighty years. He died at the close of 1679. His burial is registered in the parish register of St. Andrew, Holborn, under date '5 Jan. 1679[–80], at ye ground near ye Artillery' (*Notes and Queries*, 4th series, iii. 215).

It has been stated that Barbon had two brothers, respectively named 'Christ-came-into-the-world-to-save Barebone' and 'If-Christ-had-not-died-thou-hadst-been-damned Barebone,' abbreviated into 'Damned Barebone' (Granger, *Biogr. Hist. of England*, iii. 68); but there is no proof of this. The only other Barbon known at this period was Dr. Nicholas Barbon, probably Praise-god's son [see Barbon, Nicholas].

[In addition to the authorities cited, see Carlyle's Cromwell; Picton's Cromwell; Whitelocke's Memorials; Crosby's History of Baptists, ii. 40; Ivimey's History of Baptists, i. 156–7; Fanatics, Puritans, and Sectaries, 1821, in Brit. Mus.; reprint of New Preachers New, with a modern Introduction; communications from Rev. S. A. Swaine, M.A., London, and Rev. G. P. Gould, M.A., Bristol; two tractates referred to in Notes and Queries, 3rd series, i. 395, seem to show that Barbon, in his despair of monarchy and protectorship alike, fell in for a time with the 'fifth monarchy' enthusiasm; in Brit. Mus. (Harleian MS. 7332, f. 40) is a collection of verse 'written (i.e. transcribed) by Ffeare-god Barbon (of Daventry), who, being at many times idle and wanting employment, wrote out certain songs and epigrams, with the idea of mending his hand in writing.' Cf. Notes and Queries, 1st ser., i. 266.] A. B. G.

BARBOUR, JOHN (1316?–1395), Scottish poet, the earliest and one of the best of the ancient Scottish poets, a contemporary of Chaucer, was archdeacon of Aberdeen. The date of his birth is conjectural, but his death, on 13 March 1395, is proved by an entry in the obit book of the cathedral, the cessation in that year of a pension conferred on him by Robert II, and other documentary evidence. In 1357 he appears as archdeacon of Aberdeen in a safe-conduct by Edward III to him and three scholars going to study at Oxford; and in the same year he was named one of the proxies of the Bishop of Aberdeen in the council which met at Edinburgh to provide for the ransom of David II. Nothing is known of his earlier history, and his name derived from a common trade renders the conjectures hazardous which have found for him a parentage in north, midland, and south Scotland. In all likelihood he was an Aberdonian, and minute observers have even detected peculiarities of that dialect in his poems. Similar safe-conducts in 1364 (when he was accompanied by four horsemen on his way to Oxford or elsewhere, as he might think proper), in 1365 (when he had leave to travel through England to St. Denis with six horsemen), and in 1368 (with two valets and two horses to the other dominions of the king in the direction of France), show that in all probability he pursued his studies and superintended those of others, both at Oxford and Paris. In 1372 he was one of the auditors of exchequer, and

in the following year clerk for the audit of the household of the king. In 1375, as he himself records, he composed the poem of the 'Brus,' by which he is best known, as it at once became a national epic, celebrating in short and pithy lines, easy to remember, the story of the war of independence and the deeds of

> King Robert of Scotland
> That hardy was of hert and hand
> And Schir James of Douglas
> That in his tyme sa worthy was.

In 1377 he received from Robert II a sum of ten pounds, and next year a perpetual pension of twenty shillings, to be paid from the 'king fermes' or rent of Aberdeen, with power to assign it in mortmain, which is stated in one of the exchequer accounts to have been a reward for his poem. He was again auditor of exchequer in 1382 and 1384, and in 1388 he received a further pension for life of ten pounds from the customs of Aberdeen. It has been conjectured that this may have been a return for a poem, now lost, on the genealogy of the Stuarts, to which Wyntoun refers—

> The Stewartis oryginale
> The Archdekyne has treted hale
> In metyr fayre.
> (*Chronykil*, viii. 7, 143.)

Another passage of the same author mentions that the genealogy was traced from

> Dardane, Lord de Frygya,
> . . . . . .
> Tyl Robert our secound kying
> That Scotland had in governyng. (ii. 1, 130.)

Wyntoun also says that Barbour made a genealogy of Brutus (iii. 3, 139), and some editors have supposed this to be the same work as that on the Stuarts, and have even given it the name of the 'Brute.' But it appears more probable that the reference here is to the legend of Troy, which Barbour, like other writers of his age, is believed to have treated in a poem, two fragments of which have been recently discovered at Cambridge, and printed by the Early English Text Society. A more important discovery, due like the former to Mr. Henry Bradshaw, is the long poem on the 'Legends of the Saints,' which, though without author's name, is proved with reasonable certainty to be Barbour's by the similarity of its metre with that of the 'Brus,' of the dialect with the Scottish of his time, and by the inclusion in the saints whose lives are told of Ninian, the primary saint of Scotland, and Machar, a disciple of Columba, the patron saint of Aberdeen. This poem, which has now been published by Horstmann in his 'Altenglische Legenden,' contains an interesting notice of its author and allusions to another hitherto unknown work which, assuming it to be of proportionate length with the 'Legends of the Saints,' would make him one of the most prolific poets of the middle ages :—

> Tharfor sene I ma nocht work
> As minister of haly Kirke
> For gret elde and feblenes
> Yet for to eschew idlenes,
> I hafe translatit symply
> Sum part as I fand in story
> Of Mary and hir Son Jesu.

From the outline of the contents of this work which follows, it appears to have comprised the whole gospel history with the legend of the Virgin Mary's subsequent life. The 'Legends of the Saints' contains 33,533 verses and lives of fifty saints, commencing with those of the apostles and evangelists, which are followed by various martyrs and confessors, both of the eastern and western church, taken for the most part from the 'Legenda Aurea.' No English saints are included, and only the two Scottish above mentioned—that of St. Machar, probably taken from the Latin life which was one of the lectures or lessons in the breviary of Aberdeen; and that of St. Ninian, from his life by Ailred of Rievaulx, with the addition of a few miracles wrought in the author's time at Ninian's shrine at Whithorn. One of these, whose subject was John Balormy, 'a gudeman in Murrefe (*i.e.* Moray), born in Eglyn,' of whom the author says, 'I kend hym weill mony day,' confirms the attribution of the poem to Barbour. But the style of verse and tone of the poem so well agree with the 'Brus' that few persons will doubt the authorship which its German editor, as well as Mr. Bradshaw, assumes as certain. From the expressions as to his age and infirmity a date between 1380 and 1390 has been assigned to it. There are frequent notices of Barbour as a witness to deeds in the 'Register of Aberdeen' down to 1392. The payment of his life pension ceased in 1395, and in 1398 he is referred to as deceased in an inquest as to certain lands, the ward of which had been conferred on him by Robert II. This document confirms the date of his death as being in 1395 by the statement that the ward had been held by Alexander Abercromby for rather more than two years and a half since the date of the archdeacon's death.

In 1380, fifteen years before his own death, Barbour mortified his pension of twenty shillings in favour of the cathedral for a mass to be said on his anniversary on behalf of his soul and those of his parents.

Such are the facts known to us of the life of Barbour, few in number, but sufficient to represent the career of a learned and busy, pious and prosperous ecclesiastic. His poems add scarcely any personal details except those already noted, but their spirit reveals a character in keeping with his external circumstances. They are frank and simple expressions of the early style of narrative poetry, free from all effort of laboured art, sometimes tedious from their minuteness of detail, but at other times charming from their naturalness, and occasionally striking a deep note of national or human feeling. The age in which they were written, and the effect of the 'Brus' upon the character of the Scottish nation, give their author a place in literature beyond the intrinsic merit of his works, either as poetry or history. The 'Brus' was in great part copied by Wyntoun, and the main facts, which Barbour may easily have derived from eye-witnesses, one of whom, Sir Alan Cathcart, he names, may be relied on; although, by an inexplicable blunder, he has confounded his hero with his grandfather, the competitor of Baliol for the crown before Edward I at Norham. The aim of true history and the pleasure it gives have seldom been better described than in the prologue of this poem:—

> Storyis to red ar delitabill,
> Suppos that tha be nocht but fabill.
> Than suld storyis that suthfast wer
> And tha wer said on gud maner
> Haf doubill plesans in herying:
> The fyrst plesans is the carping,
> And the tothir the suthfastnes
> That schawis the thing rycht as it wes.

The praise of the national virtue of independence, which is the moral of his poem, was the natural voice of a time when Scotland was rejoicing at its escape from the imperial schemes of the Plantagenet kings; but it deserves note that Barbour bases it on the value of personal freedom—

> A! fredom is a noble thing;
> Fredom mais man to haf liking,
> Fredom all solace to man giffis:
> He lifis at es that frely lifis—

and laments the position of the serfs whose emancipation had not yet come:—

> Schortly to say is nane can tell
> The sair condicioun of a threll.

In other passages he shows a gentleness which recalls Chaucer, as in the anecdote of the king stopping his host to provide for the delivery of a poor woman. But his humour is far inferior. As a compensation he never trenches on the coarseness to be found not only in the English, but in a worse form in some of the later Scottish poets. His range and depth of observation are also much more limited. Instead of the comedy of human nature in the 'Canterbury Tales,' he has given us only a drama of war with a single hero. His other poems are almost literal translations: the 'Legends of the Saints' from the 'Legenda Aurea,' and the Troy book from Guido da Colonna's 'Historia Destructionis Troiæ.' His imagination required facts or legends to stimulate it. He is not a creative poet. It is only on rare occasions that he indulges even in the graces of composition sometimes thought inseparable from poetry. To one of these, his description of spring, the reader is referred as representing his verse at its best; but to compare it, as has been done, with the melodious ease of Chaucer's rhythm is too severe a trial.

The German edition of the 'Legends of the Saints' claims for that poem a superiority over the 'Brus' in form and skill in composition, but this seems the partiality of an editor. There is little in this respect to choose between them, and the interest of the historical surpasses that of the legendary poem.

The few romances and other poems of earlier date than Barbour, whose authors are for the most part unknown, and which exist only in fragmentary form, cannot displace him from the unique position of being the father both of vernacular Scottish poetry and Scottish history. Blind Harry's 'Wallace' is a century later; Wyntoun was a contemporary, but of a younger generation. In virtue of this position Barbour did much to fix the dialect which sprang from the Northumbrian or northern English, and was preserved by the writers who succeeded him in the form known as broad Scotch, though it is still called by Barbour and even later Scottish poets 'Inglis,' or by one of them 'Inglis of the northern leid.' His works have therefore a special linguistic interest which has attracted the notice of modern philologists.

The chief manuscripts of the 'Brus' are those in the Advocates' Library, Edinburgh, and in St. John's College, Cambridge, both of which are transcripts by John Ramsay towards the end of the fifteenth century. The oldest printed edition extant is that 'imprentit at Edinburgh by Robert Lekprink at the expensis of Henrie Charteris, MDLXXI,' of which a copy, probably unique, was sold at the sale of Dr. D. Laing's library for 142*l.* 10*s.* This was followed by the edition of Hart in 1616, and there have been many since, of which the best are those of Dr. Jamieson, Mr. Cosmo Innes, and the Early English Text Society (edited by Skeat).

The only manuscripts of the fragments on the Trojan war are appended to two manuscripts of Lydgate's poem on the same subject, one in the Bodleian and the other in the Cambridge University Library. They have been printed by the Early English Text Society. The 'Legends of the Saints' exists only in a single manuscript in the same Cambridge Library. The 'Legend of St. Machar' was printed from it by Horstmann in his 'Altenglische Legenden, neue Folge,' Heilbronn, 1881, and the remainder, along with the fragments of the poem on the Trojan war, were published by the same editor at Heilbronn in 1882.

[For the facts of Barbour's life see Exchequer Rolls of Scotland, vols. ii. and iii.; Registrum Episcopatus Aberdonensis, Spalding Society; Rymer's Fœdera. Brief memoirs are prefixed to the various editions of the Bruce, and his position as a poet is estimated in Warton's History of English Poetry, Irving's History of Scottish Poetry, and Mätzner's Altenglische Sprachproben.] Æ. M.

BARCHAM, JOHN. [See BARKHAM.]

BARCLAY, ALEXANDER (1475?–1552), poet, scholar, and divine, was born about the year 1475. The question whether he was by birth a Scotchman or an Englishman has been abundantly disputed; Bale says of him, 'alii Scotum, alii Anglum fuisse contendunt' (*Scriptorum Brytanniæ Centuriæ*, ix. 723). But there is no evidence to support the latter contention. Pits considered that Barclay's native district was probably Devonshire, apparently on no other ground than that of his having held preferment there. Wood adds a DE to his name (for which the occurrence of the same prefix in the Prologe of James Locker, 'Ship of Fools,' ed. Jamieson, i. 9, is hardly a sufficient voucher), and idly supposes him to have been born at Berkeley in Somersetshire, for which should be read Gloucestershire. On the other hand, not only do his baptismal name and the spelling of his surname *primâ facie* suggest a Scotch origin; but there remains the distinct statement of a contemporary, Dr. William Bulleyn, who lived many years in the northern counties of England, that 'Bartley' was 'borne beyonde the colde River of Twede.' In an earlier publication than that quoted above (*Illustrium Majoris Britanniæ Scriptorum Summarium*) Bale introduces Barclay simply as 'Scotus;' and Holinshed, cited by Ritson, likewise calls him a Scot. The Scotchman Dempster also claims him as his countryman (*Historia Ecclesiastica Gentis Scotorum*, i. 106), adding that he lived in England, having been expelled from his native country for the sake of religion; which statement, however, cannot be correct, if Barclay was settled in England by 1508 or earlier, up to which time no religious disputes had occurred in Scotland (RITSON). Little importance attaches to the cavil that, had Barclay been a Scot, he would have taken more frequent opportunities of singing the praises of his native land. This would not have added to his comfort in England; moreover, one of his chief patrons, as will be seen, was the victor of Flodden Field. In the 'Ship of Fools,' however (sec. 'Of the ruyne, &c. of the holy fayth') occurs, subjoined to 'a specyall exhortacion and lawde' of Henry VIII, a warm tribute to James IV of Scotland, consisting of several stanzas, one of them an acrostic, and including a recommendation of a close alliance between the lion and the unicorn. At the time of their publication, hardly any one but a Scotchman would have indited these stanzas. Lastly, the argument in favour of Barclay's Scottish nationality is still further strengthened by the Scottish element in his vocabulary. The words in question are not numerous, but it is difficult otherwise to account for their presence (JAMIESON, i. xxix–xxx).

Possibly Barclay may have first crossed the border with the view of obtaining a university education in England, according to a practice not unusual among his countrymen even in his day (IRVING, 326). He is conjectured to have been a member of Oriel College, as it would seem solely on the ground that he afterwards dedicated his chief literary work to Dr. Cornish, bishop of Tyne (suffragan bishop of Bath and Wells), who was provost of Oriel from 1493 to 1507. As a matter of course, we have a suggestion that Cambridge and not Oxford, and a third that Cambridge as well as Oxford, may have been Barclay's university. Warton cites a line from 'Eclogue I,' which at all events shows that Barclay once visited Cambridge; to this it may be added that in the same Eclogue 'Trompyngton' and 'good Manchester' (query Godmanchester, though the reference may be to Manchester, with which James Stanley, bishop of Ely, 1506–15, was closely connected) are mentioned among the well-known places of the world. But so much familiarity with Cambridge and its neighbourhood might well be acquired by an Ely monk. At the one or the other of the English universities, if not at both, he may be assumed to have studied and to have taken his degrees. In his will he calls himself doctor of divinity, but where and when he took this degree is unknown. Either

before or after his university career, while he was still 'in youth,' he resided at Croydon in Surrey, of which place repeated mention is made in 'Eclogue I.'

Barclay's student life had, according to his own testimony in the 'Ship of Fools' (sec. 'Of unprofytable Stody'), been full of 'foly;' and it has been supposed that this may have induced him to travel abroad before his entrance into holy orders (Jamieson). The shepherd Cornix, by whom in his 'Eclogues' Barclay evidently, as a rule, designates himself, speaks of Rome, Paris, Lyons, and Florence as towns which he visited among many others, when he saw the world in his youth. We know of no authority for Mackenzie's assertion that he also travelled in the Netherlands and in Germany. In any case his years of travel must have fallen in a most active period of the continental Renascence, when Englishmen were freely gathering in the learning which they were to acclimatise at home. It is impossible to determine how much of his scholarship Barclay acquired in England. He seems to have had but a slight acquaintance with Greek. Of his knowledge of Latin poets his 'Eclogues' were to furnish ample evidence; of other writers he specially quotes Seneca. But the monument proper of his Latin scholarship is his translation of Sallust's 'Bellum Jugurthinum,' which he published at some date unknown in obedience to the wish of the Duke of Norfolk. It is prefaced by a dedication to this nobleman, in which the author speaks of 'the understandyng of latyn' as being 'at this time almost contemned by gentylmen,' and by a Latin letter, dated from [King's] Hatfield in Hertfordshire, to John Veysy, bishop of Exeter. His familiarity with French he showed by composing for publication in 1521, again at the command of the Duke of Norfolk, a tractate 'Introductory to write and to pronounce Frenche,' which is mentioned by Palsgrave in 'L'Esclaircissement de la langue Françoise,' printed in 1530. A copy of Barclay's treatise, probably unique, exists in the Bodleian.

In the early years of the sixteenth century the union between churchmanship and learning was still hardly less close in England than it was in that group of continental scholars, among whom Sebastian Brant was already a prominent figure. Soon after Barclay's return to England he must have been ordained by Bishop Cornish, through whom he was appointed a priest in the college of Ottery St. Mary, in Devonshire, of which the pluralist bishop held the wardenship from 1490 to 1511. The college of secular priests, of which Barclay was a member, was founded in 1337 by John Grandisson, bishop of Exeter; the manor and hundred had been obtained by him in exchange from the dean and chapter of Rouen, to whom they had been granted by Edward the Confessor. It was here that Barclay, in 1508, accomplished the work to which he owes his chief fame, the English verse translation of the 'Ship of Fools,' first published by Pynson in December 1509, with a dedication by the author to Bishop Cornish on the back of the first leaf. In this dedication he speaks of the work as 'meorum primiciæ laborum quæ in lucem eruperunt,' but he had previously, in 1506, put forth without his name a book called the 'Castell of Laboure,' a translation from the French poet, best known as a dramatist, Pierre Gringoire's 'Le Chateau de Labour' (1499), a moral allegory which, though of no novel kind, was speedily reprinted by a second publisher.

During his residence at Ottery St. Mary Barclay made some other friends and enemies. Among the former was a priest, John 'Bishop by name,' his obligations to whom he warmly attests in the 'Ship of Fools' (sec. 'The descripcion of a wyse man'), gravely playing on his name as that of 'the first oversear of this warke.' A certain 'mayster Kyrkham,' to whose munificence and condescension he offers a tribute in the same poem (sec. 'Of the extorcion of Knyghtis'), professing himself, doubtless in a figurative sense only, 'his chaplayne and bedeman whyle my lyfe shall endure,' is with much probability supposed to be Sir John Kirkham, high sheriff of Devonshire in the years 1507 and 1523 (see the authorities cited by Jamieson i. xxxvii, and cf. as to the family of Kirkham Lysons, *Magna Britannia*, part i. ccii–cciii). In the same section of the poem he departs from his general practice of abstaining from personal attacks, in order to inveigh against a fat officer of the law, 'Mansell of Otery, for powlynge of the pore;' elsewhere (sec. 'Inprofytable bokes') the parsons of 'Honyngton' (Honiton) and Clyst are glanced at obliquely as time-serving and sporting clergymen; and to another section ('Of hym that nought can and nought wyll lerne') an 'addicion' is made for the benefit of eight neighbours of the translator's, secondaries (priest-vicars) of Ottery St. Mary, without whose presence the 'ship' would be incomplete.

Barclay's residence in Devonshire may have come to an end with Bishop Cornish's resignation of the wardenship of Ottery St. Mary in 1511, which was followed two years later by the bishop's death. Remi-

niscences of the West occur even in his later poems ('Bristowe' in *Ecl.* iv., 'the Severn' in *Ecl.* ii.); but in the dedication of 'The Myrrour of Good Maners, translated 'at the desyre of Syr Gyles Alyngton, Knyght,' and printed without a date by Pynson 'at the instance and request' of Richard, earl of Kent, Barclay calls himself 'prest: and monke of Ely.' This 'Myrrour' is a translation from Dominic Mancini's elegiac poem 'De quatuor Virtutibus' (1516); and the address prefixed to it contains the interesting statement that Sir Giles Alington had requested Barclay to abridge or adapt Gower's 'Confessio Amantis,' but that Barclay had declined the undertaking as unsuitable to his age, infirmities, and profession (Warton, iii. 195). The 'Eclogues,' the early editions of which are again undated, were manifestly also written at Ely (see in *Ecl.* iii. the passage on Bishop Alcock, 'now dead and gone;' Alcock, the founder of Jesus College, Cambridge, who is also lamented in *Ecl.* i., died in 1500; and see in *Ecl.* v. the reference to 'Cornyx whiche dwelled in the fen,' and the detailed description of a mural painting in Ely Cathedral). In the introductory lines he states that he was thirty-eight years of age when he resumed a subject at which he had already worked in his youth; and inasmuch as it is clear that at least one event mentioned in the 'Eclogues,' the death of Sir Edward Howard (*Ecl.* iv.) in 1513, could not have occurred long before the allegory concerning it was composed, the above-mentioned statement fixes his birth about the year 1475 (see the argument in Jamieson, i. lv–lxiii, but here the death of Howard is misdated 1514; see Lord Herbert of Cherbury's *Life and Reign of Henry VIII*, 31). While, then, still in the prime of life, Barclay had taken the vows as a Benedictine monk, and thus enrolled himself in the most conservative and aristocratic of the orders (it is curious that in *Ecl.* v. he should rather contemptuously introduce 'a gentell Cluner,' i.e. Cluniac monk, as a purveyor of charms to women). At Ely he also translated from Baptist Mantuan the 'Life of St. George,' which he dedicated to Nicholas West, bishop of Ely (Fairholt); from this translation Mackenzie (ii. 291) quotes some lines in the old fourteen-syllable metre, which are without any striking merit. When certain lives of other saints, said to have been written by Barclay, but all non-extant, were composed, can only be conjectured; the 'Life of St. Thomas of Canterbury' is thought by Jamieson to have been written when its author had become a Franciscan at Canterbury; of the 'Lives of St. Catharine, St. Margaret, and St. Ethelreda,' the last-named, of course, directly connects itself with Ely.

Under Henry VII, for whom Barclay cherished, or professed to cherish, a deep regard (see *Ecl.* i.), learning and letters were already coming into fashion, and the early years of Henry VIII were the heyday of the English Renascence. It is therefore not surprising that Barclay, whose efforts as an author began towards the close of the first Tudor reign, and achieved a conspicuous success at the end of the second, should have had a liberal experience of patrons and patronage. He seems to have enjoyed the goodwill of Henry VII's trusted adviser, Cardinal Morton, a prelate of literary tastes (see *Eclogues* iii. and iv.); but this must have been in the earlier part of his life, as Morton died in 1500. Perhaps, as Archbishop of Canterbury, he had come into some contact with Barclay at Croydon. He was befriended in his maturity by Thomas, duke of Norfolk, the victor of Flodden Field and lord treasurer of England—to whom, as has been seen, he dedicated his translation of the 'Jugurtha,' and the memory of whose second son, Sir Edward Howard, he, after the death of the latter off Brest, 25 April 1513, as lord high admiral in the war with France, sang in the graceful eclogue of the 'Towre of Vertue and Honour,' introduced into his 'Ecl. iv.' Other patrons of his, as has been seen, were Richard, earl of Kent, who died in 1523, and Sir Giles Alington. To another contemporary, of tastes and tendencies similar to his own, he pays in passing a tribute which to its object, Dean Colet, must have seemed the highest that could be received by him. 'This man,' we read in 'Ecl. iv.,' 'hath won some soules.' Little is known as to his relations to Cardinal Wolsey, an allusion to whom has been very unreasonably sought in the mention of 'butchers dogges wood' (mad) in the eulogy of Bishop Alcock in 'Ecl. i.' On the other hand, Jamieson has directed attention to a letter from Sir Nicholas Vaux to Cardinal Wolsey, dated 10 April 1520, and begging the cardinal to 'send to them . . . Maistre Barkleye, the black monke and poete, to devise histoires and convenient raisons to florrishe the buildings and banquet house withal' at the famous meeting called the Field of the Cloth of Gold (see *Calendar of State Papers*, Foreign and Domestic, Henry VIII, vol. iii. pt. i. 259). It would probably not have interfered with Barclay's execution of his task had he been the author of a tract against the French king's (query Lewis XII?) oppression of the church, which has been ascribed to him. In the same connection it may be added that a strong antipathy

animated Barclay against a prominent contemporary man of letters. Against Skelton, as a wanton and vicious writer, Barclay inveighed with little or no pretence of disguising his attack. At the close of the 'Ship of Fools' (sec. 'A brefe addicion of the syngularyte of some newe Folys') he alludes with lofty contempt to the author and theme of the 'Boke of Phyllyp Sparowe,' a hit very good-humouredly returned, as it seems, by Skelton in his 'Garlande of Laurell' (Dyce's *Skelton*, i. 411–12). Very probably, also, it is in allusion to Skelton that, in his 'Ecl. iv.,' Barclay upbraids a 'poete laureat' who is a graduate of 'stinking Thais' (cf. Dyce, xxxv–xxxvi). But though Skelton paraphrased and presented to Wolsey three portions of Locher's Latin version of the 'Ship of Fools' under the title of the 'Boke of Three Fooles' (see Dyce, i. 199–205, and cf. ii. 227), neither jealousy nor partisanship, nor even professional feeling is needed in order to explain Barclay's abhorrence of the Bohemian vicar of Diss, with whose motley the sober hue of his own more sedate literary and satirical gifts had so little in common. Bale mentions (*Scriptorum Brytanniæ Centuria*, ix.) a book by Barclay, 'Contra Skeltonium,' which, according to Ritson, 'was probably in metre, but appears neither to have been printed, nor to be extant in manuscript.'

How Barclay fared at the time of the dissolution of the monasteries we do not know. Some time before this he had left Ely, where he had become a *laudator temporis acti*, and deprecated the violence which, in contrast with his predecessors, the 'dredefull Dromo' used towards his flock (see *Ecl.* iii. One would be tempted to identify this personage with Thomas Goodrich, bishop of Ely, 1534–54, who 'reformed' his see, but that the 'Eclogue' must have been written far earlier). At some date unknown he assumed the habit of the more rigorous Franciscan order at Canterbury (Bale, *MS. Sloan*, cited by Jamieson; cf. Dempster). It is probably a mere coincidence that an Alexander Barclay is mentioned in 1528 as a vehement promoter of the Lutheran reformation and refugee in Germany (see Arber's reprint of Roy and Barlow's *Rede me and be nott wrothe*, Introduction, 13). The reaction of the last years of Henry VIII's reign was clearly not disadvantageous to Barclay, who was presented, 7 Feb. 1546, by Mr. John Pascal with the vicarage of Much Badew, in Essex, and 30 March of the same year with the vicarage of Wokey, in Somersetshire.

During the reign of Edward VI, through the greater part of which he survived, he must have acquiesced in the religious changes that seemed good to those in authority; for not only did he hold Much Badew till his death, but he was in 1552 presented by the dean and chapter of Canterbury to the rectory of All Hallows, Lombard Street, in the city of London. Jamieson has pointed out that Wadding (*Scriptores Ordinis Minorum*), who promotes Barclay to a suffragan-bishopric of Bath and Wells, probably confounds him with Gilbert Berkeley, who was actually consecrated to that see in 1559, and that the same mistake may be at the bottom of a scandalous anecdote against Barclay related by Bale and repeated by Wood, of which the scene is laid at Wells, 'before he was Queen Mary's chaplain.' Queen Mary did not ascend the throne till more than a year after Barclay's death. One is altogether inclined to regard as resting on no better foundation Bale's characteristic assertion that Barclay throughout remained not only 'ueritatis osor,' i.e. a Roman catholic at heart, but also 'sub cœlibatus fuco fœdus adulter.'

A few weeks after his presentation to his city rectory, Barclay died at Croydon, where he had spent some of his younger days. He was buried in the church there on 10 June 1552. Since, as has been seen, he was born about 1475, he had attained to a good old age. In his will, which is extant, he leaves bequests to the poor of Badew and of 'Owkley' (Wokey). The other bequests are numerous, but have little significance for posterity; a liberal legacy of 80*l.* to the poor and other gifts are dependent on the payment of debts owing by one Cutbeard Croke, of Winchester (see Jamieson, i. lxxxvi-lxxxix). Prefixed to Pynson's editions of Barclay's 'Mirror of Good Manners' and 'Sallust' is a representation of the author in monastic habit presenting a copy of his work to his patron. The face is (at least in the Cambridge 'Sallust') interesting; but Jamieson points out that the picture is used for a similar purpose in other publications, so that its chief figure cannot be identified with Barclay.

Even considering the length of his life, Barclay was a very productive writer. No intrinsic importance, however, belongs to any of his minor writings, incidentally mentioned above; in addition to which there has also been attributed to him, on no very satisfactory evidence, the English translation printed by Pynson, as is supposed, between 1520 and 1530, of the travels of Hayton, a Præmonstratensian friar, in the Holy Land and Armenia, originally written in French, and then rendered into Latin by command of Pope Clement V. Warton further mentions, as by Barclay, 'Orationes variæ' and a tractate,

'De fide orthodoxa.' His literary fame rests on his 'Ship of Fools,' and in a less degree on his 'Eclogues.' The former of these works remains essentially a translation, though Barclay truly states himself to have added and given an English colouring to his work. It is in any case the most noteworthy translation into a living tongue of a production of very high literary significance. The 'Narrenschiff' of Sebastian Brant was published at Basel in 1494, and its immediate popularity is attested by the appearance of three unauthorised reprints in the course of the same year. A Low-German translation was published probably as early as 1497, and in the same year Jacob Locher produced his celebrated Latin version, the 'Stultifera Navis.' On this Barclay's translation was founded. He professes, indeed, to have 'ouersene the fyrst inuention in Doche, and after that the two translations in Laten and Frenche' (see the *Prologe of James Locher* in JAMIESON, i. 9; the French translation was probably that of Pierre Rivière of Poitiers, whose original was Locher, and whom, in 1498, Jehan Droyn paraphrased into prose). But at the conclusion of the argument (JAMIESON, i. 18) Barclay directly refers to certain verses by Locher as those of his 'Actour,' or original; and the order of the sections, as well as the additions made to the original German text, generally correspond to those in Locher's Latin version of 1497. Even the preliminary stanzas, headed 'Alexander Barclay excusynge the rudenes of his translacion,' correspond to the 'Excusatio Jacobi Locher,' whereas Brant's 'Entschuldigung' occurs near the end of the German book. Curiously enough, however, the poem of Robert Gaguin, of which Barclay inserted a version near the end of his work, had made its appearance, not in Locher's Latin translation, but in that of Jodocus Badius Ascensius (1505). On the other hand, the woodcuts of Barclay's translation are copied from the original Basel edition, for which it has been supposed that these illustrations, that contributed not a little to the popularity of the satire, were invented by Sebastian Brant himself (see ZARNCKE, 234 seq.)

Barclay's 'additions' are mostly of a personal or patriotic nature; but he also indulges in an outburst against French fashions in dress (sec. 'Of newe fassions and disgised garmentes'), indites a prolonged lament, the refrain of which suggests a French origin, on the vanity of human greatness (sec. 'Of the ende of worldly honour and power,' &c.), and makes a noteworthy onslaught upon the false religious (this is the substance of his 'brefe addicion of the syngularite of some newe Folys'). The ballad in honour of the Blessed Virgin, which concludes his work, seems also to be his own. As to his general execution of his task, he on the whole manages his seven-line stanza not unskilfully, and thus invests his translation with a degree of dignity wanting to the original. Like Brant, he never forgets his character as a plain moral teacher. He is loyal and orthodox, and follows his original in lamenting both the decay of the holy faith catholic and the diminution of the empire, and in denouncing the Bohemian heretics, together with the Jews and the Turks. The English 'Ship of Fools' exercised an important direct influence upon our literature, pre-eminently helping to bury mediæval allegory in the grave which had long yawned before it, and to direct English authorship into the drama, essay, and novel of character.

Barclay's 'Eclogues' (or 'Egloges,' as they were first called in deference to a ridiculous etymology) were the first poetical efforts of the kind that appeared in English proper; in Scotland, as Sibbald points out, they had been preceded by Henryson's charming 'Robene and Makyne' (dated about 1406 by H. Morley). The earliest modern bucolics were Petrarch's, composed about 1350, but these are in Latin. Barclay's more immediate predecessor, and one of his chief models, was Baptist Mantuan, whose eclogues appeared about 1400; and before the close of the century the 'Bucolics' of Virgil had been translated into Italian by several poets. The first three of Barclay's 'Eclogues' are, however, adaptations from the very popular 'Miseriæ Curialium' of Æneas Sylvius (Piccolomini, 1405–64). The theme was one familiar enough to the Renascence age, and its echoes are still heard in our own literature in the poetry of Spenser. Though Barclay's execution is as rude as his manner is prosy, his very realistic complaints furnish a very lively picture of contemporary manners: thus, Ecl. iii., which was probably known to Spenser, and perhaps to Milton, introduces an excellent description of an inn; but a more famous passage in this 'pastoral' is the eulogy of Bishop Alcock. Eclogues iv. and v. are imitations of the fifth and sixth of Mantuan. Into Ecl. iv., which treats of the neglect of poets by rich men, is introduced the allegory already mentioned in honour of Sir Edward Howard; the Duke of Norfolk, the Earl of Shrewsbury, and King Henry VIII appear among the inhabitants of the Tower of Virtue and Honour. The effort is as well sustained as any that remains from Barclay's hand. The whole poem has a touch of bitterness resem-

bling that in the October eclogue of the 'Shepherd's Calendar.' Ecl. vi., under the title of the 'Cytezen and Uplondyshman,' treats the familiar theme of the relative advantages and disadvantages of town and country, here discussed by two shepherds warming themselves in the straw at night. After Amyntas has related the curious and pathetic tale of 'Cornix' concerning the unequal distribution among Eve's children of the honours and the burdens of life, Faustus defends the shepherd's estate by dwelling on its representatives from Abel to Christ. In the entertaining colloquy which follows, the town has decidedly the worse of the dispute, though the author is man of the world enough to mingle a little satire in his praise of rustic simplicity.

The following list of Barclay's extant works is abridged from Jamieson, i. xcvii–cix. The doubtful works are queried. Bale's list is incomplete, as is that of Pits. Dempster's and Warton's include several works, already mentioned, which have been attributed to Barclay, but are not extant. 1. 'The Castell of Laboure,' Wynkyn de Worde, 1506; Pynson, n. d. 2. 'The Shyp of Folys of the Worlde,' Pynson, 1509; Cawood, 1570, &c. &c. 3. 'The Egloges of Alexander Barclay, Prest,' n. d.; John Herforde, n. d.; Humfrey Powell, n. d.; Ecl. iv. Pynson, n. d.; Ecl. v. Wynkyn de Worde, n. d., &c.; Powell's edition is in the Cambridge University Library. 4. 'The Introductory to write and to pronounce Frenche,' Coplande, 1521. 5. 'The Myrrour of Good Maners,' Pynson, n. d.; Cawood, 1570. 6. 'Cronycle compiled in Latyn, by the renowned Sallust,' Pynson, n. d.; Waley, 1557; Pynson's edition is in the Cambridge University Library. 7. ? 'Alex. Barclay, his Figure of our Mother Holy Church oppressed by the Frenche King,' Pynson, n. d. 8. 'The Lyfe of the Glorious Martyr saynt George, translated by Alexander Barclay, while he was a monk of Ely,' Pynson, n. d. 9. ? 'The Lyfe of saynte Thomas,' Pynson, n. d. 10. ? 'Haython's Cronycle,' Pynson, n. d.

[The best account of Barclay and his works will be found prefixed to T. H. Jamieson's excellent edition of the Ship of Fools, 2 vols. Edinburgh, 1874. Every kind of information as to Sebastian Brant's Narrenschiff, with a review of its reproductions, is supplied in Zarncke's celebrated edition, Leipzig, 1854. Of the Eclogues there is no complete modern edition; but Ecl. v. is reprinted in Sibbald's Chronicle of Scotish Poetry, ii. 393–424, and in vol. xxii. of the Percy Society's Publications, with a valuable introduction, containing extracts from Ecl. iv., and notes by F. W. Fairholt. See also Bale's Scriptorum Brytanniæ Centuriæ, 723, Basel, 1559; Pits's Relationes Historicæ de rebus Anglicis, i. 745, Paris, 1619; Th. Dempster's Historia Ecclesiastica Gentis Scotorum, 2nd ed. (Bannatyne Club), i. 106, Edinburgh, 1829; Wood's Athenæ Oxonienses, ed. Bliss, i. 205–9; Warton's History of English Poetry, ed. Hazlitt, iii. 189–203, London, 1871; Sibbald's Chronicle of Scotish Poetry, ii. 396–7; Ritson's Bibliographia Poetica, 44–46*; D. Irving's History of Scottish Poetry, ed. J. A. Carlyle, Edinburgh, 1861. The article on Barclay in Mackenzie's Lives and Characters of Scottish Writers, ii. 287–95, is discursive and incorrect.]

A. W. W.

BARCLAY, ANDREW WHYTE, M.D. (1817–1884), physician, was born at Dysart, N.B., and educated at the High School of Edinburgh. He studied medicine at Edinburgh University, and after visiting Berlin and Paris took the M.D. degree in 1839. He afterwards entered at Caius College, Cambridge, and proceeded to the M.D. degree in 1852. He was elected assistant physician to St. George's Hospital in 1857, and devoted much attention to the interests of the medical school, lecturing on medicine, and serving as physician from 1862 to 1882. At the College of Physicians he was examiner in medicine, councillor, censor, Lumleian lecturer, and Harveian orator (for 1881), being elected treasurer in 1884. He was president of the Royal Medical and Chirurgical Society for the year 1881, and contributed to the transactions of that society two papers on heart disease. He was shrewd and cautious as a physician, concise and polished as a writer. He wrote the following works: 1. 'A Manual of Medical Diagnosis.' 2. 'On Medical Errors.' 3. 'On Gout and Rheumatism in relation to Diseases of the Heart.'

[Brit. Med. Jour. May 1884.] R. E. T.

BARCLAY, DAVID. [See under Barclay, Robert, 1648–1690.]

BARCLAY, Sir GEORGE (*fl.* 1696), the principal agent in the assassination plot against William III in 1696, was of Scotch descent, and at the time of the plot about sixty years of age. He is characterised as 'a man equally intriguing, daring, and cautious.' He appears to have been a favourite officer of Viscount Dundee, and at the battle of Killiecrankie was joint commander of the regiment of Sir Donald M'Donald of Sleat, along with that baronet's son (Macpherson, *Original Papers*, i. 370). After the death of Dundee he passed over into Ireland, landing there from Mull with the Pink, 19 March 1690 (Macpherson, i. 173). Being held by the Highlanders 'in high esteem,'

he returned in 1691 to Scotland, with 'a warrant under King James's hands to treat with the Highland clans' (CARSTARES's *State Papers*, 140). As an opportunity for a rising did not present itself, he returned again to France; but though he held the appointment of lieutenant in the ex-king's regiment of horse guards, commanded by the Duke of Berwick, he was also frequently employed along with Captain Williamson in negotiations with the adherents of James in England. In 1696 he arrived in England with a commission from James 'requiring our loving subjects to rise in arms and make war upon the Prince of Orange, the usurper of our throne.' According to the Duke of Berwick, 2,000 horse were to be raised to join the king on his arrival from France, Sir John Fenwick to be major-general, and Sir George Barclay brigadier (*Memoirs of the Duke of Berwick*, i. 134). Barclay, however, interpreted his commission as allowing him a certain discretion in the methods to be employed against 'the usurper.' Making the piazza of Covent Garden his headquarters, he gathered around him a body of conspirators—forty men in all, well mounted—who were to pounce on William as he was returning from Richmond to London, the spot selected being a narrow lane between Brentford and Turnham Green, where his coach and six could not turn. The time fixed was 15 Feb., but the plot having been revealed, the king remained at home both on that day and on the 22nd. The principal subordinates were captured, with the exception of Barclay, who made his escape to France. In a narrative published in Clarke's 'Life of James II,' Barclay exonerates his master from all knowledge of the plot; but that he did not strongly reprobate it, is sufficiently proved by the fact that he received Barclay again into his service. During the negotiations with France in 1698, the Earl of Portland demanded that Barclay should be delivered up; but Louis replied that the regiment he commanded had been disbanded, and that he did not know what had become of him.

[Clarke's Life of James II; Howell's State Trials, vol. xiii.; Melville and Leven Papers; Macpherson's Original Papers; Carstares's State Papers; Memoirs of the Duke of Berwick; Dalrymple's Memoirs; Burnet's History of his own Times; Wilson's James II and the Duke of Berwick; the Histories of Macaulay, Ranke, and Klopp.] T. F. H.

BARCLAY, HUGH (1799–1884), a Scottish lawyer and sheriff substitute of Perthshire, was descended from the old Barclay family of Fifeshire, and was born on 18 Jan. 1799 in Glasgow, where his father was a merchant. After serving his apprenticeship as a law agent he was admitted a member of the Glasgow faculty in 1821. In 1829 he was appointed sheriff substitute of the western district of Perthshire, and in 1833 sheriff substitute of the county. He died at his residence at Early-bank, Craigie, near Perth, on 1 Feb. 1884, having for several years been the oldest judge in Scotland. Sheriff Barclay was the author of 'A Digest of the Law of Scotland, with special reference to the Office and Duties of the Justice of the Peace,' 1852–3, a work which has passed into several editions, and has proved of invaluable service to the class of magistrates for which it was intended. Besides editions of various other legal works, he also published 'Law of Highways,' 1847; 'Public House Statutes,' 1862; 'Judicial Procedure in Presbyterian Church Courts,' 1876; and other minor tractates, such as 'Hints to Legal Students,' 'The Local Courts of England and Scotland compared,' and 'The Outline of the Law of Scotland against Sabbath Profanation.' He was a frequent contributor to the 'Journal of Jurisprudence' and other legal periodicals, and his papers on the 'Curiosities of the Game Laws' and 'Curiosities of Legislation' were also published by him in a collected form. For many years he was a prominent member of the general assembly of the church of Scotland, and, taking an active interest in ecclesiastical and philanthropic matters, he published 'Thoughts on Sabbath Schools,' 1855; 'The Sinaitic Inscriptions,' 1866, and a few other small works of a similar kind.

[Scotsman, 2 Feb. 1884.] T. F. H.

BARCLAY, JOHN (1582–1621), author of the 'Argenis,' was born 28 Jan. 1582 at Pont-à-Mousson, where his father, William Barclay [q.v.], was professor of civil law in the college then recently founded in that town by the Duke of Lorraine. His mother, Anne de Malleviller, was a French lady of distinguished birth; but Barclay always considered himself a Scotsman and a subject of James I, and the attempt to affiliate him to France, of which his native town at that period formed no part, has been renounced even by the French critics who have of late done so much to elucidate the circumstances of his life. He is said to have been educated by the jesuits, and this may partially have been the case; but his father is little likely to have resigned the main charge of his education to other hands, and his writings show no trace of the false taste which had already begun to infect the jesuit colleges. Like

Pope's, his youthful fancy was captivated by Statius, and his first performance was a commentary on the 'Thebaid,' composed at the age of nineteen. The jesuits may well have desired to enlist so promising a recruit in their order; but the usual story that his father carried him off to England to avoid their persecutions is rendered doubtful by the different account of the motive of his visit assigned by himself in one of his poems. The accession of a Scottish king to the English throne would seem quite sufficient inducement to draw a gifted and enterprising young Scotsman to London; at the same time his antipathy to the jesuits, from whatever cause it may have arisen, was unquestionably very genuine, and found vent in his next work. The first part of the 'Satyricon,' published under the name of Euphormio Lusininus, is said to have appeared in London in 1603, but no copy of the edition has ever been found. A second edition was printed at Paris in 1605. Barclay's stay in England was but short; he repaired first to Angers, and in 1605 to Paris, where he married Louise Debonnaire, daughter of an army paymaster, and herself a Latin scholar and poetess. The married pair removed in 1606 to London, where, in the same year, Barclay published his Latin poems under the title of 'Sylvæ,' but the second part of the 'Satyricon' was published at Paris in 1607, an edition entirely unknown until recently brought to light by M. Jules Dukas. Barclay continued to reside in London for nearly ten years, enjoying, as the statement of his friend Thorie and the internal evidence of his works attest, the favour of James I as a countryman and a scholar; but the assertions of some of his biographers fail to convince us that he was entrusted with state secrets or employed in foreign missions. The obloquy occasioned by the attacks made in the 'Satyricon' on the jesuits and the Duke of Lorraine compelled him in 1611 to vindicate himself by the publication of an 'Apologia,' usually but improperly regarded as a third part of the work. This has been usually stated to have been designed as a reply to a particular attack of which the author has remained unknown, but M. Dukas demonstrates that this latter cannot have been written before 1616 or 1617. In 1608 Barclay lost his father, and in 1609 he edited the latter's posthumous treatise, 'De Potestate Papæ,' a work boldly attacking the usurpations of the mediæval popes, which involved him in a controversy with Bellarmine. By other jesuit adversaries he was accused of having dissembled or forsaken his religion to gratify James I, a charge which could have been easily established if it had been well founded. In 1614 he published the 'Icon Animorum,' generally reckoned as the fourth part of the 'Satyricon,' an animated and accurate sketch of the character of the chief European nations. In 1616 he quitted England for Rome, a step imputed by himself to penitence for having published and defended the errors of his father on the extent of the papal authority; but which the internal evidence of his Latin poems shows to have been rather occasioned by the disappointment of his hopes of reward and advancement at the English court. Though his works continued to be prohibited at Rome, he was pensioned by Paul V and well received by his old antagonist Bellarmine; he repaid their protection, 'meliore voluntate quam successu,' says one of his biographers, by a controversial work against protestantism, the 'Paræsenis ad Sectarios,' printed at Cologne in 1617. It was probably discovered that theology was not his forte; at all events, his services were not again put into requisition, and he spent his last years in retirement, indulging the innate Scottish taste for gardening by cultivating tulips, and his special literary gift by the composition of his masterpiece, the 'Argenis.' According to a manuscript note in a copy belonging to M. Dukas, founded on information derived from Barclay's son, this memorable work was completed on 28 July 1621; on 1 Aug. the author was stricken with a violent fever, and he expired on the 15th. Ralph Thorie, in his anonymous elegy on Barclay's death (London, 1621), more than insinuates that he was poisoned, and the suddenness of his decease is certainly suspicious. His romance was printed the same year at Paris, under the supervision of his friend Peirescius, whose letters to him remain unedited in the public library at Carpentras. Barclay, by his own direction, was interred in the church of St. Onofrio, which also holds the remains of Tasso. A monument erected to him in another church was subsequently removed, either from the revival of suspicions respecting his orthodoxy; or, according to another account, from his widow's displeasure at a copy having been made for Cardinal Barberini as a monument to a tutor in his own family. Barclay left a son, who became an abbé. His widow returned to France, and died at Orleans in 1652.

Barclay is a writer of the highest merit, who has adapted the style of Petronius, elevated by the assiduous study of more dignified models, with signal success to the requirements of his own day. His 'Satyricon' shows how completely at an early age he had appropriated the fascinating elegance of Petronius, while good taste or good morals kept his

matter singularly pure, considering his age and his vocation as a satirist. There is more of youthful vigour in the 'Satyricon,' more weight and finish in the 'Argenis,' which enjoys the further advantages of an interesting plot and a serious purpose. The 'Satyricon' is partly autobiographical, partly based on his father's adventures, and one main object is the ridicule of persons individually obnoxious to him, such as the Duke of Lorraine, who figures under the name of Callion. The jesuits are attacked under the collective designation of Acignii; and the puritans, whom Barclay hardly liked better, are impersonated under the figure of Catharinus. In the 'Argenis,' though most of the characters are real personages, the merely personal element is less conspicuous; the author's purpose is graver, and his scope wider. He designed to admonish princes and politicians, and above all to denounce political faction and conspiracy, and show how they might be repressed. The League and the Gunpowder plot had evidently made a strong impression on his youthful mind. The valour and conduct of Archombrotus and Poliarchus (both representing Henry IV), the regal dignity and feminine weakness of Hyanisbe (Elizabeth), the presumptuous arrogance of Radirobanes (Philip II), are powerfully depicted. As a story, the work occasionally flags, but the style and the thoughts maintain the reader's interest. Fénelon's 'Telemachus' is considerably indebted to it, and it is an indispensable link in the chain which unites classical with modern fiction. It has equally pleased men of action and men of letters; with the admiration of statesmen like Richelieu and Leibnitz may be associated the enthusiastic verdict of Coleridge, who pronounces the style concise as Tacitus and perspicuous as Livy, and regrets that the romance was not moulded by some English contemporary into the octave stanza or epic blank verse. Barclay's own Latin verse is elegant and pleasing, and rarely aspires to be anything more. Very little is known with certainty respecting Barclay's character and personal traits. His elegist Thorie extols his personal qualities with most affectionate warmth, but in very general terms. He is usually said to have been grave and melancholy, but Thorie celebrates his 'facilis lepor,' and Bugnot speaks of his 'frons ad hilaritatem porrecta.' He evidently sought the favour of the great, and would concede much to obtain it, but he cannot be reproached with flattery or servility. His adherence to the catholic religion was probably the result of a sincere preference, but his writings are by no means those of a zealot.

[Barclay's biography, as usually narrated, is disfigured by many errors, and many passages in his life are unknown or obscure. The notices of contemporaries and writers of the next generation, such as Bugnot, Pona, Crassus, Erythræus, were condensed, with many corrections, into an article in Bayle's Dictionary, which has since served as the standard source of information, but which M. Jules Dukas, in the preface to his bibliography of the Satyricon (Paris, 1880), has shown to abound with errors. M. Dukas has discovered many new facts, and his essay is the most valuable modern work on Barclay. There is a good Latin dissertation on the Argenis by Léon Boucher (Paris, 1874). See also Dupond, L'Argénis de Barclai (Paris, 1875). There is no collected edition of Barclay's works, and M. Dukas's exhaustive bibliography of the Satyricon is the only important contribution to their literary history. His separate poems appear in the Delitiæ Poetarum Scotorum. A fifth part was added to the Satyricon by Claude Morisot, under the pseudonym of Alethophilus, and has frequently been published along with it. A translation of the Argenis by Ben Jonson was entered at Stationers' Hall on 2 Oct. 1623, but was never published. Two other translations appeared shortly afterwards. The Icon Animorum was translated by Thomas May in 1633.] R. G.

BARCLAY, JOHN (1734–1798), minister of the church of Scotland and the founder of the sect of the Bereans, otherwise called Barclayites or Barclayans, was born in 1734 at Muthill, in Perthshire, where his father, Ludovic Barclay, was a farmer and miller. From an early age he was destined for the church. He entered the university of St. Andrews, and took the degree of M.A., afterwards passing through the ordinary theological curriculum. He became an ardent supporter of the views of Dr. Archibald Campbell, then professor of church history. On 27 Sept. 1759 Barclay received license to preach the gospel from the presbytery of Auchterarder, and soon after became assistant to the Rev. James Jobson, incumbent of the parish of Errol, with whom he remained nearly four years, when he was dismissed for his inculcation of obnoxious doctrines. In June 1763 he became assistant minister to the Rev. Antony Dow, incumbent of Fettercairn, in Kincardineshire, where he spent nine years. His eloquence filled the church to overflowing. A change in his opinions was indicated by the publication, in 1766, of a 'Paraphrase of the Book of Psalms,' to which was prefixed a 'Dissertation on the Best Means of interpreting that Portion of the Canon of Scripture.' The presbytery of Fordoun, in which Fettercairn is situated, summoned Barclay to appear before them. He escaped from their bar without censure. The antagonism

against him was revived, however, by his reassertion of doctrines obnoxious to the presbytery in a small work entitled 'Rejoice evermore, or Christ All in All,' against the dangerous teaching of which the presbytery drew up a *libel*, or warning, to be read publicly on a specified day in the church of Fettercairn. The libel had little effect upon the people, whom Barclay continued to instruct in his old methods, publishing in 1769 one of the largest of his treatises, entitled 'Without Faith, without God; or an Appeal to God concerning His own Existence,' which has been several times reproduced, either alone or as part of the works of the author. He produced also in the same year a polemical letter on the 'Eternal Generation of the Son of God,' which was followed in 1771 by a letter on the 'Assurance of Faith,' and a 'Letter on Prayer, addressed to a certain Independent Congregation in Scotland.' The death of Mr. Dow, minister of Fettercairn, 25 Aug. 1772, left Barclay to the mercy of the presbytery, who not only inhibited him from preaching in the church of Fettercairn, but used all their influence to close his mouth within their bounds, which lie in what is called the Mearns. The clergy of the neighbouring district of Angus were much more friendly, and Barclay was generally admitted to their churches, in which for several months he preached to crowded congregations. The parish of Fettercairn almost unanimously favoured the claims of Barclay to the vacant living, and appealed on his behalf to the synod of Angus and Mearns, and then to the general assembly, to support him against his rival, the Rev. Robert Foote. But it was ordered that Foote should be inducted. The presbytery of Fordoun refused Barclay a certificate of character. The refusal of the presbytery was sustained on appeal successively by the synod and the general assembly, who dismissed the case 24 May 1773. Barclay was thus debarred from holding any benefice in the church of Scotland. Hereupon adherents of his teaching formed themselves into congregations in Edinburgh and at Fettercairn, both of whom invited him to become their minister. He preached at Fettercairn two Sundays in July 1773 in the open air to thousands of hearers, and the people of that and the neighbouring parishes erected a large building for worship at a place called Sauchyburn; to the pastorate of which, in default of Barclay's acceptance, James M'Rae was unanimously called. He was accordingly 'set aside as their pastor early in spring, 1774, by the assistance of Mr. Barclay, who was present; and from that period till 1779 Mr. M'Rae was minister to from one thousand to twelve hundred communicants, all collected together by the industry of Mr. Barclay during his nine years' labour at Fettercairn' (*Life of Mr. John Barclay*). Meanwhile Barclay himself had preferred to accept the call to Edinburgh, in view of which he had repaired to Newcastle for ordination, to which he was admitted 12 Oct. 1773. His followers, sometimes called Barclayans or Barclayites, after their founder, designated themselves Bereans (Acts xvii. 11). Barclay described himself as 'minister of the Berean assembly in Edinburgh.' Their doctrines are in the main those of ordinary Calvinism; but they also hold the opinions (1) that natural religion undermines the evidences of christianity; (2) that assurance is of the essence of faith; (3) that unbelief is the unpardonable sin; and (4) that the Psalms refer exclusively to Christ. 'There are Berean churches in Edinburgh, Glasgow, Crieff, Kirkcaldy, Dundee, Arbroath, Montrose, Brechin, Fettercairn, and a few other places' in Scotland (*Biographical Dictionary of Eminent Scotsmen*), where, however, they are described as a 'small and diminishing party of religionists' (Eadie's *Ecclesiastical Cyclopædia*), and there are, it is believed, a few congregations of them in America (M'Clintock and Strong's *Cyclopædia*, &c., New York). When Barclay had preached for about three years in Edinburgh, he took a two years' leave of absence, during which he proceeded to London. Here he laid the foundation of a church of Bereans, and also established a debating society. Barclay had made ready his way as a propagandist by the publication of a 'New Work in three volumes, containing, 1. The Psalms paraphrased according to the New Testament. 2. A select Collection of Spiritual Songs. 3. Essays on various Subjects,' 12mo, Edinburgh, 1776; including, besides the works already particularised, a treatise on the 'Sin against the Holy Ghost.' Other selected works were published, both before and after this date. To some of these are prefixed short narratives of Barclay's life, as in an edition of the 'Assurance of Faith,' published at Glasgow in 1825; in an edition of his 'Essay on the Psalms,' &c., Edinburgh, 1826; and in an edition of his 'Works,' 8vo, Glasgow, 1852. In 1783 Barclay published a small work for the use of the Berean churches, the 'Epistle to the Hebrews paraphrased,' with a collection of psalms and songs from his other works, accompanied by 'A Close Examination into the Truth of several received Principles.' Barclay died suddenly of apoplexy at Edinburgh, on Sunday, 29 July 1798, whilst kneeling in

prayer at the house of a friend, at which he had called on finding himself unwell whilst on his way to preach to his congregation. He was interred in the Calton old burying-ground, where a monument was erected to his memory.

[Foote's Essay appended to a Sermon, &c., Aberdeen, 1775; A Short Account of the Early Life of Mr. John Barclay, prefixed to various works; Thom's Preface to Without Faith, without God, &c., 1836; Biog. Dict. of Eminent Scotsmen, 1868; Scott's Fasti Ecclesiæ Scoticanæ, pt. vi. p. 867; M'Clintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, 8vo, New York, 1867–81.] A. H. G.

BARCLAY, JOHN (1741–1823), one of the oldest and most distinguished officers who ever served in the marines, entered that corps in 1755 as a second lieutenant, and became first lieutenant in 1756. He served throughout the seven years' war, at first in the Mediterranean, then in the expedition to Belle Isle in 1760, and lastly on the coast of Africa; he was promoted captain in 1762. He served with distinction through the American war, particularly at the Red Bank and in the mud forts, and was in command of the marines on board the Augusta, when that frigate answered the fire of the forts, and was deserted on being herself set on fire in the Delaware river. For these services he was promoted major by brevet in 1777. He was one of the commanding officers of marines in Rodney's great action with De Grasse, and was after it promoted lieutenant-colonel by brevet in 1783. He saw no further active service at sea, but was for the next thirty years chiefly employed on the staff of the marines in England. He became major in the marines in 1791, and lieutenant-colonel in the marines, and colonel by brevet in 1794. In 1796 he became major-general, and in 1798 second colonel commandant in his corps. In this capacity he had much to do with the organisation of the marines, and effected many reforms in their uniform and drill. In 1803 he became lieutenant-general and colonel commandant of the marines, and in 1806 resident colonel commandant. He was now practically commander-in-chief of the whole corps under the admiralty, and the universal testimony borne to its good character testifies to the excellence of its organisation, and it must be remembered that not only in the mutinies of Spithead and the Nore, but in all the mutinous manifestations which occurred, the marines proved that they could be depended on to check mutiny among the sailors. In 1813 he became general, and in 1814 retired from the service after continuous employment for fifty-nine years. He went to live at Taunton, where he died in November 1823.

[For Barclay's services see the Royal Military Calendar, and occasional allusions in the common military and naval histories.] H. M. S.

BARCLAY, JOHN (1758–1826), anatomist, was born in Perthshire 10 Dec. 1758, his father being a farmer, brother of John Barclay [q. v.], founder of the Berean sect in Edinburgh. Obtaining a bursary in St. Andrew's University, he studied for the church, and became a licensed minister; but entering the family of Mr. C. Campbell as a tutor, he devoted his leisure to natural history, afterwards concentrating his attention especially on human anatomy. In 1789 he passed as tutor into the family of Sir James Campbell of Aberuchill, whose daughter Eleanora he long afterwards married, in 1811. The young Campbells, his pupils, entered Edinburgh University in 1789, and Barclay became an assistant to John Bell, the anatomist, and was also associated with his brother Charles, afterwards Sir Charles Bell. To Sir James Campbell Barclay owed the means of completing his medical course. He became M.D. Edin. in 1796, then went to London for a season's study under Dr. Marshall of Thavies Inn, an eminent anatomical teacher, but returned to Edinburgh and established himself as an anatomical lecturer in 1797. Thenceforward until 1825 he delivered two complete courses of human anatomy, a morning and an evening one, every winter session, and for several years before his death gave a summer course on comparative anatomy. His classes gradually grew in reputation; in 1804 he was formally recognised as a lecturer on anatomy and surgery by the Edinburgh College of Surgeons, and in 1806 he became a fellow of the Edinburgh College of Physicians. His style of lecturing was extremely clear, and illuminated by a thorough knowledge of the history of his subject. He contributed the article Physiology to the third edition of the 'Encyclopædia Britannica' (1797), and in it showed good scientific perception, although the amount of knowledge then available for such an article appears extremely small to a modern reader. He developed his ideas of a nomenclature of human anatomy based on scientific principles, and ridiculed many absurdities, which, however, have for the most part persisted, in 'A New Anatomical Nomenclature' (1803). In 1808 he published a treatise on 'The Muscular Motions of the Human Body,' arranged according to regions and systems, and with many practical appli-

cations to surgery. This was followed in 1812 by his 'Description of the Arteries of the Human Body,' the result of much original study and dissection. A second edition appeared in 1820. He was ever on the lookout for opportunities of dissecting rare animals, and thus he acquired an unusual knowledge of comparative anatomy, by which he illustrated his lectures. He furnished descriptive matter to a series of plates illustrating the human skeleton and the skeletons of some of the lower animals, published by Mitchell of Edinburgh in 1819–20. Several of his lectures on anatomy were published posthumously in 1827. He died on 21 Aug. 1826, after two years' illness, during which his classes were carried on by Dr. Knox. He left his large museum of anatomy to the Edinburgh College of Surgeons, where it constitutes the Barcleian Museum. One of his most interesting works is 'An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organisation,' published in 1822 (pp. 542). He paid considerable attention also to veterinary medicine, and was chiefly instrumental in the foundation of a veterinary school by one of his pupils, Professor Dick, under the patronage of the Highland Society of Scotland.

[Memoir by Sir G. Ballingall, M.D., prefixed to Introd. Lectures to a Course of Anatomy by John Barclay, M.D., Edinburgh, 1827; Memoir by G. R. Waterhouse, prefixed to vol. viii. of Sir W. Jardine's Naturalists' Library, Edinburgh, 1843; Struthers's History Sketch of Edin. Anat. School, Edinb. 1867.] G. T. B.

BARCLAY, JOSEPH, D.D. (1831–1881), bishop of Jerusalem, was born near Strabane in county Tyrone, Ireland, his family being of Scotch extraction. He was educated at Trinity College, Dublin, and proceeded B.A. in 1854 and M.A. in 1857, but showed no particular powers of application or study. In 1854 he was ordained to a curacy at Bagnelstown, county Carlow, and on taking up his residence there began to show very great interest in the work of the London Society for promoting Christianity among the Jews. The question of Jewish conversion was at that time agitating the religious world in England, and Barclay supported the cause in his own neighbourhood with great activity, till in 1858 his enthusiasm resulted in his offering himself to the London Society as a missionary. He left Ireland, much regretted by his parishioners and friends, and, after a few months' study in London, was appointed to Constantinople. The mission there had been established in 1835, but no impression had been made on the 60,000 Jews calculated to inhabit the town. Barclay stayed in Constantinople till 1861, making missionary journeys to the Danubian provinces, Rhodes, and other nearer districts. He acquired a thorough knowledge of the Spanish dialect spoken by the Sephardic Jews, and diligently prosecuted his studies in Hebrew. In 1861 he was nominated incumbent of Christ Church, Jerusalem, a position requiring energy and tact to avoid entanglement in the quarrels of the parties whose rivalries Barclay describes as a 'fretting leprosy' neutralising his best efforts. In 1865 he visited England and Ireland on private matters, received the degree of LL.D. from his university, and married. On his return he found it impossible to continue in his post unless his salary was increased, and the refusal of the London Society to do this necessitated his resignation. This was in 1870; he returned again to England and filled for a time the curacies of Howe in Lincolnshire and St. Margaret's, Westminster, till in 1873 he was presented to the living of Stapleford in the St. Albans diocese. The comparative leisure thus afforded him enabled him to publish in 1877 translations of certain select treatises of the Talmud with prolegomena and notes. Opinion has been much divided as to the value of this work, but Jewish critics are unanimous in asserting that it is marked by an unfair animus against their nation and literature. In 1880 he received the degree of D.D. from Dublin University. In 1881 the see of Jerusalem became vacant, and Dr. Barclay's experience and attainments marked him out as the only man likely to fill the post successfully. He was most enthusiastically welcomed to Jerusalem, and entered on his duties with his usual vigour, but his sudden death after a short illness in October 1881 put an end to the hopes of those who believed that at last some of the objects of the original founders of the bishopric were to be realised. Bishop Barclay's attainments were most extensive. He preached in Spanish, French, and German; he was intimately acquainted with Biblical and Rabbinical Hebrew; he was diligently engaged at his death in perfecting his knowledge of Arabic; and he had acquired some knowledge of Turkish during his residence in Constantinople.

[An elaborate critical biography of the bishop, giving copious extracts from his journals and letters, was published anonymously in 1883.] R. B.

BARCLAY, ROBERT (1648–1690), quaker apologist, was born at Gordonstown, Morayshire, 23 Dec. 1648. His father, David

Barclay, the representative of an ancient family formerly called Berkeley, was born in 1610, and served under Gustavus Adolphus. On the outbreak of the civil war he accepted a commission in the Scotch army. He was a friend of John, afterwards Earl Middleton, who had also served in the thirty years' war. Barclay commanded part of the force with which Middleton repelled Montrose before Inverness in May 1646. On 26 Jan. 1648 he married Catherine, daughter of Sir R. Gordon, and bought the estate of Ury, near Aberdeen. During Hamilton's invasion of England in the same year he was left in a command at home; but retired, or was dismissed, from active service when Cromwell entered Scotland after Preston. We are told that Barclay and Middleton were 'always on that side which at least pretended to be in the king's interest.' Barclay's estate was forfeited, and, in order, it is said, to regain possession, he obtained a seat in the Scotch parliament after the death of Charles, and was also one of the thirty members for Scotland returned to Cromwell's parliament of 1654 and 1656 (*Acts of Scotch Parliaments*, iii. part ii.). He was also a commissioner for the forfeited estates of the loyalists. He was arrested after the Restoration, apparently in 1665 (see a warrant for his committal to Edinburgh Castle, 23 Aug. 1665, in *Additional MS.* 23123); but was released by the interest, it is said, of his friend Middleton.

He had lost his wife in 1663, and at her dying request recalled his son Robert, who had been sent for education to his uncle, then rector of the Scotch college at Paris. The father was afraid of catholic influences, and the son tells us (treatise on *Universal Love*) that he had in fact been 'defiled by the pollutions' of popery. He obeyed his father's orders, and returned at the cost of losing the promised inheritance of his uncle, and for a time remained in an unsettled state of mind. His father was converted to quakerism, through the influence, it is said, of a fellow-prisoner in Edinburgh, James Swinton, and declared his adhesion to the sect in 1666. Robert Barclay followed his father's example in 1667. He studied hard at this time; he learned Greek and Hebrew, being already a French and Latin scholar, and read the early fathers, and ecclesiastical history. In February 1670 he married one of his own persuasion, Christian, daughter of Gilbert Mollison, an Aberdeen merchant, by his wife, Margaret, an early convert to quakerism. He soon afterwards turned to account a degree of learning and logical skill very unusual amongst the early quakers in controversy with one William Mitchell, a neighbouring preacher. 'Truth cleared of Calumnies' appeared in 1670, and 'William Mitchel unmasqued' in 1672. In 1673 he published a 'Catechism and Confession of Faith;' and in 1676 two controversial treatises. The first of these, called the 'Anarchy of the Ranters,' was intended to vindicate the quakers from the charge of sympathy with anarchy, whilst repudiating the claim to authority of the catholic and other churches. The second was the famous 'Apology.' Barclay had already put forth 'Theses Theologiæ,' a series of fifteen propositions referring to quaker tenets. They were printed in English, Latin, French, Dutch, and divines were invited to discuss them. A public discussion took place upon them (14 March 1675) in Aberdeen with some divinity students. It ended in confusion, and conflicting reports were published by the opposite parties. The 'Apology' itself, which is a defence of the 'Theses,' was published in Latin at Amsterdam in 1676. A copy of it was sent in February 1678 to each of the ministers at the congress of Nimeguen; and an English version was printed in the same year. It provoked many replies, and has been frequently republished.

Meanwhile Barclay was suffering persecution at home. In 1672 he had felt it incumbent upon him to walk in sackcloth through the streets of Aberdeen, though at the cost of grievous agony of spirit (*Seasonable Warning to the People of Aberdeen*). He was imprisoned at Montrose in the same year. In 1676 he travelled in Holland and Germany, and there made the acquaintance of Elizabeth, Princess Palatine, who had taken an interest in quaker principles. She was, it seems, distantly related to him through his mother. He heard during his journey of the imprisonment of his father and some thirty other quakers in the Tolbooth at Aberdeen. He returned with a letter from the princess to her brother, Prince Rupert, asking him to use his influence for the prisoners. Prince Rupert, however, was unable to speak to the king on account of a 'sore legg.' Barclay obtained an interview with the Duke of York, afterwards James II, and the king gave him what he calls 'a kind of a recommendation,' referring the matter to the Scotch council. The council declined to release the prisoners unless they would pay the fines and promise not to worship except in the common form. Barclay returned to Ury, and was himself imprisoned in November 1676 (see letters in *Reliquiæ Barclaianæ*). His father had apparently been released on parole (Besse's *Sufferings of the Quakers*). Robert was released in April 1677, after a confinement

of five months, during which he composed a treatise on 'Universal Love,' and wrote a letter of remonstrance to Archbishop Sharp.

After his release Barclay joined Penn and George Fox in a visit to Germany, and they had an interview with the Princess Palatine, which has been described by Penn. In 1679 Barclay was again arrested, but released after three hours' detention. By this time he, like Penn, was enjoying favour at court. He frequently saw the Duke of York during his government of Scotland, and was a friend and cousin of James's adherent, Perth. In 1679 he obtained a charter from the crown, in consideration of the services of himself and his father, constituting the lands of Ury a 'free barony, with criminal and civil jurisdiction;' and his charter was confirmed by an act of the Scotch parliament in 1685. He probably hoped to use the privilege on behalf of his sect. Another appointment was more useful for the same purpose. In 1682 a body of twelve quakers, under the auspices of his friend Penn, acquired the proprietorship of East New Jersey. In 1683 the Duke of York gave a patent of the province to the proprietors, who had added to their body twelve associates, including Perth and Barclay. Barclay was appointed nominal governor, with right to appoint a deputy at a salary of 400*l.* a year, and with a share of 5,000 acres of land. One of his brothers, John, settled in the province, and another, David, died on his passage thither. The constitution of the province was intended to be a practical application of the quaker theory of toleration, and to provide an asylum to the persecuted.

Barclay continued to reside at Ury, where his father died, 12 Oct. 1686. He continued to have much influence with James. In a 'Vindication,' written in 1689 (*Reliquiæ Barclaianæ*), he defends himself against the suspicion, explicable by his intimacy with James and Perth, of being a Jesuit and a catholic. His wife and seven children were a sufficient proof that the first suspicion was groundless, and he denies that he had any leaning to catholicism, though he confessed to loving many catholics. He says that he never saw James till 1676; but he believed in the sincerity of James's zeal for liberty of conscience, and, he adds, 'I love King James, and wish him well.' Barclay admits that he used his influence with James on behalf of his friends, but denies that he had ever spoken of public affairs. He had received no pecuniary favour, except a sum of 300*l.* in payment of a debt incurred by his father on behalf of Charles I. He disowns, he says, all political bias; but he held that every established government would be found to favour the doctrine of passive obedience maintained by the quakers. It is said that Barclay visited James at the time when William was expected. Barclay asked whether no terms of accommodation could be arranged; and James replied that he could consent to anything not unbecoming a gentleman, except the abandonment of liberty of conscience. (This is stated on the authority of his widow in the *Genealogical Account*, p. 86.) Barclay visited the seven bishops in the Tower, to justify a statement of which they had complained, that they had been the cause of the death of quakers, but assured them that the statement should not be used to raise prejudice against them.

In his later years Barclay seems to have published nothing except (in 1686) an English version of a letter to a Herr Paets in defence of the quaker theory of personal inspiration, originally written in Latin in 1676. It has been praised as a pithy exposition of his principles.

He died at Ury 3 Oct. 1690. He left three sons and four daughters, who were all alive fifty years after his death. His wife died 14 Dec. 1722, in the seventy-sixth year of her age.

Barclay's great book, 'The Apology,' is remarkable as the standard exposition of the principles of his sect, and is not only the first defence of those principles by a man of trained intelligence, but in many respects one of the most impressive theological writings of the century. In form it is a careful defence of each of the fifteen theses previously published. It is impressive in style; grave, logical, and often marked by the eloquence of lofty moral convictions. It opens with a singularly dignified letter to the king, dated 25 Nov. 1675. The essential principle (expressed in the second proposition) is that all true knowledge comes from the divine revelation to the heart of the individual. He infers that the authority of the scriptures gives only a 'secondary rule,' subordinate to that of the inward light by which the soul perceives the truth as the eyes perceive that the sun shines at noonday. The light is given to every man, though obscured by human corruption, and therefore the doctrine of reprobation is 'horrible and blasphemous.' All men, christian or heathen, may be saved by it. The true doctrines of justification, perfection, and perseverance are then explained and distinguished from the erroneous doctrines of catholics and protestants which, according to him, imply rather a change in the outward relation than the transformation of the soul which accepts

the divine light. He then proceeds to deduce the special doctrines of the quakers in regard to the ministry, worship, and the sacraments from the same principle, rejecting what seems to him to be outward and mechanical; and (in the fourteenth proposition, on the power of the civil magistrate) argues against all exercise of conscience by secular authority. The last proposition defends the quaker repugnance to outward ceremonies and worldly recreations. Barclay's affinity to the so-called Cambridge Platonists and to the mystical writers is obvious. He quotes Smith's select discourses with approval; and speaks with reverence of 'Bernard and Bonaventure, Taulerus, Thomas à Kempis,' and others who have 'known and tasted the love of God.' His recognition of a divine light working in men of all creeds harmonises with the doctrine of toleration, which he advocates with great force and without the restrictions common in his time. For this reason he was accused of leaning towards deism, and is noticed with respect by Voltaire. In fact, if we dropped the distinction which with him is cardinal between the divine light and the natural reason, many of his arguments would fall in with those of the freethinkers, who agreed with him in pronouncing external evidences to be insufficient, though with a very different intention. Barclay's principal writings are as follows: 1. 'Truth cleared of Calumnies,' 1670. 2. 'William Mitchel unmasqued,' 1672. 3. 'Seasonable Warning to the Inhabitants of Aberdeen,' 1672. 4. 'Catechism and Confession of Faith' [1673]. 5. 'Theses Theologiæ,' 1675. 6. 'The Anarchy of Ranters,' 1676. 7. 'Apology for the true Christian Divinity, as the same is set forth and preached by the people called in scorn Quakers,' 1678: a version of the 'Theologiæ veræ Christianæ Apologia,' published at Amsterdam, 1676. 8. 'Universal Love, considered and established upon its right foundation,' 1677. 9. 'The Apology vindicated,' 1679. 10. 'The Possibility and Necessity of an Inward and Immediate Revelation,' 1686: an English version of a Latin letter to Paets, written in 1676.

The 'Catechism' and 'Apology' have been frequently reprinted; and the 'Apology' has been translated into Dutch, German, French, Spanish, Danish, and (part of it) into Arabic.

Barclay's works were collected in 1692 into a folio volume, called 'Truth Triumphant,' with a preface attributed to Penn. They were republished in three volumes in 1717–18, and have also been published in America. Full details and references to some manuscripts still unpublished are given in Smith's Catalogue.

[A Short Account of the Life and Writings of R. Barclay, 1802; Genealogical Account of the Barclays of Urie, 1740; the same edited by H. Mill, 1812; Life by Wilson Armistead (adding little to the above), 1850; Reliquiæ Barclaianæ, a (lithographed) collection of letters, privately printed 1870 (a copy in the British Museum); Life by Kippis, in the Biographia Britannica; Diary of Alexander Jaffray, by John Barclay, (1833); Besse's Collection of the Sufferings of Quakers, vol. ii.; Smith's Catalogue of Friends' Books; Sewel's and Croese's Histories of the Quakers.] L. S.

BARCLAY, ROBERT (1774–1811), lieutenant-colonel, entered the army as an ensign in the 38th regiment on 28 Oct. 1789, and embarked with his regiment for the East Indies, where he signalised himself in most of the actions fought there in 1793. He was so distinguished by his talents and courage that he was promoted to a lieutenancy on 31 May 1793, and to a company on 8 April 1795, and on both occasions out of his turn. Having been taken prisoner by the enemy, he suffered much in captivity, and in the year following his promotion he returned to England. Though entitled to six months' leave, he hastened to rejoin his regiment, then in the West Indies.

His distinguished qualities having become known to Lieutenant-general Sir John Moore, he was promoted to a majority in the 52nd on 17 Sept. 1803, and on 29 May 1806 to a lieutenant-colonelcy. In 1808 he accompanied Sir John Moore in the expedition to Sweden, and afterwards to Portugal. He was mentioned in despatches for his distinguished conduct at the battle on the Coa on 24 June 1810. He afterwards commanded a brigade, at the head of which, when charging the French on the heights of Busaco, he received a wound below the left knee. For his conduct at Busaco he was again honourably mentioned in despatches. His wound obliged him to leave the service, and he died from the effects of it on 11 May 1811.

[Historical Record of the 52nd Regt. p. 122; Despatches of Field-Marshal the Duke of Wellington, iv. 184–306; Army Lists.] A. S. B.

BARCLAY, Captain ROBERT (1779–1854). [See Allardice.]

BARCLAY, ROBERT (1833–1876), ecclesiastical historiographer, was born 4 Aug. 1833 at Croydon. He was the younger son of John Barclay (*b.* 1797, *d.* 1838), a lineal descendant of the apologist in a younger

branch, the editor of Alexander Jaffray's diary (1833) and other biographical works, of whom his son remarks that 'perhaps no member of the Society of Friends, excepting Sewell, the historian, ever had a more intimate acquaintance with the literature, both printed and manuscript, of the early Society of Friends' (*On Membership*, p. 46). After passing through a preparatory school at Epping, he went to the Friends' school at Hitchin, conducted by Isaac Brown, afterwards head of the Flounders Institute, Ackworth. His education was finished at Bruce Grove House, Tottenham. He attained a good knowledge of botany and chemistry, was fond of electrical experiments, and had skill as a water-colour artist. Trained to business at Bristol, he bought, in 1855, a London manufacturing stationery concern (in Bucklersbury, afterwards in College Street and Maiden Lane), taking into partnership his brother-in-law, J. D. Fry, in 1867. In March 1860 he patented an 'indelible writing paper' for the prevention of forgery, the process of manufacturing which he described in a communication to the Society of Arts. Both at home and abroad he was interested in efforts for the evangelisation of the masses; though not 'recorded' as a minister of the Society of Friends (to which body he belonged), he preached in their meetings and missions. A posthumous volume gives thirty-six of his sermons, which were usually written, an uncommon thing with Friends. In 1868 he delivered a lecture on the position of the Society of Friends in relation to the spread of the gospel during the last sixty years. He endorsed the view of Herbert Skeats (*Hist. of the Free Churches*, 1868) that the early Society of Friends was the first home mission association, and was anxious to see the body regaining its position as an aggressive christian church. He was strongly in favour of the public reading of the Bible in Friends' meetings, and thought Richard Claridge's 'Treatise of the Holy Scriptures,' 1724, presented a more correct view of the sentiments of the early Friends than their controversial writings. He was as strongly opposed to the practice of birthright membership, introduced among Friends in 1737. His opinions on these points led to his undertaking the important series of investigations which culminated in his work on the inner life (meaning the internal constitution) of the obscurer commonwealth sects, whose origin, ramifications, and practical tendencies, he traced with a tact and labour and a novelty of research which make his book of permanent value, 'not merely for theologians and students of ecclesiastical history, but for historical inquiry in its wider sense' (Pauli, in *Göttinger Gelehrte-Anzeigen*, April 1878). His presentment of the doctrinal aspects of primitive quakerism is ably criticised from the standpoint of an oldfashioned Friend, in an 'Examen' (1878), by Charles Evans, M.D., of Philadelphia. Too much application undermined his health, and before the last proof-sheets of his book had been finished, the rupture of a vessel in the brain produced his death on 11 Nov. 1876. He married, 14 July 1857, Sarah Matilda, eldest daughter of Francis Fry, of Bristol, the bibliographer of the English Bible, and had nine children, of whom six survive him.

He published: 1. 'On the Truth of Christianity, compiled from... works of Archbishop Whately. Edited by Samuel Hinds, D.D., formerly Lord Bishop of Norwich,' 1865, 18mo (three later editions). 2. 'On Membership in the Society of Friends,' 8vo [1872]. 3. 'The Inner Life of the Religious Societies of the Commonwealth,' &c., 1876, large 8vo, two plates and chart (actually published 18 Jan. 1877; since twice reissued, 1877, 1878, from the stereotyped plates).

[Smith's Cat. of Friends' Books, 1867; Sermons by Robert Barclay, with a brief memoir, edited by his widow, 1878, 8vo (portrait).]

A. G.

BARCLAY, THOMAS (*fl.* 1620), professor at Toulouse and Poitiers, was one of the numerous Scotch scholars who, in the sixteenth and seventeenth centuries, studied in foreign universities, where they, in many cases, ultimately became professors. He was a native of Aberdeen, but as a young man studied humane letters and philosophy at Bordeaux. Here, we are told, his success was such as to merit the special praise of 'that Phœnix of Greek and Latin learning,' Robert Balfour [q. v.], the Aristotelian scholar, whose edition of 'Cleomedes' has remained the standard work on that author to almost our own days. The reputation acquired by Barclay at Bordeaux led to his being called to preside over the 'Squillanean' school at Toulouse, where the Scotch historian Dempster tells us he served his first literary campaign under his fellow-countryman's guidance. This fact supplies us with an approximate date, for it was about 1596 that Dempster left Paris, intending to work his way to Toulouse (Irving, *Lives of Scottish Writers*, i. 350). At this town, the birthplace of Cujas, the great founder of the systematic study of ancient and modern law, Barclay's attention was directed to this subject; and finding himself unable to pursue this branch of learning in its native place, he accepted the offer of a regius professorship at

Poitiers. His fame and his eloquence while holding this office soon procured his recall to Toulouse, where he was still living when Dempster drew up his 'Historia Ecclesiastica' about 1620. Dempster tells us that his lectures on civil law were largely attended. There seems to be no record of the precise date of his birth or his death. In some biographical works they are given as 1582–1619; but this is almost certainly due to a confusion of Thomas Barclay with his namesake, John Barclay, the author of the 'Argenis.' For in this case he would be holding his first, if not his second, professorship at about the age of fourteen, and would at the same time, though a younger man, be the instructor of such a prodigy of learning as Dempster.

Barclay's chief works are said to have been commentaries on Aristotle, and dissertations on certain titles of the Pandects. The last probably implies a confusion with William Barclay [q. v.]

[Dempster's Historia Ecclesiastica.]

T. A. A.

BARCLAY, THOMAS, D.D. (1792–1873), principal of Glasgow University, was born in June 1792, at Unst, in Shetland, of which parish his father, the Rev. James Barclay, was minister. He was entered of King's College, Aberdeen, in 1808. Here he attained considerable distinction. He took the degree of M.A. 28 March 1812, and subsequently prosecuted his theological studies for four years, during which he taught elocution at Aberdeen. Later he proceeded to London, where for four years, 1818–22, he acted as one of the parliamentary and general reporters of the 'Times.' He received license to preach the gospel from the presbytery of Lerwick 27 June 1821, and quitted the 'Times' in the following year, when he was presented by Lord Dundas, and ordained 12 Sept. 1822, to the parish of Dunrossness, in Shetland. Here he remained until his presentation by the same patron to the parish of Lerwick in October 1827, to which he was admitted 13 Dec. following. He was elected clerk of the synod of Shetland 27 April 1831. In 1840 Sir Henry Holland heard 'an admirable sermon' from Mr. Barclay, whom he accompanied the next day on a boating excursion to the Isle of Noss. A sudden and furious squall arose. Mr. Barclay was the only one who retained his presence of mind; but he, 'deemed,' as Sir Henry Holland says, to be 'one of the best boatmen in Scotland, seized the tiller, and by his firmness and skill brought us into safety.' Sir Henry Holland in 1858, on the occurrence of a vacancy in the principalship of the university of Glasgow, urged the claims of Dr. Barclay to the appointment upon Sir George Grey, expressing his conviction that the man who could preach such a sermon on Sunday, and next day by his firmness and promptitude save a boat from being swamped, was one eminently fitted for the government of young men and of a great college. 'How far this contributed to it I know not; but Dr. Barclay received the appointment, which he has ever since held with high honour and usefulness' (Sir H. Holland's *Recollections of Past Life*, 1872). Barclay had removed, September 1843, to Peterculter, in Aberdeenshire, and in July of the following year accepted a call to Currie, in Mid-Lothian, on the presentation of Sir James Gibson-Craig, bart., of Riccarton. On 10 Feb. 1849 the university of Aberdeen conferred on Barclay the degree of D.D. Dr. Barclay took a somewhat prominent part, along with the late Dr. Robert Lee, in 'waging in the church courts the battle of religious liberalism' (*Scotsman*, 25 Feb. 1873). Barclay supported Dr. Lee in the liturgical innovations introduced by the latter into the Scottish system of worship. From the time of his appointment, however, to the principalship of the university of Glasgow, in succession to Dr. Duncan Macfarlane, to which he was admitted 13 Feb. 1858, he devoted himself exclusively to the duties of that office. Latterly his energy was impaired by delicate health and advanced age. For over twenty years, indeed, he was a sufferer from asthmatic bronchitis, and he found it necessary to spend a portion of each winter in Egypt, on the climate of which he wrote a long and valuable article for a medical journal. Dr. Barclay died at his official residence, on Sunday afternoon, 23 Feb. 1873, and was buried at Sighthill Cemetery. The Rev. Dr. Caird, his successor, preached a university sermon, 'In Memoriam,' on Sunday, 9 March, which was afterwards published, with a dedication 'to Mrs. Barclay and her family.'

Barclay married in 1820 the daughter of Captain Adamson, of Kirkhill; his wife, two married daughters and a son, who was settled as a medical man in China, survived him. Dr. Barclay was not eminent as a pulpit orator, but he was a sound and varied scholar, deeply read, not only in biblical learning, but in various branches of philology, and more particularly in the languages of northern Europe. As Dr. Caird said, he 'wrote no books.' He contributed, however, a sermon on 'Charity the Characteristic of Christianity' to the first volume of the 'Church of Scotland Pulpit,' Edinburgh, 1845, and also published in 1857 his 'Speech

against the Transmission of an Overture condemning the System of Government Education in India.'

[Scott's Fasti Ecclesiæ Scoticanæ, pt. v. pp. 422, 426; Story's Life and Remains of Robert Lee, D.D., 1870; Sir Henry Holland's Recollections of Past Life, 1872; Edinburgh Courant, 24 Feb. 1873; Scotsman, 25 Feb. 1873; Glasgow Herald, 24 Feb. and 1 March 1873; Caird's Sermon preached before the University of Glasgow, &c., on Sunday, 9 March 1873, Glasgow, 1873.]

A. H. G.

BARCLAY, WILLIAM (1546 or 1547–1608), a Scottish writer on jurisprudence and government, is stated by Sir Robert Sibbald (appendix to the *History of Fife*) to have been descended from the Barclays of Collairnie in Fife; but according to a note attached to James Gordon's 'History of Scots Affairs,' i. xvii, published by the Spalding Club in 1841, he was a grandson of Patrick Barclay, baron of Gartly, Aberdeenshire. As the inscription on the portrait prefixed to his 'De Regno,' but now wanting in most copies, states that in 1599 he was in his fifty-third year, he must have been born about 1546 or 1547, not 1541, the date sometimes given. He was educated at Aberdeen University. In early life he frequented the court of Queen Mary, where he is said to have dissipated his fortune. About 1571 he emigrated to France, where he devoted himself to the study of law, first at Paris and then at Bourges, under Cujacius, Donellus, and Contius. Soon after taking the degree of LL.D. he began to teach law in the university. His uncle, Edmund Hay the jesuit, rector of the recently founded university of Pont-à-Mousson, recommended him to the Duke of Lorraine, who, besides appointing him chief professor of civil law in the university, made him also councillor of state and master of requests. In 1581 Barclay married Anne de Malleviller—not De Malleville, as M. Dubois shows—a lady of Lorraine, by whom he had one son, John [q. v.], the author of 'Argenis.' The son the jesuits endeavoured to attract to their order, and the father's resistance to their efforts having, it is said, provoked their enmity, he lost the favour of the Duke of Lorraine, and deemed it advisable in 1603 to resign his chair. In 1600 he had published at Paris his most important work, 'De Regno et Regali Potestate, adversus Buchananum, Brutum, Boucherium, et reliquos Monarchomachos.' The work was dedicated to Henry IV of France, and consisted of six books, the first two being devoted to a refutation of the arguments of George Buchanan in his dialogue, 'De Jure Regni apud Scotos;' the third and fourth being directed against the 'Vindiciæ contra Tyrannos' of Hubert Languet, who wrote under the name of Stephanus Junius Brutus; and the last two to an examination of the treatise, 'De Justa Henrici III Abdicatione e Francorum Regno,' written by Jean Boucher, the seditious doctor of the Sorbonne. The doctrine of Buchanan that all power is derived from the people he endeavours to refute by a reference to the patriarchal system, and the appointment of a king over the Jewish people by God. He, however, admits the possibility in certain cases of the king so acting as to unking himself, and therefore to render it lawful to resist his will. The views of Barclay are discussed at some length in the 'Civil Government' of Locke, who names him 'the great assertor of the power and sacredness of kings.' A year before the publication of the work of Barclay James VI of Scotland had published his 'Basilicon Doron,' and possibly Barclay was led to resign his chair and remove to England by the hope that James, who had just succeeded to the English crown, might be inclined to manifest special favour to such a distinguished champion of his own views regarding the divine right of kings. James, it is said, offered him high preferment, but only on condition that he should renounce the catholic faith, whereupon Barclay decided in the beginning of 1604 to return to Paris. The chair of civil law at Angers had been vacant since 1599, and such was the fame of Barclay in France that as soon as his return to Paris was known a deputation was sent, requesting his acceptance of the chair. In addition to this, notwithstanding the strenuous opposition of two professors, he was appointed dean of the faculty of law, the appointment being confirmed by a special decree of the university 1 Feb. 1605. Possibly in order to impress his opponents with the dignity of his position he was accustomed, when he went to lecture, to be habited in a superb robe lined with ermine, with a massy chain of gold about his neck, and to be attended by his son and two valets. Shortly after his appointment he published at Paris 'In Titulos Pandectarum de Rebus Creditis et de Jurejurando.' In the dedication of the work to King James he mentioned his intention of writing a book to record his majesty's character and actions. This purpose he never carried out. He died at Angers 3 July 1608 ('Actes de l'État Civil d'Angers, paroisse Saint-Manville,' quoted by M. Dubois in his 'Discours' on Barclay), and was interred at the Cordeliers. A treatise which he had written, 'De Potestate Papæ: an, et quatenus, in Reges et Principes seculares jus et imperium habeat,' was published in 1609,

probably at London, without an indication of the place of publication, and the same year at Mussiponti (Pont-à-Mousson), with a preface by his son [see BARCLAY, JOHN, 1582–1621]. It was directed against the claims of the pope to exercise authority in temporal matters over sovereigns, and produced so great an impression in Europe that Cardinal Bellarmine deemed it necessary to publish an elaborate treatise against it, asserting that the pope, by virtue of his spiritual supremacy, possesses a power in regard to temporal matters which all are bound to acknowledge as supreme. An English translation of the work of Barclay appeared in 1611. It is also included in the 'Monarchia' of Goldast, published in 1621. The treatise on the Pandects was inserted by the jurist Otto in his 'Thesaurus Juris Romani,' 1725–29. The 'De Regno' and the 'De Potestate Papæ' have both been frequently reprinted.

[The principal source for the facts of Barclay's life is Menage's Remarques sur la Vie de Pierre Ayrault (1675), 228–30. There are less correct notices in Ghilini's Teatro d'Huomini Letterati (1647), ii. 162; and Crasso's Elogii degli Huomini Letterati (1666), ii. 195. The later authorities are Mackenzie, Writers of the Scots Nation (1722), iii. 468–78; Biographia Britannica, ed. Kippis, i. 587–8; Irving, Lives of Scottish Writers (1829), i. 211–30; and especially M. Dubois, in Mémoires de l'Académie de Stanislas, série iv. tom. 4 (Nancy, 1872), pp. lviii–clxxvi.] T. F. H.

BARCLAY, WILLIAM, M.D. (1570?–1630?), miscellaneous writer, was a brother of Sir Patrick Barclay, of Towie, and was born about 1570 in Scotland. He was educated for the pursuit of medicine, but is best known by a pamphlet, printed in Edinburgh in 1614, and entitled 'Nepenthes, or the Vertues of Tobacco.' Barclay studied at Louvain under the learned Justus Lipsius, to whom he afterwards addressed several letters which have been printed, and who is recorded to have said of his pupil 'that if he were dying he knew no person on earth he would leave his pen to but the doctor.' To Justus Lipsius's edition of 'Tacitus' (Paris, 1599), Barclay contributed an appendix. At Louvain he appears to have taken the degrees of M.A. and M.D. He became professor of humanity in Paris University, and after a short interval, during which he practised medicine in Scotland, returned to France to pursue his former occupation at Nantes. The tract 'Nepenthes, or the Vertues of Tobacco,' which is dedicated to the author's nephew Patrick, son and heir of Sir Patrick Barclay, of Towie, contains a warm panegyric on the herb, which, the author says, is adapted to cure all diseases when used with discretion, and 'not, as the English abusers do, to make a smoke-box of their skull, more fit to be carried under his arm that selleth at Paris *du noir à noircir* to blacke men's shoes than to carry the braine of him that cannot walk, cannot ryde, except the tobacco pype be in his mouth.' As in prose, so also in verse, Barclay sings the praises of his favourite weed, in six little poems attached to the treatise, and addressed to friends and kinsmen, all in praise of tobacco, to which he alludes as a 'heavenlie plant,' 'the hope of healthe,' 'the fewell of our life,' &c. Two years after the appearance of Barclay's work, King James published his famous 'Counterblaste to Tobacco,' in which his majesty denounces smoking as a 'custome loathsome to the eye, hatefull to the nose, harmefull to the brain, dangerous to the lungs, and in the blacke stinking fume thereof nearest resembling the horrible stigian smoke of the pit that is bottomlesse.' Barclay's tract is very rare, but has been reprinted by the Spalding Society. He was also author of 'Oratio pro Eloquentia. Ad v. cl. Ludovicum Servinum, Sacri Consistorii Regii Consiliarium, et in amplissimo Senatu Parisiensi Regis Advocatum,' Paris, 1598; 'Callirhoe, commonly called the well of Spa, or the Nymphe of Aberdene resuscitat,' 1615 and 1670; 'Apobaterium, or Last Farewell to Aberdeen' (of which no copy is now known to exist); 'Judicium de Certamine G. Eglisemmii [Eglisham] cum G. Buchanano pro Dignitate Paraphraseos Psalmi ciiii. . . . Adjecta sunt Eglisemmii ipsum judicium, ut editum fuit Londini, typis Eduardi Aldæi, an. Dom. 1619, et in gratiam studiosæ juventutis ejusdem Psalmi elegans Paraphrasis Thomæ Rhædi, Lond. 1620,' 8vo, Lond. 1628; and some Latin poems in the 'Delitiæ Poetarum Scotorum,' i. 137. Barclay died about 1630.

[Spalding Society Miscellany, i.; Works of King James I, folio; Anderson's Scottish Nation; Irving's Lives of Scottish Poets; Dempster's Hist. Ecclesiast.] R. H.

BARCLAY, WILLIAM (1797–1859), miniature painter, was born in London in 1797. He practised his art both in London and in Paris, and whilst in the latter city he was much occupied in making copies from the works of the great Italian masters in the Louvre. He exhibited portraits and some copies in water-colours at the Salon between the years 1831 and 1859, as well as at the Royal Academy between 1832 and 1856. He died in 1859.

[Redgrave's Dictionary of Artists, 1878; Royal Academy Exhibition Catalogues, 1832–56; Livrets du Salon, 1831–59.] R. E. G.

BARCROFT, GEORGE (*d.* 1610), musician, matriculated as a sizar of Trinity College, Cambridge, on 12 Dec. 1574, and took the degree of B.A. in 1577-8. He was appointed a minor canon of Ely and organist of that cathedral in 1579, and it is supposed that he died about 1610. Two anthems composed by him are extant, and to him has been ascribed a service in G. It appears, however, that this service was composed in 1632, probably by Thomas Barcroft, who is said to have been organist of Ely about 1535.

[Dickson's Cat. of Ely Music MSS. 14; Willet's Epist. Ded. to Harmonie on 2 Sam.; Cooper's Athenæ Cantab. iii. 14.] T. C.

BARD, HENRY, Viscount Bellamont (1604?–1660), soldier and diplomatist, was descended from an old Norfolk family, and was the younger of two sons of the Rev. George Bard, vicar of Staines, Middlesex. The exact date of his birth is not recorded, but it was probably 1604. From Eton College, he, in 1632, entered King's College, Cambridge, where he took his master's degree and a fellowship. Previous to this he had, without the leave of his guardians, visited Paris, and afterwards he made an excursion on foot into France, Italy, Turkey, Palestine, and Egypt. While in Egypt he obtained, or rather stole, from a mosque an Alcoran, which he some years afterwards presented to his college. Wood, who styles him 'a compact body of vanity and ambition, yet proper, modest, comely,' states that on his return home he lived 'high,' his expenses being met by his brother Maximilian, a wealthy girdler, according to Wood, 'a great admirer of his accomplishments and as much despised by him.' Bard's mastery of several languages, and his experience as a traveller, commended him to the attention of Charles I, and while at Oxford, in 1643, he was nominated for the degree of D.C.L. At the battle of Cheriton Down, between Lord Hopton and Sir William Waller, he greatly distinguished himself, but was so severely wounded as to lose his arm, and was also taken prisoner. Receiving his discharge, he, in May 1644, obtained the reversionary grant of the offices of governor of the isle of Guernsey and captain of Cornet Castle. After joining the king at Oxford, he was appointed to the command of a brigade, and subsequently was made governor of Camden House, Gloucestershire, which, when he found it necessary to vacate it, he, by the orders, it is supposed, of Prince Rupert, burned to the ground. On 8 Oct. following he was created a baronet. Shortly afterwards he married Anne, daughter of Sir William Gardiner, knight, of Peckham, Surrey. In May 1645, he was present with the king at the taking of Leicester, and, according to Rushworth, was the first along with Sir Bernard Astley to scale the walls. At the battle of Naseby, in June following, he, according to Lloyd (*Memoirs*, 668), led, on the left hand, Tertia, with Sir G. Lisle. On 8 July 1646 he was created Baron Bard and Viscount Bellamont in the kingdom of Ireland. While on the passage from England to Ireland in December following he was taken prisoner, but in 1647 parliament decreed 'that Mr. Bard, long since committed, should be discharged of his imprisonment, provided he give security to the parliament that he go beyond the seas, and never return again without the license of both houses of parliament.' Accordingly he proceeded to the Hague, to the court of Charles II. At the Hague he was arrested 12 May 1649, charged with the murder of Dr. Dorislaus (Whitelocke, *Memorials*, p. 402), but the charge turned out to be unfounded. Having been sent, in 1656, from Bruges, by Charles II, as ambassador to the emperor of Persia, he was overtaken, in 1660, by a whirlwind in the desert of Arabia, and choked in the sand. He left his widow in great poverty, as is testified by her petition in the state papers for a pension. One of his two daughters became mistress to Prince Rupert.

[Wood's Fasti, i. 490, ii. 66; Visitation of London; Collectanea Topographica et Genealogica, iii. 18, iv. 59; Harwood's Alumni Etonenses, 233-4; Whitelocke's Memorials; Lloyd's Memoirs; Rushworth's Historical Collections; Add. MSS. 5533 and 5816, ff. 137–9; Gent. Mag. 2nd series, vii. 52–5.] T. F. H.

BARDELBY, ROBERT de (*fl.* 1323), judge, acted in a subordinate capacity as one of the keepers of the great seal between 1302 and 1321. In 1315 he was appointed keeper of the hospital of St. Thomas Martyr of Acon in London, during the temporary absence of Richard of Southampton. In 1315 he was assigned as one of the commissioners to hear petitions to parliament (then sitting at Lincoln), and was entrusted with the business of answering petitions in the parliament of 1320 at Westminster. In 1323 we find him described as canon of Chichester in a writ appointing him one of a commission of justices directed to try certain commissioners of array accused of acts of malversation and oppression, and in 1325 as 'clericus cancellarius' in a memorandum of the appointment of Henry de Clyf as keeper of the rolls.

[Hardy's Catalogue of Lords Chancellors, &c., 15–27; Rot. Parl. i. 287; Parl. Writs, ii. div. ii. pt. i. 634, pt. ii. 272.] J. M. R.

BARDNEY, RICHARD OF (*fl.* 1503), a Benedictine of Bardney, Lincolnshire, was educated at Oxford, where he took the degree of bachelor of divinity. In 1503 he wrote in verse 'Vita Roberti Grosthed quondam Episcopi Lincolniensis,' a work of little or no value, which he dedicated to William Smith, then bishop of Lincoln. He also wrote 'Historia S. Hugonis Martyris.' 'The Life of Robert Grosstête' is printed with some omissions in Wharton's 'Anglia Sacra,' vol. ii.

[Wood's Athenæ Oxon. (Bliss), vol. i. col. 8; Wharton's Anglia Sacra, ii. pref. and p. 325; Hardy's Descriptive Catalogue of MSS. iii. 130, Rolls Series.] W. H.

BARDOLF, HUGH (*d.* 1203), justiciar of the Curia Regis, is presumed to have been son of William Bardolf (sheriff of Norfolk 16–21 Hen. II), and first appears in attendance on the court at Chinon, 5 April 1181, where he tests a charter as 'Dapifer' (*Mon. Ang.* vii. 1097), a post which he retained till the end of the reign (1189). He held pleas in Worcestershire (1187), and acted as an itinerant justice (1184–9). He also sat in the Curia Regis, and acted as sheriff of Cornwall (1185–7), and Wilts (1188), and was associated in the charge of the kingdom on Henry's departure for France in 1188 (MATT. PARIS). At the accession of Richard I he was sheriff of Somerset and Dorset, and a justice itinerant, and was associated in the justiciarship with the bishops of Durham (Puiset) and Ely (Longchamp), when the king went on the crusade (December 1189), but was one of Richard's sureties at Messina in November 1190 (ROG. HOV. iii. 28, 62), having probably quarrelled with Longchamp. In the possibly spurious letter of February 1191 he was associated with Walter of Coutances in the commission that was to supplant Longchamp (*ib.* p. 96). Returning accordingly, he was among those excommunicated by Longchamp, but was specially offered pardon if he would surrender Scarborough and his counties of Yorkshire and Westmoreland (*ib.* p. 154). In 1193, as 'justitiarius regis' and sheriff of Yorkshire, he assisted the archbishop of York to fortify Doncaster for Richard, but refusing, as John's vassal, to besiege Tickhill, was denounced as a traitor (*ib.* 206), and on Richard's return (March 1194) was dismissed from his post (*ib.* p. 241); but was at once transferred to Northumberland, and ordered to take it over from the bishop of Durham (Puiset), and, on his resistance, to seize it (July 1194). At Puiset's death (March 1195) the castles of Norham and Durham were surrendered to him (*ib.* pp. 249, 261, 285), and, remaining faithful to Richard, he retained his counties (Northumberland and Cumberland) till John's accession (1199). From John he received the counties of Nottingham and Derby and the custody of Tickhill Castle. He continued to act as an itinerant justice and to sit in the Curia Regis till his death in 1203 (*Ann. Wav.* p. 255). He appears from the rolls to have acted as a baron of the exchequer in all three reigns.

[Eyton's Court and Itinerary of Henry II (1878); Roger of Hoveden (Rolls series); Dugdale's Baronage, i. 683; Foss's Judges of England (1848), ii. 325.] J. H. R.

BARDOLF, WILLIAM (*d.* 1275–6), baronial leader, was lord of Wirmgay, Norfolk, in right of his mother, daughter and heiress of William de Warrenne. In 1243 he had livery of his lands, and in 1258, in the parliament of Oxford, was elected one of the twelve baronial members of the council of twenty-four appointed to reform the realm (*Ann. Burt.*). By the Provisions of Oxford he was made constable of Nottingham (*ib.*), and was among those offered pardon by the king, 7 Dec. 1261 (*Fœdera*). Adhering to the barons, he became one of their sureties for observing the Mise of Amiens (13 Dec. 1263), and was again entrusted by them with Nottingham (WYKES; *Pat.* 47 *H. III*, m. 6), but surrendered it to the king on his victory at Northampton (5 April 1264), and, joining him, was taken prisoner by the barons at Lewes (14 May 1264). He died about 1275, his son having livery of his lands in the fourth year of Edward I's reign (*Fin.* 4 *Ed. I*, m. 4).

[Dugdale's Baronage, i. 681.] J. H. R.

BARDSLEY, SIR JAMES LOMAX, M.D. (1801–1876), physician, was born at Nottingham on 7 July, 1801. His professional education was gained first under the direction of his uncle, Dr. Samuel Argent Bardsley, and subsequently at the Glasgow and Edinburgh universities. From the latter university he received the diploma of M.D. in 1823. While a student at Edinburgh he was elected president of the Royal Medical Society. In 1823 he settled in Manchester, and was appointed one of the physicians of the Manchester Infirmary, an office which he held until 1843. He was associated with Mr. Thomas Turner in the management of the Manchester Royal School of Medicine and Surgery, and took an active part in the early proceedings of the British Medical Association. In 1834 he became president of the Manchester Medical Society, and in 1850 a

similar position in the Manchester Medico-Ethical Association was given to him. The honour of knighthood was bestowed on him as a distinguished provincial physician in August 1853. Dr. Bardsley published a volume of 'Hospital Facts and Observations' in 1830, wrote the articles on diabetes and hydrophobia in the 'Cyclopædia of Practical Medicine' (1833), and made other contributions to medical science, including the retrospective address in medicine at the annual meeting of the British Medical Association in 1837. He died at Manchester 10 July 1876.

[Photographs of Eminent Medical Men, ed. by Dr. W. T. Robertson, vol. ii.; Manchester Guardian, 12 July 1876; Lancet, 1876, ii. 137.]
C. W. S.

BARDSLEY, SAMUEL ARGENT, M.D. (1764–1851), physician, was born at Kelvedon, Essex, on 27 April 1764. His medical studies were begun at Nottingham, where he passed an apprenticeship to a surgeon, and followed up at London, Edinburgh, and Leyden. He was entered of the Leyden University in August 1786, and graduated there in 1789. After passing a short time at Doncaster he removed to Manchester in 1790, and was elected physician to the Manchester Infirmary, a position he retained until August 1823, gaining during the thirty-three years great esteem as 'the very model of an hospital physician.' He relinquished his professional 'practice' many years before his death, which occurred on 29 May, 1851, while on a visit to a friend near Hastings. He was buried at St. Saviour's Church, Manchester. Dr. Bardsley published in 1800 'Critical Remarks on the Tragedy of Pizarro, with Observations on the subject of the Drama;' and in 1807 a volume of 'Medical Reports of Cases and Experiments, with Observations chiefly derived from Hospital practice; also an Enquiry into the Origin of Canine Madness.' To the 'Memoirs' of the Literary and Philosophical Society of Manchester, of which he was a vice-president, he contributed in 1798 a paper on 'Party Prejudice,' and in 1803 one on 'The Use and Abuse of Popular Sports and Exercises.'

[Biog. Dict. Living Authors, 1816, p. 13; London Medical Gazette, 1850, ix. 41; Index of Leyden Students, published by the Index Society.]
C. W. S.

BARDWELL, THOMAS (*d.* 1780?), portrait painter, is known chiefly as a copyist. He painted a picture of 'Dr. Ward relieving his sick and lame patients,' which is libellously described by one authority (Hobbes) as a painting of a 'quack doctor.' This same Dr. Ward is caricatured by Hogarth. This picture was engraved (1748–9) probably by Baron. There is also a mezzotint by Faber after a portrait by Bardwell of Admiral Vernon. At Oxford, in the university galleries, there are portraits by him of the Earl and Countess of Pomfret. In 1756 he published the 'Practice of Painting and Perspective made Easy.' This work was well thought of in its day. Mr. Edwards thinks, however, that in so far as it treats of perspective, it is a snare and delusion. A pirated edition, omitting the perspective, appeared in 1795. Bardwell died about 1780.

[Edwards's Anecdotes of Painters, 1808; Hobbes's Picture Collector's Manual, 1849; Füssli's Allgemeines Künstler-Lexikon, 1806; Redgrave's Dict. of Painters of the English School.]
E. R.

BAREBONES, PRAISEGOD. [See BARBON.]

BARENGER, JAMES (1780–1831), animal painter, was born 25 Dec. 1780. He was the son of J. Barenger, a chaser, who exhibited water-colour drawings of insects at the Royal Academy between the years 1793 and 1799, and died in 1813, and he was on his mother's side a nephew of William Woollett, the eminent engraver. He obtained some celebrity as a painter of racehorses, dogs, deer, and other animals, which he exhibited at the Royal Academy from 1807 to 1831, in which year he died.

[Redgrave's Dictionary of Artists, 1878; Royal Academy Exhibition Catalogues, 1793–1831.]
R. E. G.

BARET or **BARRET, JOHN** (*d.* 1580?), lexicographer, was a fellow of Trinity College, Cambridge, and took the degree of B.A. in 1554–5, and that of M.A. in 1558. About 1555 he describes himself as 'having pupils at Cambridge, studious of the Latin tongue.' In later years he is said to have travelled abroad, and to have taught in London. He received the degree of M.D. at Cambridge in 1577, but there is no evidence that he ever practised medicine. Baret died before the close of 1580, but the exact date is uncertain.

Baret published, about 1574, a dictionary of the English, Latin, and French languages, with occasional illustrations from the Greek. It was called 'An Alvearie, or Triple Dictionarie in English, Latin, and French,' and was dedicated to William Cecil, Lord Burghley, the chancellor of Cambridge University. The date, 2 Feb. 1573–4, appears among the

introductory pages, but not on the title-page. The materials for the volume were gradually collected during eighteen years by Baret's many pupils, and he entitled it, on that account, an 'Alvearie,' or beehive. Every English word is first explained, and its equivalent given in Latin and French. Two indexes at the end of the volume collect the Latin and French words occurring in the text. The expenses of publication were mainly borne by Sir Thomas Smith, 'principall secretarie to the queenes majestie,' and 'Maister Nowell, deane of Pawles' (Ralph Churton, *Life of Alexander Nowell*, p. 220). Latin, Greek, and English verses in praise of the compiler and his work were prefixed to the book, among the writers being Richard Mulcaster and Arthur Golding. A second edition of the dictionary, in which Greek took almost as important a place as the other languages, was published shortly after Baret's death, and bore the date 2 Jan. 1580–1. A lengthy poem 'to the reader,' signed 'Tho. M.,' laments the recent death of the author, and new Latin elegiacs are added by Mulcaster. The title of the book in its final form runs: 'An Alvearie, or quadruple Dictionarie containing foure sundrie tongues, namely, English, Latine, Greeke, and Frenche, newlie enriched with varietie of wordes, phrases, proverbs, and divers lightsome observations of Grammar.' Baret's dictionary is still of great service in enabling us to trace the meaning of Elizabethan words and phrases that are now obsolete.

[Cooper's Athenæ Cantabrigienses, i. 421; Tanner's Bibliotheca Britannico-Hibernica; the Prefaces of Baret's Alvearie.] S. L. L.

BARETTI, GIUSEPPE MARC' ANTONIO (1719–1789), miscellaneous writer, traced his descent from a family which formerly flourished in the duchy of Monferrato in Italy. His grandfather, Marc' Antonio, a physician, settled at Mombertaro, where he married a lady who belonged to the illustrious family of the Marquises of Carretto, and who bore him two sons, Luca (born in 1688) and Giambattista. Luca established himself at Turin, where he studied architecture under the Abbé Filippo Juvara. By his first wife, Caterina, Luca had four sons, of whom Giuseppe Marc' Antonio, the eldest, was born at Turin on 25 April 1719. His education was much neglected by his father, who fostered the vanity of his children by reminding them of their descent from the Marquises of Carretto. On two occasions, when secrecy seemed expedient, Giuseppe assumed the name of Giuseppe del Carretto. His father at first destined him for the priesthood. Then it was thought he might become an architect, but the plan was abandoned on account of his habitual short-sightedness. He read much Italian; but a pedantic master disgusted him with Latin, and his father would not let him learn Greek. His father's marriage with a young opera-dancer rendered his position so intolerable that he left Turin for Guastalla (June 1735), where his uncle Giambattista procured for him employment as a merchant's clerk. There he became acquainted with two men of letters, Carlo Cantoni and Dr. Vittore Vettori. After staying more than two years at Guastalla, Baretti removed to Venice, where he contracted a friendship with Count Gaspare Gozzi, the 'Venetian Addison.' Subsequently he settled at Milan, and obtained introductions to the men of letters of the Accademia de' Trasformati. He sojourned at Milan nearly three years, studying hard and executing the metrical translation, published several years subsequently, of two of the works of Ovid.

His father having died, he returned to Piedmont, spent the autumn of 1742 at Cuneo, and from 1743 till 1745 was keeper there of the stores of the new fortifications. He returned to Turin in 1747, where he lived with his brothers for three years. He contributed to poetical collections issued in 1741 and the subsequent years. In 1744 he addressed to Father Serafino Bianchi his forty-five 'Stanze,' in which he interwove an account of his own career. Next he brought out an insipid translation in blank verse of the tragedies of Pierre Corneille, printed with the French original on the opposite pages. In 1750 he printed a small volume of 'Piacevoli Poesie.' Literary academies were the fashion in Italy in that age, and Baretti became a member of the Trasformati of Milan and the Granelleschi of Venice.

Baretti's frank and impetuous disposition brought him into various controversies. He had a literary passage of arms with Dr. Biogio Schiavo, and in 1750 he, in a satirical piece entitled 'Primo Cicalamento,' ridiculed Dr. Giuseppe Bartoli, professor of literature in the university of Turin, who pretended that he had discovered the true meaning of an ancient ivory bas-relief. His hopes of public employment were destroyed by this attack upon Bartoli, who appealed to the authorities. The matter was referred to the first president of the senate and rector of the university. Baretti escaped with a severe reproof and the forfeiture of the unsold copies of the obnoxious work; but he found that all chance of employment in his own country was at an end, and he seized the opportunity

which presented itself at this juncture of an engagement in the Italian Opera House at London. He left for London towards the end of January 1751. On his arrival he opened a school for teaching Italian, and was engaged to teach Italian to Mrs. Lennox, the author of 'The Female Quixote.' After some time he was presented to Dr. Johnson, who introduced him to the family of Mr. Thrale, and to most of the distinguished scholars and artists of the day. His first literary performances in London were two facetious pamphlets, written in French and published in 1753, relating to the disputes between the actors and the lessee of the Italian Opera House. In the same year he printed in English a 'Dissertation on the Italian Poets,' in which he censured some superficial and inexact criticisms of Voltaire. Next he published in 1757 an 'Introduction to the Italian Language,' and 'The Italian Library,' containing an account of the lives and works of the principal writers of Italy. But his reputation as a scholar was made by his 'Italian and English Dictionary,' which first appeared in the beginning of the year 1760. This dictionary entirely superseded all previous works of the kind, and has been often reprinted. The author prefixed to his work a new grammar, and his friend Dr. Johnson wrote for him the dedication.

Determined to return to Italy, he left London on 14 Aug. 1760, and, after visiting Portugal and Spain, reached Genoa on 18 Nov. Previously to his departure from England he had been recommended by Dr. Johnson to write a journal of his travels, and to this suggestion we owe the charming narrative of his tour.

Baretti first visited his brothers at Turin; he afterwards stayed at Milan, where his friends introduced him to Count de Firmian, the Austrian minister, who was regarded as a Mæcenas. The account of his travels, in four volumes, was licensed for the press in the beginning of 1762. In the summer the first volume was published, but the complaints of the Portuguese minister in Italy, on account of certain reflections upon Portugal, induced the Count de Firmian to give orders that the publication should not proceed further. Baretti removed to Venice, much dejected, towards the close of the year 1762. There he prepared for the press the three unpublished volumes of his 'Travels,' from which he struck out all the passages relating to the government of Portugal. Baretti now undertook the publication of a periodical sheet which he entitled 'La Frusta Letteraria' ('The Literary Scourge'), himself taking the name of Aristarco Scannabue. His object was to denounce the worthless books of all kinds with which the press of Italy teemed. In the second number his sarcastic remarks on the work of contemporary archæologists gave offence to the Marquis of Tanucci, who was president of the academy for publishing the Herculanean monuments. Tanucci insisted that the 'Frusta' should be suppressed and its author punished. Baretti respectfully appeased the marquis's wrath, but his merciless onslaught on bad writers raised up a host of other enemies, and the publication was suppressed in 1765 after the twenty-fifth number.

The suppression of the 'Frusta' gave Baretti such a shock that he was obliged to keep his bed for nearly two months after. He left Venice late in 1765 for Ancona, where for about five months he led a most secluded life. There he printed his reply to an attack upon him by Father Buonafede, called the 'Bue Pedagogo,' in the form of a continuation of the 'Frusta Letteraria.' In sending to his hated adversary a copy of this intemperate reply, he accompanied it with a letter or invective, which was printed in London in 1786 with many variations.

About the middle of February 1766 he proceeded to Leghorn, and after some delay, from illness and want of money, returned to London in the autumn. His old friends received him with cordiality, especially Dr. Johnson, who during Baretti's stay in Italy had kept up a confidential correspondence with him. He now published an 'Account of the Manners and Customs of Italy,' in answer to 'Letters from Italy' by Samuel Sharp. It passed through a second edition in London, was reprinted in Dublin, and led to the author's election as a fellow of the Society of Antiquaries, besides bringing him 200*l*. It was with reference to this work that Johnson said: 'His account of Italy is a very entertaining book; and, sir, I know no man who carries his head higher in conversation than Baretti. There are strong powers in his mind. He has not, indeed, many hooks, but with what hooks he has he grapples very forcibly' (Boswell, *Life of Johnson*, ed. Croker, iii. 48). In 1768 he spent several months in France and Flanders in company with Thrale, the wealthy brewer, and in November of that year he visited Spain. An amplified account of his first journey to that country was published in 1770, and was highly praised by Johnson (see Letter to Mrs. Thrale of 20 July 1771), and brought him 500*l*. Johnson says that he was the first author who ever received money for copyright in Italy.

On 6 Oct. 1769 Baretti was accosted in the

Haymarket by a woman of bad character, gave her a blow on the hand, was attacked by three bullies, and in self-defence inflicted mortal wounds upon one of them with a knife. At the next sessions Baretti was tried at the Old Bailey. Johnson and Burke went to see him in Newgate, and had small comfort to give him. 'Why, what can he fear,' said Baretti, placing himself between them, 'that holds two such hands as I do?' (Mrs. Piozzi, *Autobiography*, 2nd ed. i. 97). He declined to claim the privilege of being tried by a jury half composed of foreigners. Sir Joshua Reynolds, Dr. Johnson, Mr. Beauclerk, Fitzherbert, Burke, Garrick, Goldsmith, and Dr. Hallifax bore testimony to the quietness of his general character. The jury acquitted him. It has been supposed that Baretti was assisted in drawing up his defence by Dr. Johnson and Mr. Murphy, but on the other hand it is asserted that he claimed it as his own at Mr. Thrale's table in the hearing of both those gentlemen. The street scuffle and the subsequent trial were made the subject of a poem in Italian *ottava rima* published at Turin in 1857.

In 1770 Baretti determined to revisit Italy and repay his brothers a portion of the money advanced by them. At the end of April 1771 he returned to London after an absence of nine months. Among the works he published about this time were an improved edition of his Italian-English Dictionary; prefaces to the magnificent London reprints of the works of Machiavelli and other standard authors; and a volume of Italian-English dialogues. He likewise began an English translation of 'Don Quixote,' but abandoned it half finished in 1772.

From October 1773 to 6 July 1776 Baretti was domesticated in the family of Mr. Thrale. He had, at Dr. Johnson's request, undertaken to instruct his eldest daughter, Hester Thrale, afterwards Lady Keith, in the Italian language. In 1774 he received an offer of the professorship of Italian in the university of Dublin, but declined it (*Gent. Mag.* lx. 1063). In the autumn of 1775 Baretti accompanied the Thrales and Dr. Johnson on their well-known visit to France. They were about to make another continental tour in 1776 under Baretti's guidance, but were prevented by the sudden death of Thrale's only son. The bitterest enmity had by this time arisen between Mrs. Thrale and Baretti, who finally left the house on 6 July 1776. Baretti's strictures in the 'European Magazine' for 1788 on Mrs. Thrale's marriage with Piozzi are so brutal that even her enemy Boswell could not approve them (Boswell, *Life of Johnson*, ed. Croker, vi. 169 *n.*). Baretti's manuscript notes on Mrs. Piozzi's 'Letters of Dr. Johnson' are still more insulting. In a private communication to a friend he accused her of breaking a promise to pension him for teaching her daughter (*Letter to Don Francesco Carcano*, 12 March 1785). Mrs. Piozzi says that Baretti's overbearing insolence was intolerable (Mrs. Piozzi, *Autobiography*, 103 et seq.).

Baretti became embarrassed and again sought help from his brothers; but he received no reply. In 1777 he published in French a 'Discourse on Shakespeare,' which increased his reputation. In 1778 he brought out a Spanish and English dictionary, which has become a standard work. In 1779 he aided Philidor in producing a musical setting of the 'Carmen Seculare' of Horace. Baretti says this work 'brought me in 150*l.* in three nights, and three times as much to Philidor, whom I got to set it to musick. It would have benefited us both (if Philidor had not proved a scoundrel) greatly more than those sums' (*Manuscript Note on Johnson's Letters*, ii. 41). He next published, in Italian, 'A Collection of Familiar Letters,' ascribed to various historical and literary personages, but really composed by himself; and in a work entitled 'Tolondron' (1786) he violently attacked Bowle's edition of 'Don Quixote' [see Bowle, John].

In 1782 he had received from the government an annual pension of 80*l.* Not long afterwards he contracted a friendship with Richard Barwell [q. v.], whom he used to call his rich Nabob, and usually spent several months of the year at Barwell's country seat at Stanstead in Sussex.

He died on 5 May 1789, and was buried at Marylebone. Immediately after his death his legal representatives burnt every letter in his possession without inspection.

His portrait, painted by Sir Joshua Reynolds, has been engraved by Bromley.

Baretti was tall in stature, and had a robust constitution. He was exceedingly temperate. He early abandoned the doctrines of the Roman catholic church, without adopting those of any other; but his scepticism was never offensively displayed. In England he is chiefly remembered as the friend of Dr. Johnson, and as the compiler of the Italian and Spanish dictionaries, though the English account of his 'Travels' is still sometimes read, and always with pleasure. In Italy his fame has been kept alive by reprints of his lively prose writings, and his continued popularity among his countrymen is proved by the fact that in 1870 a philocritical society called after him was founded at Florence.

His works are as follows: 1. 'Stanze al

Padre Serafino Bianchi di Novara, M.O.R., che fa il Quaresimale di quest' anno in Cuneo,' Cuneo, 1744, 12mo. 2. 'Lettere ad un suo amico di Milano sopra un certo fatto del Dottor Biagio Schiavo da Este' [Lugano], 1747, 4to. 3. 'Poesie diverse scritte dal Baretti per varie occasioni dal 1741 al 1747.' 4. 'Tragedie di Pier Cornelio tradotte in versi italiani, con l'originale a fronte,' 4 vols. Venice, 1747–8, 4to. 5. 'Primo Cicalamento sopra le cinque Lettere del signor Giuseppe Bartoli intorno al libro che avrà per titolo "La vera spiegazione del Dittico Quiriniano"' [Lugano], 1758, 8vo. 6. 'Le piacevoli Poesie di Giuseppe Baretti Torinese,' Turin, 1750, 1764, 8vo. Minute biographical details concerning Baretti's poems are given by the Baron Custodi in the 'Scritti scelti di Baretti.' 7. 'Fetonte sulle rive del Po,' Turin, 1750, 4to. A dramatic composition on the occasion of the marriage of Victor Amadeus, duke of Savoy. 8. 'Dei rimedj d'Amore d'Ovidio volgarizzati,' Milan, 1752, 4to. 9. 'Li tre Libri degli Amori d'Ovidio volgarizzati.' These are given in vols. xxix. and xxx. of the Milan collection of Latin poems in the Italian versions (1754). 10. 'Projet pour avoir un Opéra Italien à Londres dans un goût tout nouveau,' Lond. 1753, 8vo. 11. 'La voix de la Discorde, ou la Bataille des Violons,' &c. Lond. 1753, 8vo. Written in French and in English. 12. 'A Dissertation upon the Italian Poetry, in which are interspersed some Remarks on Mr. Voltaire's "Essay on the Epic Poets,"' Lond. 1753, 8vo. 13. The Italian translation which accompanied 'An Account of an Attempt to ascertain the Longitude at Sea' published under the name of Zachariah Williams in 1755, but really written by Dr. Johnson (Boswell, *Life of Johnson*, ed. Croker, ii. 55). 14. 'The Italian Library; containing an Account of the Lives and Works of the most valuable Authors of Italy; with preface,' Lond. 1757, 8vo. 15. 'A Dictionary of the English and Italian Languages, augmented with above ten thousand words omitted in the last edition of Altieri. To which is added an Italian and English Grammar,' 2 vols. Lond. 1760, 4to, and again 1770 and 1778; corrected and improved by P. Ricci Rota, 2 vols. Lond. 1790, 4to; 2 vols. Venice, 1795, 4to; 2 vols. Lond. 1807, 8vo (called the 4th ed.); revised and corrected by J. Roster, 2 vols. Florence, 1816, 4to; 7th ed. 2 vols. Lond. 1824, 8vo; 2 vols. Leghorn, 1828, 4to; 8th ed. corrected by C. Thomson, 2 vols. Lond. 1831, 8vo; 9th ed. also corrected by Thomson, 2 vols. Lond. 1839, 8vo; and with large additions by John Davenport and Guglielmo Comelati, 2 vols. Lond. 1854, 8vo. 16. 'A Grammar of the Italian Language, to which is added an English Grammar for the use of the Italians,' Lond. 1762, 8vo. A reprint, in a separate form, of the grammars prefixed to the 'Dictionary.' 17. 'Lettere familiari a suoi tre fratelli Filippo, Giovanni e Amadeo,' vol. i. Milan, 1762, vol. ii. Venice, 1763, 8vo; 3rd ed. 2 vols. Piacenza, 1805, 8vo. 18. 'La Frusta Letteraria di Aristarco Scannabue, 1763 al 1765,' 3 vols. 4to [see above]; reprinted at Carpi in 1799, and at Milan in 1804. 19. 'An Account of the Manners and Customs of Italy, with observations on the mistakes of some travellers with regard to that country,' Lond. 1768 and 1769, 4to. Baretti added to the second edition of his 'Account' 'An Appendix in answer to Mr. Sharp's Reply.' Baretti's book was translated into French and Italian. 20. 'A Journey from London to Genoa, through England, Portugal, Spain, and France,' 2 vols. Lond. 1770, 4to. This work was translated into French and Italian. 21. 'Proposals for printing the Life of Friar Gerund,' 1771, 4to. It was intended to print the original Spanish. The scheme proved abortive, but a translation by Dr. Warner was printed in 2 vols. 8vo. 22. 'An Introduction to the most useful European Languages, consisting of select passages from the most celebrated English, French, Italian, and Spanish authors; with translations,' Lond. 1772, 8vo. 23. Preface to the new edition of 'Tutte le Opere di Niccolò Machiavelli,' 3 vols. Lond. 1772, 4to. Baretti also wrote the prefaces to the reprints of other classical authors published in London. 24. 'Easy Phraseology for the use of young ladies who intend to learn the colloquial part of the Italian language,' Lond. 1775, 8vo, with preface by Dr. Johnson. 25. 'Discours sur Shakespeare et sur Monsieur de Voltaire,' Lond. 1777, 8vo. Luigi Morandi published at Rome in 1882, 'Voltaire contro Shakespeare, Baretti contro Voltaire. Con otto lettere del Baretti, non mai pubblicate in Italia.' These eight letters appeared in the 'Scelta di Lettere Familiari,' but were omitted from the reprint of that work in the 'Classici Italiani.' 26. 'A Dictionary, Spanish and English, and English and Spanish,' 2nd ed. 2 vols. Lond. 1778, fol.; reprinted in 1786, 1794, and 1800. Other editions corrected and amplified by Henry Neuman appeared in 1827 [1831?], 1853, 1854, and 1857. 27. 'Delle Arti del Disegno, Discorsi del Cav. Giosuè Reynolds, Presidente della R. Accademia di Londra ec., trasportati dall' Inglese in Italiano,' Leghorn, with the imprint of Florence, 1778, 8vo. 28. The Introduction to the 'Carmen Seculare' of Horace, as set to music by Baretti, in conjunction with Philidor, Lond. 1779, 8vo.

29. 'Scelta di Lettere Familiari fatta per uso degli studiosi di Lingua Italiana,' 2 vols. Lond. 1779, 8vo. All the letters except the first were really composed by Baretti himself, although they are ascribed to various eminent men. 30. 'A Guide through the Royal Academy,' Lond. 1781, 4to. 31. 'Dissertacion Epistolar acerca unas Obras de la Real Academia Española, su auctor Joseph Baretii, secretario por la correspondencia estrangera de la Real Academia Británica di pintura, escultura y arquitectura. Al señor don Juan C . . . . ,' Lond. 1784, fol. 32. 'Tolondron. Speeches to John Bowle about his edition of "Don Quixote," together with some account of Spanish Literature,' Lond. 1786, 8vo. 33. 'Quattro Epistole,' Lond. 1787, 8vo. Written in *versi martelliani*. 34. 'Strictures on Signora Piozzi's Publication of Dr. Johnson's Letters.' In 'European Magazine,' 1788, xiii. 313, 393, xiv. 89. 35. Numerous manuscript notes in English written in the margin of 'Letters to and from the late Samuel Johnson, LL.D., published from the original MSS. in her possession by Hester Lynch Piozzi,' 2 vols. Lond. 1788. The annotated copy, now in the British Museum, formerly belonged to George Daniel. 36. Letters in Italian addressed to his friends. One hundred and forty-eight of these, all—except four—previously unpublished, are printed in Baron Custodi's edition of the 'Scritti Scelti,' ii. 7–380.

An edition of Baretti's 'Opere scritte in Lingua Italiana,' in 6 vols., appeared at Milan, 1813–18, 8vo. His Italian writings are also included in the 'Collezione de' Classici Italiani,' 4 vols. Milan, 1838–9, 8vo. An admirable edition of his 'Scritti scelti, inediti o rari' was brought out by Baron Pietri Custodi, 2 vols. Milan, 1822.

[Baron Pietro Custodi's Memorie della Vita di G. Baretti, Milan, 1822; Vita di G. Baretti per Giovanni-Battista Baretti, coll' aggiunta del processo ed assoluzione dell' omicidio da lui commesso in difesa di se medesimo in Londra, 1769, ridotto in ottava rima, Turin, 1857; Anecdotes of Baretti by Isaac Reed in Europ. Mag. (1789), xv. 349*, 440, xvi. 91, 94, 240; Campbell's Diary of a Visit to England in 1775 (Sydney, 1854), 32, 33, 123, 134; Gent. Mag. lix. (i.), 469, 569, lx. (ii.), 1063, 1127, 1194; Mazzuchelli, Gli Scrittori d'Italia, ii. part i. 345–9; Mrs. Piozzi's Autobiography (Hayward), 2nd ed. i. 36, 90–103, 243, 301, 315, 317, ii. 177; Notes and Queries, 1st ser. viii. 411, 477, 2nd ser. vi. 187; Evans's Cat. of Engraved Portraits, i. 17; Il vero carattere di G. Baretti pubblicato per amor della virtù calunniata, per desinganno degl' Inglesi, e in difesa degl' Italiani (by C. F. Badini), Venezia (1770?); Athenæum, 20 July 1878.]

T. C.

BARFF, SAMUEL (1793?–1880), promoter of Greek independence, was born about 1793, presumably in England (Trikoupes' Ἱστορία, iii. 131). In 1816 he established himself at Zante, became an eminent merchant and banker, and terminated a long career in that island, 1 Sept. 1880, 'at the advanced age of eighty-seven' (*Times*, 23 Sept. 1880).

Barff took an active part in the struggle for independence carried on by the Greek nation at the time of Lord Byron's mission, and he was one of the last survivors of the Englishmen connected with that movement. His reputation for honour, kindliness, and disinterestedness, is brought prominently forward in a series of letters addressed to him from Missolonghi by Lord Byron early in 1824, which are preserved in Moore's 'Life of Lord Byron.' It there appears that the negotiation of loans and the distribution of funds were confidently committed to Barff; whilst with patriotic benevolence he protected the persons and interests of stray Englishmen who had mistaken their way into Greece at that disturbed time. In these letters Barff is also recognised as the mediator through whom Georgio Sisseni, the *Capitano* of the rich district about Gastruni, made overtures of adhesion after having for a considerable period held out against the general government. Barff offered his country house to Lord Byron in the event of the health of the latter requiring his removal from Missolonghi.

[Annual Register, 1824; Moore's Life of Lord Byron, with his Letters and Journals, 8vo, London, 1847; Trikoupes' Ἱστορία τῆς Ἑλληνικῆς Ἐπαναστάσεως, 4 vols. 8vo, London, 1853–7; Times, 23 Sept. 1880.]

A. H. G.

BARFORD, WILLIAM, D.D. (*d.* 1792), scholar and divine, was educated at Eton, and elected thence to King's College, Cambridge, in 1737. He proceeded B.A. in 1742, M.A. in 1746, and D.D. in 1771. He became tutor of his college, was thrice moderator in the Sophs' school, and from 1761 to 1768 public orator to the university, only resigning the post to stand for the Greek professorship, which he failed to obtain. In 1768 his college presented him with the living of Fordingbridge, in Hampshire, and in the year following he was appointed chaplain to the House of Commons by Sir John Cust, the speaker, but held the office for only one session. The next speaker appointed another chaplain, and Dr. Barford's friends feared he would be deprived of the usual preferment conferred on holders of the office; but on the plea that he was to be considered chaplain,

appointed not by the speaker but by the house, it was resolved, 9 May 1770, that the king be addressed to confer some dignity upon him. He was consequently installed a prebendary of Canterbury in June of the same year. In 1773 he resigned Fordingbridge for the rectory of Kimpton, Hertfordshire, which he held along with the living of Allhallows, Lombard Street, till his death in November 1792. He married in 1764. A Latin dissertation of Barford's on the 'First Pythian' is published in Dr. Huntingford's edition of Pindar's works, to which is appended a short life of the author, a list of his works, and a eulogium of his learning. The list consists of poems on various political events in Latin and Greek, written in his capacity of public orator, a Latin oration at the funeral of Dr. George, provost of King's College, 1756, and a 'Concio ad Clerum,' 1784, written after his installation as canon of Canterbury. Dr. Jacob Bryant, in the preface to the third volume of his 'New System of Mythology,' pays a high tribute to Barford's talents and erudition, thanking him for his 'zeal,' his 'assistance,' and his 'judicious remarks.' In the life of Bryant, prefixed to the six-volume edition of the 'New System,' Barford is put first in the list of his friends.

[Gent. Mag. lxii., lxiii. (lxiii. 418 for an account of the proceedings in the House of Commons, and Commons Journal, xxxii.); Huntingford's Pindar, 1814; Bryant's New System of Mythology, 1776 and 1807; Harwood's Alumni Etonenses; Concio ad Clerum, Camb. 1784, in Brit. Mus.]

R. B.

BARGRAVE, ISAAC (1586–1643), dean of Canterbury, was the sixth son of Robert Bargrave, of Bridge, Kent, and was born in 1586. He was educated at Clare Hall, Cambridge, where he graduated B.A. and M.A. On 9 July 1611 he was incorporated M.A. of Oxford, and in the October following became rector of Eythorne. In 1612 he held the office of 'taxor' at Cambridge, and he played the part of 'Torcol, portugallus, leno' in the Latin comedy of 'Ignoramus,' performed at the university before James I on 8 March 1614–15 (Nichols's *Progresses*, iii. 52). The author of the comedy, George Ruggle, was Bargrave's 'fellow-collegiate.' Shortly afterwards Bargrave proceeded to Venice as chaplain to Sir Henry Wotton, the English ambassador there, and became intimate with Padre Paolo, well known as Father Paul, the author of the 'History of the Council of Trent.' In 1618 he returned to England with a letter of introduction from Wotton to the king, in which his 'discretion and zeale' were highly commended (Wotton's *Letters* (Roxburgh Club), p. 26). In 1622 he received the degree of D.D. at Cambridge, and was appointed a prebendary of Canterbury Cathedral. It was about the same time that he was granted the living of St. Margaret's, Westminster, and became chaplain to Prince Charles, an office which he retained after the prince ascended the throne in 1625. On the death of John Boys, dean of Canterbury, who had married Bargrave's sister, Bargrave succeeded to the deanery, to which he was formally admitted on 16 Oct. 1625. He obtained the vicarage of Tenterden in 1626, and was presented to the benefice of Lydd by the king in September 1627, but only held it for a few weeks. On 5 June 1628 he received the vicarage of Chartham, which he continued to hold till his death.

In the last years of James I's reign Bargrave had shown much sympathy with the popular party in parliament, and had preached a sermon which threw him into disfavour with the court; but as dean of Canterbury he supported the policy of Charles I. A sermon preached by him before Charles I on 27 March 1627 is stated to have greatly aided the collection of that year's arbitrary loan (Birch's *Court of Charles I*, i. 214–15). In later years Bargrave did not live on very good terms with his diocesan, Archbishop Laud, or with the cathedral clergy. The latter were constantly complaining of their dean's partiality in the distribution of patronage, and Laud constantly rebuked him for his 'peevish differences,' his 'petty quarrels,' and the 'revilings in chapter.' In 1634–5 he insisted on the Walloon congregation at Canterbury and the Belgian church of Sandwich conforming to the ritual of the church of England; but the archbishop did not approve of these high-handed orders. Bargrave claimed precedence over the deans of London and Westminster, and was long engaged in a dispute with William Somner, the registrar of the diocese of Canterbury. Soon after the opening of the Long parliament Bargrave became a special object of attack with the popular leaders. When the bill for the abolition of deans and chapters was introduced by Sir Edward Dering, the first cousin of his wife, he was fined 1,000*l.* as a prominent member of convocation. On 12 May 1641 he went to the House of Commons to present petitions from the university of Cambridge and from the officers of Canterbury Cathedral against the bill. Although the bill was ultimately dropped, Bargrave's unpopularity increased. At the beginning of the civil war, in August 1642, Sandys, a parliamentary colonel, to whom the dean is said to have shown special kind-

ness in earlier life, visited Canterbury and attacked the deanery. Bargrave was absent, but his wife and children were cruelly outraged. On hearing that the dean was at Gravesend, Sandys proceeded thither, arrested him, and sent him to the Fleet. After three weeks' imprisonment Bargrave was released without having been brought to trial. He returned to Canterbury broken in health, and died there early in January 1642–3. He was buried in the dean's chapel of the cathedral. In 1679 a memorial was erected above the grave by the dean's nephew, John Bargrave, D.D. [q. v.]. The memorial mainly consisted of a portrait of the dean, attributed to Cornelius Jansen, painted on copper, with an inscription commemorating his virtues, his learning, and his intimacy with foreigners and with the English nobility. An engraving of the portrait appears in Dart's 'Antiquities of Canterbury' (1726), p. 58. Wotton, in his will dated 1 Oct. 1637, left to the dean all his Italian books not otherwise bequeathed and his viol de gamba, 'which hath been,' says Wotton, 'twice with me in Italy, in which country I first contracted with him an unremovable affection.' Izaak Walton describes Bargrave in his 'Life of Wotton' as 'learned and hospitable.'

Bargrave published three sermons—one preached from Psalms xxvi. 6 before the House of Commons 28 Feb. 1623-4; another preached from Hosea x. 1 at Whitehall in 1624, and a third preached from 1 Sam. xv. 23 before King Charles 29 March 1627. He married Elizabeth, the daughter of Sir John Dering, of Pluckley, and first cousin of the eccentric Sir Edward Dering. Bargrave encouraged Sir Edward in the wooing of a rich widow in 1628–9, but the relatives afterwards seriously disagreed on political subjects (*Proceedings in Kent*, 1640, from the Dering MSS. (Camden Soc.), xxx., xlix. 7). Of Bargrave's children one son, Thomas, was the subject of a petition addressed by the dean to Secretary Windebank in 1639, asking permission for the youth to study at Amsterdam. Thomas married a niece of Sir Henry Wotton, and was an executor of Sir Henry's will. Another son, Robert, was the father of John, Isaac, Henry, Joan, and Robert Bargrave, who, with their father, lie buried in the north aisle of Canterbury Cathedral.

[Walker's Sufferings of the Clergy, pt. ii. p. 5; Wood's Fasti Oxon. (ed. Bliss), i. 345; Le Neve's Fasti (Hardy), i. 33, 52, iii. 636; Hasted's Kent, iii. 102, 156, iv. 593-4; Dart's Antiquities of Canterbury (1726), pp. 56, 189; Verney's Notes on the Long Parliament (Camden Soc.), 76; Cal. Dom. State Papers, 1625–42; Laud's Correspondence in vol. vii. of his works.] S. L. L.

BARGRAVE, JOHN (1610–1680), canon of Canterbury Cathedral, was a nephew of Isaac Bargrave [q. v.], and was born in Kent about 1610. He became a fellow of St. Peter's College, Cambridge, from which he was ejected in 1643, and for many years devoted his time chiefly to travelling on the continent. In 1646 and 1647 he was in Italy with his nephew, John Raymond, author of an itinerary in which Bargrave is supposed to have had a considerable hand. He was again at Rome in 1650, 1655, and 1659–60. After the Restoration he obtained several preferments in Kent, and in 1662 was made a canon of Canterbury. Immediately after this promotion he departed with Archdeacon Selleck on the dangerous errand of ransoming English captives at Algiers, for whose redemption ten thousand pounds had been subscribed by the bishops and clergy. He acquitted himself successfully of his mission, and spent the rest of his life at home, dying at Canterbury on 11 May 1680. His sole contribution to literature is a curious account of 'Pope Alexander the Seventh and the College of Cardinals,' not originally intended for publication, consisting of scraps selected from three anonymous contemporary Italian publications ('La Giusta Statura de' Porporati,' 'Il Nipotismo di Roma,' and 'Il Cardinalismo di Santa Chiesa,' the last two by Gregorio Leti), with considerable additions of his own, and originally designed to illustrate the portraits of the pope and cardinals published by De Rossi in 1657. Though abounding in errors arising from a defective knowledge of Italian, the book is amusing and curious. It was edited by Canon Robertson for the Camden Society in 1867, with a memoir of Bargrave, and a descriptive catalogue of the curiosities he had acquired in his travels which presents many points of interest.

[Walker's Sufferings, pt. ii. p. 152; Wood's Fasti (Bliss), ii. 267; Canon Robertson's Memoir of Bargrave, prefixed to Pope Alexander VII.] R. G.

BARHAM, CHARLES FOSTER, M.D. (1804–1884), physician—the second christian name was rarely used—was the fourth son of Thomas Foster Barham [q. v.] (1766–1844), and was born at Truro on 9 March 1804. He was educated privately at several places in Cornwall and at Saffron Walden, proceeding from the latter town to Downing College, Cambridge, where he matriculated in October 1821. In the following January he migrated to Queens' College, and became a foundation scholar in May 1823. The bent of his family was for medicine, and after studying at Edinburgh, as well as at Paris and in Italy, Bar-

ham took the degree of M.B. at Cambridge in 1827, qualifying for the higher degree of M.D. in 1860. For a few years he practised at Tavistock, but in August 1837 he settled at Truro, and remained there until his death. In the following year he was appointed senior physician to the Royal Cornwall Infirmary, and when he resigned that post in 1873 was elected consulting physician. On his settlement at Truro Dr. Barham threw himself with energy into its political and civic life, and on 28 Sept. 1839 became more closely identified with the town by his marriage to Caroline, the second daughter of Clement Carlyon, M.D., who belonged to an old Truro family. In all the proceedings of the Royal Institution of Cornwall Dr. Barham took an active part, and to its 'Reports' and 'Journal' he contributed many articles. He died at Truro on 20 Oct. 1884, leaving a large family behind him.

Though Dr. Barham was interested in antiquarian and geological pursuits generally, the two subjects which had especial charm for him were the climate of Cornwall and the diseases of the miners who contributed to its wealth. The names of many papers written by him on these topics are enumerated in the 'Bibliotheca Cornubiensis,' vols. i. and iii. His services were engaged in 1842 by a commission on the employment of children, and his report, with the evidence which he collected, was printed in the first and second reports of the commission.

[Bibl. Cornubiensis; Western Morning News, 22 Oct. 1884.] W. P. C.

BARHAM, CHARLES MIDDLETON, Lord. [See Middleton, Charles.]

BARHAM, FRANCIS FOSTER (1808–1871), the 'Alist,' fifth son of Thomas Foster Barham (1766–1844) [q. v.], by his wife Mary Anne, daughter of the Rev. Mr. Morton, was born 31 May 1808 at Leskinnick, Penzance, Cornwall, where his parents dwelt in independence and retirement. After a preliminary training in the grammar school of Penzance, he studied under one of his brothers near Epping Forest, and was then articled for five years (1826–31) to a solicitor at Devonport. In his twenty-third year he was enrolled as an attorney, and settled in London, but ill-health prevented him from pursuing the practice of the law, and he took to writing for literary periodicals. Together with Mr. John Abraham Heraud he was joint editor and proprietor of the 'New Monthly Magazine' from 1 July 1839 to 26 May 1840, when he retired from the editorship, with permission 'to contribute two sheets of matter to each number of the magazine, retaining exclusive property in his own articles.' During the fourteen years of his residence in London, Barham's most extensive literary undertaking was the preparation of a new edition of Jeremy Collier's 'Ecclesiastical History of Great Britain.' The study of oriental languages kindled in him a great love for philology, and his intense spiritual aspirations led him to attempt to found a new form of religion, which he called 'Alism.' He describes it as 'the supreme central doctrine which combines and harmonizes all partial sections of truth in one divine universal system. After very prolonged and arduous researches I at last discovered this supreme central doctrine, and gave it the name of Alism, a name derived from A, Al, or Alah, the most ancient and universal title of Deity in the Hebrew scripture. By Alism I therefore mean that eternal divinity, pure and universal, which includes and reconciles all divine truths whatsoever to be found in scripture or nature, in theology, theosophy, philosophy, science, or art.'

Barham founded a society of Alists and also a Syncretic Society. He likewise attached himself to an æsthetic society which met at the house of the eminent mystic, James Greaves.

In 1844 he married Gertrude Foster, daughter of the Rev. Thomas Grinfield, of Clifton, rector of Shirland, Derbyshire, and went to live at Clifton. During his ten years' residence there, his time was principally occupied in preparing a revised version of the Old and New Testaments. He resided at Bath from 1854 until his death, which occurred in that city 9 Feb. 1871.

His numerous printed works include: 1. 'The Adamus Exul of Grotius, or the Prototype of Paradise Lost. Now first translated from the Latin,' Lond. 1839, 8vo. This poem is said to be the prototype of Milton s 'Paradise Lost.' 2. 'The Ecclesiastical History of Great Britain. By Jeremy Collier. New edition, with a life of the author, the controversial tracts connected with the history, notes, and an enlarged index,' 9 vols., Lond. 1840, 8vo. 3. 'The Alist or Divine, a message to our times,' Lond. (1840) 8vo; three parts published at 6*d.* each. 4. 'The Political Works of Cicero. Translated from the original with dissertations and notes,' 2 vols., Lond. 1841–42, 8vo. 5. 'Socrates. A Tragedy in five acts' (and in verse), Lond. 1842, 8vo. 6. 'The Life and Times of John Reuchlin or Capnion, the father of the German Reformation,' Lond. 1843, 12mo. 7. 'The Foster Barham Genealogy,' Lond. 1844, 8vo, privately printed. 8. 'Prospectus. The Alist,

a monthly magazine of divinity and universal literature,' Lond. (1845), 8vo. No portion of the projected magazine was ever published. 9. 'An Odd Medley of Literary Curiosities, original and selected,' Lond. (1845) 8vo. This volume contains a memoir of James Pierrepont Greaves. 10. 'A Key to Alism and the highest initiations, Sacred and Secular. With Miscellaneous Pieces, original and select,' Lond. 1847, 8vo. 11. 'The Bible revised. A carefully corrected translation of the Old and New Testament,' Lond. 1848, 8vo. In three parts, containing the Book of Ecclesiastes, the Song of Solomon, and the Book of Micah.' 12. 'The New Bristol Guide, a poem,' Bristol, 1850, 8vo. 13. 'The Pleasures of Piety, a poem,' London, 1850, 18mo. 14. 'A Life of Edward Colston of Bristol.' 15. 'Improved Monotessaron, a complete authentic Gospel Life of Christ, combining the words of the four Gospels in a revised version and an orderly chronological arrangement,' Lond. 1862, 12mo. 16. 'Lokman s Arabic Fables, literally translated into English (word for word),' Bath, 1869, 12mo. 17. 'A Rhymed Harmony of the Gospels. By F. Barham and Isaac Pitman. Printed both in the phonetic and the customary spelling,' Lond. 1870, 8vo. 18. 'The Writings of Solomon, comprising the Book of Proverbs, Ecclesiastes, Song of Solomon, and Psalms lxxii. cxxvii. Translated. Printed both in phonetic and in the customary spelling,' Lond. 1870, 16mo. 19. 'A Revised Version of the Prophecies of Hosea and Micah,' Lond. 1870, 8vo. 20. 'The Book of Job, newly translated from the original. Printed both in the phonetic and the customary spelling,' Lond. 1871, 8vo. 21. 'An Elucidated Translation of St. John's Epistles, from the Greek and Syriac, with a devotional commentary,' Lond. 1871, 8vo. 22. 'The Book of Psalms, translated from the Hebrew and the Syriac. By F. Barham and Edward Hare,' Lond. 1871, 8vo.

Barham left behind him 116 lb. weight of manuscript, much of it in a small handwriting. It consists of treatises on Christianity, missions, church government, temperance, poems in blank verse, rhymed poetry, and a few dramas. From this mass of papers Mr. Isaac Pitman selected about seven pounds, and printed them in his 'Memorial of Francis Barham,' Lond. 1873, 8vo. This volume, which is mostly in the phonetic character, contains reprints of the 'Memoir of James Greaves,' 'Lokman's Fables,' the 'Life of Reuchlin,' and the 'Rhymed Harmony of the Gospels.'

[Pitman's Memorial of Francis Barham; Boase and Courtney's Bibl. Cornubiensis, i. 11. iii. 1048; Notes and Queries, 3rd ser. v. 36, 120, 5th ser. ix. 268, 374; Cat. of Printed Books in Brit. Mus.] T. C.

BARHAM, HENRY, F.R.S. (*d.* 1726), a writer on natural history, was born about the middle of the seventeenth century, and was descended from the Barhams of Barham Court in Kent. In books of reference he has hitherto been confounded with his son, Henry Barham, M.D. The main events of his life are recorded by himself in one of his letters to Sir Hans Sloane (*Sloane MS.* 4036, pp. 357–8). His father, a physician, intended to give him a university education, but died before he could carry out his wishes. As the mother married soon afterwards, the boy, then about fourteen years of age, was left to his own resources, and became apprentice to a surgeon. This situation he left to become surgeon's mate in the Vanguard, from which he was promoted to be master surgeon in another man-of-war. Tiring of the monotony of his life he went to Spain, thence to Madras, and thence to Jamaica. As in 1720 (*Add. MS.* 22639, f. 19) he refers to his son as having practised physic and surgery in Jamaica for the last twenty years, he himself had probably settled in the island twenty years before the end of the century. According to his own account he obtained a lucrative practice, and was appointed surgeon-major of the military forces in the island. About 1716, for what reason does not appear, he came to England and settled at Chelsea, where he devoted his chief attention to the rearing of the silkworm and the manufacture of silk, on which subject he published a treatise in 1719. His name appears in 1717 on the list of members of the Royal Society, and he states also that shortly after he came to England he was made free of the Company of Surgeons, but his hopes of obtaining the diploma of M.D. do not appear to have been fulfilled, for the only change that occurs in his designation on the roll of the Royal Society is from 'Mr.' to 'Esquire.' In his application, in 1720, for the situation of mineral superintendent to a company formed to prosecute silver mining in Jamaica (*Add. MS.* 22639, ff. 18–20), he stated that his business prospects were so good that he could not sacrifice them for less than 500*l.* a year. He received the situation on his own terms; but the enterprise, which had been undertaken chiefly through his representations, proved a complete failure, and though a year's salary was due to him it was never paid. He continued, however, to reside in Jamaica till his death, which, according to a letter of his son, took place at Spanish Town in May 1726 (*Sloane MS.* 4036, p. 377).

Barham states that after he came to Jamaica

he 'read many books, especially physical.' His letters and manuscripts indicate that in early life his education had been much neglected; but although apt also to be led astray by fantastic and utopian ideas, he possessed undoubtedly great ingenuity and a very minute knowledge of the fauna and flora of Jamaica. Logwood, now so common there, was introduced by him in 1715. Sir Hans Sloane, who refers to him in terms of high commendation, received from him many valuable communications, of which he made large use in his 'Natural History of Jamaica.' Among these was a treatise, 'Hortus Americanus,' sent in 1711. This treatise was published in 1794 with a preface in which it is stated to be the work of Henry Barham, M.D., who, it is added, practised as a physician in Jamaica from the beginning of the century, and after acquiring large property by marriage returned to England in 1740 and settled at Staines near Egham. The Henry Barham thus referred to was the son of Henry Barham, F.R.S., but that the father was the author of the book is proved beyond all doubt by letters in the Sloane MSS. (4036). Henry Barham, F.R.S., wrote also a 'History of Jamaica,' which his son, after his death, sent to Sir Hans Sloane, 'to see the best method of printing it,' but it was never published. The original copy, in the handwriting of the father, and inscribed 'wrote by Henry Barham, senr. F.R.S.,' is in the British Museum (*Sloane MS.* 3918). In another copy, in a different hand (*Add. MS.* 12422), there is a note by E. Long erroneously attributing the work to Henry Barham, M.D. Barham also wrote two papers for the Royal Society: 'An Account of a Fiery Meteor seen in Jamaica to strike the Earth,' Phil. Trans. 1718, Abrev. vi. p. 368; and 'Observations on the Produce of the Silkworm and of Silk in England,' 1719, Abrev. vi. p. 426.

[Sloane MSS. 4036, f. 84, 3918; Add. MSS. 22639, ff. 18–20, 12422; Sloane's Natural History of Jamaica, Introduction ii. vii–x.] T. F. H.

BARHAM, NICHOLAS (*d.* 1577), lawyer, was a native of Wadhurst, Sussex. His family had been settled there for some generations, being a branch of the Barhams of Teston House, Teston, Kent, descended from Robert de Berham, upon whom the estates of his kinsman, Reginald Fitzurse, notorious as one of the murderers of Thomas Becket, devolved upon his flight into Ireland after the murder. Nicholas Barham was called to the bar at Gray's Inn in 1542, became an 'ancient' of that society 24 May 1552, Lent reader in 1558, and was made serjeant-at-law in 1567, having previously (1562–3) been returned to parliament as member for Maidstone, of which town he also appears to have been recorder. Dugdale does not place him in the list of queen's serjeants until 1573. He is, however, so designated in certain papers relating to the trial of the Duke of Norfolk for high treason in conspiring with the Queen of Scots to depose Elizabeth, under date 1571–2. He was entrusted with the conduct of that famous prosecution, and seems to have displayed therein considerable ability and energy and some unscrupulousness. Thus it is perfectly clear, from a letter from Sir Thomas Smith to Lord Burghley, that the rack was employed in eliciting evidence from a witness, Banister by name, one of the duke's agents. Yet, on the duke, after the confession of the witness had been read, remarking 'Banister was shrewdly cramped when he told that tale,' Barham, who had been present at the examination, replied without hesitation, 'No more than you were.' The trial of the duke took place in Westminster Hall 16 Jan. 1571–2. In the following February Barham was engaged in prosecuting a less illustrious offender, the duke's secretary, Robert Higford, at the Queen's Bench, on the charge of adhering to and comforting the queen's enemies. Higford was found guilty and, like his master, condemned to death. After this we see no more of Barham until 1577, when we find him present at the Oxford assizes during the prosecution of a malcontent bookbinder, Rowland Jencks by name, a Roman catholic, and vehemently opposed to the existing order of things. Apparently he had been guilty of little more than speaking evil of dignities and keeping away from church; but the university authorities, judging it necessary to make an example, had him arrested and sent to London to undergo examination, whence he was returned to Oxford to stand his trial. This took place 4 July, when he was sentenced to lose his ears, as in due course he did. Jencks, however, was amply avenged. 'Judgment being passed,' says Wood, 'and the prisoner taken away, there rose such an infectious damp or breath among the people that many there present were then smothered, and others so deeply infected that they lived not many days after.' There was a sudden outbreak of gaol-fever of a more than usually virulent kind, which destroyed within a few hours, if Wood is to be credited, besides Barham and Sir Robert Bell, baron of the exchequer, the high sheriff and his deputy, Sir William Babington, four justices of the peace, three gentlemen, and most of the jury, and in the course of the next five weeks more than five hundred other persons. Wood

gives a minute account of the symptoms, the chief of which were violent pain in the head and stomach, frenzy, hæmorrhage, and total inability to eat or sleep. Barham was survived by his wife, Mary, daughter of John Holt, of Cheshire, and one son, Arthur. He was the owner of two estates, one of which, known as Bigons or Digons, he had acquired by grant from the crown in 1554, the former proprietor having been implicated in the insurrection of Sir Thomas Wyatt; the other, the manor of Chillington, he purchased about the same time. Both estates were sold by his son Arthur. In the records of the corporation of Hastings is preserved a letter from one Nicholas Barham to the Right Hon. Lord Cobham, lord warden of the cinque ports. relative to a dispute between Hastings and Pevensey as to the title to some wreckage cast upon the shore in the neighbourhood of the latter town, as to which the opinion of the writer had been taken by the lord warden. The letter was read to the corporation of Hastings 29 April 1599, and, though undated, must have been written about that time. The author of a paper in the 'Sussex Archæological Collections' identifies this Nicholas Barham with the serjeant; but the contemporary evidence of Camden—who notes the epidemic at Oxford in 1577, and places Barham amongst the victims, and whose account Wood, while adding fresh details, follows in all essential particulars, together with the absence of any mention of Barham by Dugdale after 1573, though had he lived he would in all likelihood have been raised to the bench—appears to be conclusive against the identification, while there is nothing surprising in the coincidence of name, the Barhams being a numerous clan in Kent and Sussex, and Nicholas a name much affected by them. The Sussex branch of the family was largely concerned in the business of ironfounding, of which the county was, during the sixteenth and seventeenth centuries, the seat. Wadhurst Church contains many mural tablets of iron inscribed with with the names and arms of the gentry who were engaged in the manufacture, to some of whom the decay of the industry was very disastrous. The Barhams in particular suffered severely, sinking gradually into the position of handicraftsmen. An engraving of one of these iron mural tablets, dedicated to one John Barham, Esq., of Great Butts, who died in 1648, may be seen in the 'Sussex Archæological Collections,' ii. 200.

[Froude's Hist. ix. 396, x. 290–3; Hasted's Kent, ii. 111, 290; Horsfield's Sussex, i. 414; State Trials, i. 958–1042; Philipot's Vill. Cant. 229; Burghley State Papers (Murdin), 86, 100, 109, 113; Lower's Sussex, ii. 220; Harleian Miscellany, vi. 416; Dugdale's Chron. Ser. 93, 95; Foster's Collect. Gen. Reg. Gray's Inn, 39; Willis's Not. Parl. iii. (2), 73; Wood's Annals of Oxford, ii. 188–92; Camden's Annals for 1572 and 1577; Sussex Arch. Coll. ii. 200, xix. 33; Cal. State Papers, Dom. (1547–1580), 295, 532; Woolrych's Lives of Eminent Serjeants-at-Law, i. 170; Cat. Harl. MSS. iii. 334, c. 6164, a. 1.]

J. M. R.

BARHAM, RICHARD HARRIS (1788–1845), author of the 'Ingoldsby Legends,' was born at Canterbury on 6 Dec. 1788, and was the son of Richard Harris Barham of Tappington Everard in the county of Kent. He was educated at St. Paul's School and at Brasenose College, and, though originally intended for the bar, took orders in 1813, and in 1817 was presented by the Archbishop of Canterbury to the living of Snargate in Romney Marsh. An accident which confined him to the house directed his active mind to literary composition as a resource against *ennui*, and in 1819 he produced his first work, a novel entitled 'Baldwin,' which fell dead from the press. Nothing daunted, he began to write 'My Cousin Nicholas,' and in 1821 was placed in a more favourable position for literary effort by obtaining a minor canonry in St. Paul's Cathedral. His energy, good sense, and good humour soon gained him the esteem and confidence of the chapter, and more especially the friendship of Bishop Copleston, dean of St. Paul's from 1827 to 1849. In 1824 he was presented to the living of St. Mary Magdalene and St. Gregory, and was made priest in ordinary of the chapels royal. The latter appointment brought him into closer intimacy with the eccentric Edward Cannon, and connection with the press introduced him to other kindred spirits, whose society fostered the talent for humorous composition in verse of which he had already given proof. His acquaintance with Theodore Hook dated from their college days. He contributed to 'Blackwood' and the 'John Bull,' and in 1834 'My Cousin Nicholas,' which had long lain in his desk, was completed and published in the former periodical. Though endowed with indefatigable powers of work, Barham seems to have always required some strong external prompting to composition of any extent. His first novel was the result of an accident; his second was forced into completion by a friend who printed the first chapters without his knowledge; and, although he was continually throwing off humorous verse with great freedom and spirit, the 'Ingoldsby Legends' would probably never have existed but for his desire to aid his old friend and schoolfellow, the

publisher Bentley, in 'Bentley's Miscellany,' commenced under the editorship of Charles Dickens in January 1837. The magazine was originally intended to have been called 'The Wits' Miscellany.' 'Why,' urged Barham, when the change of title was suggested to him, 'why go to the other extreme?' This excellent *mot* has been erroneously attributed to Jerrold. 'The Spectre of Tappington' opened the series, and was speedily succeeded by a number of others, at first derived from the legendary lore of the author's ancestral locality in Kent, but soon enriched by satires on the topics of the day and subjects of pure invention, or borrowed from history or the 'Acta Sanctorum.' The later members of the series appeared in the 'New Monthly Magazine.' The success of the 'Legends' was pronounced from the first, and when published collectively in 1840 they at once took the high place in humorous literature which they have ever since retained. A second series was added in 1847, and a third was edited by his son in the same year. In 1842 Barham was appointed divinity lecturer at St. Paul's, and exchanged his living for St. Faith's, also in the city. In 1840 the death of his youngest son had inflicted a blow upon him from which he never recovered, and in 1844 a cold caught at the opening of the Royal Exchange, and aggravated by his neglect of precautions, laid the foundation of a fatal illness. He died on 17 June 1845, having written his pathetic lines, 'As I laye a-Thynkynge,' a few days previously.

Barham owes his honourable rank among English humourists to his having done one thing supremely well. He has thoroughly naturalised the French metrical *conte* with the adaptations necessary to accommodate it to our national genius. French humour is rather finely malicious than genial: Barham carries geniality to the verge of the exuberant. He riots in fancy and frolic, and his inexhaustible faculty of grotesque rhyming is but the counterpart of his intellectual fertility in the domain of farcical humour. There is, indeed, an element of farce in his fun, an excessive reliance on forced contrasts between the ghastly and the ludicrous, and a not unfrequent straining after cheap effects; nor can the most successful work of the professional jester be compared to the recreation of a great poet, such as Browning's 'Pied Piper of Hamelin.' It is nevertheless true that no English author, with the exception of Hood, has produced such a body of excellent rhymed mirth as Barham; and that, if his humour is less refined than Hood's, and his gaiety not equally purified and ennobled by being dashed with tears, he excels his rival as a narrative poet. He may, indeed, be said to have prescribed the norm in our language for humorous narrative in irregular verse, which can now hardly be composed without seeming to imitate him.

As a man Barham was exemplary, a pattern Englishman of the most distinctively national type. The associate of men of wit and gaiety, making himself no pretension to any extraordinary strictness of conduct, he passed through life with perfect credit as a clergyman and universal respect as a member of society. He mitigated the prejudices of his education by the innate candour of his disposition, and added to other endowments soundness of judgment and solidity of good sense.

[The principal authority for Barham's biography is his life by his son (3rd edition, 1880), a book abounding in excellent stories, excellently told. New editions of the Ingoldsby Legends continue to be called for, and his lyrics were published separately in 1881.] R. G.

BARHAM, THOMAS FOSTER (1766–1844), musician and miscellaneous writer, the third son of Joseph Foster, who took the name of Barham by authority of a private act of parliament, and in accordance with the will of Henry Barham, was born at Bedford, 8 Oct. 1766, and educated at St. John's College, Cambridge, where he graduated B.A. as Thomas Foster in 1792. After his university course he travelled on the Continent. On his return he became connected with the mercantile house of Plummer & Co., but ill-health obliged him to leave London, and to retire into the west of England, where he finally settled at Leskinnick, near Penzance, Cornwall. He died there 25 Feb. 1844. He married in 1790 Mary Ann, eldest daughter of the Rev. Joshua Morton, of Blackheath, and by this lady had six children, of whom Charles, Francis, Thomas, and William are mentioned in separate articles in this work.

His principal publications are: 1. 'Letter from a Trinitarian to a Unitarian,' Penzance, 1811. 2. 'Musical Meditations, consisting of original compositions, vocal and instrumental,' Lond. 1811, 2nd set 1815. 3. 'Abdallah or the Arabian Martyr, a Christian drama in three acts' [and in verse], Lond. 1820, 2nd edit., Penzance, 1821. 4. 'Elijah, a sacred poem in four cantos,' Lond. 1822. 5. 'Colonel Gardiner, a Christian drama in three parts,' Lond. 1823. 6. 'Pergolesi's celebrated Stabat Mater or Calvary; with English words written for the purpose, substituted in the place of the ancient Latin verses, and the instrumental parts arranged for the organ or pianoforte,' &c., 1829.

7. 'Lander Africanus. A musical drama,' Penzance, 1834. 8. 'Reliquiæ Seriæ, or Christian Musings. By 'Ελάχιστος,' Lond. 1836.

[Boase and Courtney's Bibl. Cornubiensis, i. 12, iii. 1049; Pitman's Memorial of Francis Barham, 20, 121–3.] T. C.

BARHAM, THOMAS FOSTER, M.B. (1794–1869), physician and classical scholar, was the eldest son of Thomas Foster Barham [q. v.]. The younger Barham was born at Hendon, in Middlesex, 10 Sept. 1794, and sent to Queens' College, Cambridge, qualifying as M.B. in 1820. After taking this degree he returned to Penzance, where he was physician to the dispensary, and in general practice for several years. About 1830 he removed to Exeter and became physician to the Exeter dispensary and institution for the blind. From early life he had been attached to the doctrines of unitarianism, and during the first part of his residence at Exeter actively supported the unitarian congregation which met at George's Chapel, Exeter. After a time he expressed an aversion to all dogmatic theology, as well as to the adoption of any sectarian name, and embodied his views on these points in a pamphlet entitled 'Christian Union in Churches without Dogmatism.' He moved to Newton Abbot, where he conducted religious service for himself, adhering in the main to the religious tenets of his old sect. Being possessed of considerable means, he abandoned the practice of medicine on his removal from Exeter, and gave himself up to good works and the pleasures of literature. He died at Highweek, near Newton Abbot, 3 March 1869, and was buried in Highweek churchyard 8 March. Dr. Barham published many theological works, including 'A Monthly Course of Forms of Prayer for Domestic Worship' and (in union with the Rev. Henry Acton) a volume of 'Forms of Prayer for Public Worship.' His chief work, which dealt with many social questions—such as temperance, cultivation of waste lands and small farms—was entitled 'Philadelphia, or the Claims of Humanity' (1858). The fame of his knowledge of the Greek language was not confined to his own country; his mastery of Greek was shown in his 'Introduction to Greek Grammar, on a new plan,' 1829; 'Greek Roots in English Rhymes,' 1837; and 'The Enkheiridion of Hehfaistiown, with Prolegomena' (highly commended in Grote's 'Greece,' iv. 107) 'on Rhythm and Accent.' A translation, in English hexameters, of the first book of the 'Iliad' was published after his death. He was a contributor to the 'Monthly Repository' from 1818, to the Transactions of the Cornish scientific societies, and to the Devonshire Association. The full titles of his books and his papers may be read in the 'Bibliotheca Cornub.' i. 13–14, iii. 1050.

[The Inquirer, 6, 13, 20 March 1869; Western Morning News, 15 March 1869; Register and Mag. of Biog. 1869, i. 306; Munk's Physicians, 1878, iii. 243.] W. P. C.

BARHAM, WILLIAM FOSTER (1802–1847?), poet, third son of Thomas Foster Barham (1766–1844) [q. v.], was born at Marazion, Cornwall, 22 Oct. 1802. He was educated in the grammar schools of Bodmin and Leeds, and then proceeded to Trinity College, Cambridge. He won the Porson prize in 1821 and 1822, and graduated B.A. in 1824 as twenty-second senior optime, second in the first class of the classical tripos, and second chancellor's medallist. He went out M.A. in 1827. His death occurred in Kent about 1847. He was the author of an unpublished poem on 'Moskow.' His Greek versions of portions of 'Othello' and 'Julius Cæsar' are printed in a volume of 'Translations which have obtained the Porson Prize from 1817 to 1856,' 2nd edit., Camb. 1857, pp. 16–23.

[Notes and Queries, 3rd series, iii. 266, 399, 455; Pitman's Memorial of Francis Barham, 20, 21, 23, 24, 28; Boase and Courtney's Bibl. Cornubiensis, iii. 1050; Romilly's Graduati Cantab. (1856) 18.] T. C.

BARING, ALEXANDER, first Baron Ashburton (1774–1848), financier and statesman, the second son of Sir Francis Baring [q. v.], who died in 1810, was born on 27 Oct. 1774. As his elder brother received an appointment in the service of the East India Company, Alexander was trained from early life in his father's financial house. The firm had numerous connections with the United States, and he was sent thither to strengthen and extend its business operations. While resident in America he married (23 Aug. 1798) Anne Louisa, eldest daughter of William Bingham, of Philadelphia, a member of the Senate of the United States. To this alliance, and to his acquaintance with the chief mercantile firms of America, he was much indebted in later life. Although he continued to assist in the management of the house, and became the head of the firm on the death of his father in 1810, he took an active part in the debates in the House of Commons on commercial affairs. He represented in turn Taunton (1806–26), Callington (1826–31), Thetford (1831–32), and North Essex (1833–35); of two of these

constituencies, Callington and Thetford, he had acquired full possession. Firmly opposed to the existence of any restrictions on commerce between nations, he was especially antagonistic to the 'system of hostility recommended and practised towards the commerce of America' by the English orders in council, and warmly supported Brougham in his struggles for their repeal. His 'Inquiry into the Causes and Consequences of the Orders in Council' went through two editions. With the nation's desire for parliamentary reform the owner of two boroughs could have little sympathy; he opposed the reform bill of Lord Grey's ministry in all its stages; and when the ministry was defeated in the House of Lords on an adverse proposal from Lord Lyndhurst, Mr. Baring consented, after much hesitation, to take the office of chancellor of the exchequer in the cabinet which the Duke of Wellington was attempting to form. An angry scene in the Commons and the indignation of the people convinced him of the hopelessness of the enterprise, and it was his proposition that the ex-ministers should resume their seats and be allowed to carry their bill. In Sir Robert Peel's first administration (1834) he was president of the board of trade, as well as master of the mint, and on the dissolution of the ministry he was raised to the peerage (10 April 1835) as Baron Ashburton, a title which he selected because Dunning, the celebrated lawyer, who had married his aunt, had previously assumed it. When differences arose as to the boundary between the United States and the territories of Great Britain, Lord Ashburton was sent to America as the English commissioner, and a treaty, known as the Ashburton treaty, was concluded at Washington in 1842. Daniel Webster praised him highly as 'a good man to deal with, who could see that there were two sides to a question;' and Lord Ashburton and his suite are said to have 'spread a social charm over Washington, and filled everybody with friendly feelings towards England.' The free-trade policy of Peel he regarded with alarm—a circumstance which his detractors contrasted with his opinions in early life, and attributed to his large land purchases—and he resisted the Bank Charter Act of 1844, discussing the question in his pamphlet, 'Financial and Commercial Crisis considered.' Like several other members of his family, he patronised art, and formed a fine collection of pictures. He was one of the trustees of the British Museum and of the National Gallery. He died at Longleat, the seat of his grandson the Marquis of Bath, 13 May 1848, having had issue five sons and four daughters. On his death a warm tribute to his memory was paid in the House of Lords by Lords Lansdowne, Brougham, and Derby. Lord Houghton, in his 'Monographs' (1873, pp. 227–8), praises Lord Ashburton's extensive knowledge and business experience.

[Burke's Peerage; Gent. Mag. 1848, xxx. 89; C. Greville's Journals, ii. 299, 300; Croker Papers, ed. Jennings, ii. 397–401, iii. 17, 29, 46–8, 69, 72, 76, 105; Webster's Works, vols. i. v. and vi.; Pierce's Sumner, ii. 85, 193–225; Hansard, 1848, xcviii. 979–81.] W. P. C.

BARING, CHARLES THOMAS (1807–1879), bishop of Durham, was the fourth son of Sir Thomas Baring, second baronet, of the banking firm of Baring Brothers. His mother was Mary Ursula, daughter of Charles Sealy, barrister-at-law, Calcutta. Charles Thomas Baring was privately educated till he entered Christ Church, Oxford, in 1825. At Oxford he greatly distinguished himself, and took a double first-class in classics and mathematics in his final examination in 1829. In 1830 he married his cousin Mary Ursula Sealy, and took holy orders. At first he devoted himself to clerical work in Oxford, and then took the little living of Kingsworthy in Hampshire. In 1840 his wife died, and he married in 1846 Caroline, daughter of Thomas Read Kemp of Dale Park, Sussex. In 1847 he was appointed to the important benefice of All Saints, Marylebone, and became renowned as an earnest, simple preacher of the evangelical school. In 1850 he was made chaplain in ordinary to the queen, and was select preacher at Oxford. In 1855 he left London for the rectory of Limpsfield in Surrey, where, however, he did not long remain. In 1856 he was chosen to succeed Dr. Monk as bishop of Gloucester and Bristol He entered with energy upon the duties of his episcopal office, but he was not allowed to stay at Gloucester long enough to make a decided mark on that diocese. In 1841 he was translated to the see of Durham, in succession to Dr. Villiers.

The name of Bishop Baring is chiefly associated with the work of church extension in the diocese of Durham. He found a district in which a manufacturing and mining population had increased with great rapidity, and had far outstripped the provision made for their spiritual welfare. A movement had already been set on foot to supply the deficiency. Bishop Baring gave himself most assiduously to carry on the work. So successful was he during his episcopate of seventeen years that he saw the formation of 102 new parishes, the building of 119 churches, and an increase of 186 in the number of

parochial clergy. In his last charge to his clergy in 1878 he expressed his opinion that the limit of the formation of new districts had been reached, and that future progress should be made by erecting mission chapels.

Bishop Baring devoted himself exclusively to the work of his diocese. He rarely appeared in the House of Lords or spoke on any subjects which did not concern his immediate business. He was unsparing of himself in his efforts to discharge his duties to the uttermost. He was, however, reluctantly driven to confess that the work of the diocese was more than one man could accomplish. In 1876 he admitted the necessity of dividing the see of Durham, and at his request provision was made in the act for the extension of the episcopate (1878) for the formation of a diocese of Newcastle.

Bishop Baring was a man of deep personal piety and of great kindliness. Though a wealthy man, he lived with great simplicity, and gave back to the diocese in donations for church purposes more than he received as the income of his see. His personal acts of charity, though done in secret, were very numerous. He was in theological opinions a strong evangelical, and in his public utterances he did not disguise the fact. Those who did not agree with him complained that in the discharge of his official duties he followed too exclusively his own individual preferences. He took a more decided step than any other bishop by refusing to license curates to clergymen whose ritual he thought to be contrary to his interpretation of the Prayer Book. This gave rise to much controversy, but did not impair the respect in which he was personally held. In 1877 the chief laity of the county asked him to sit for his portrait, which they desired to present to Auckland Castle. Bishop Baring, with a stern modesty which was characteristic of him, refused, and no portrait of him remains.

In 1878 Bishop Baring felt his health giving way. He laboured under a painful disease which he knew to be incurable. At the end of the year he went through the fatigue of an episcopal visitation, and immediately afterwards announced his resignation. He declined the retiring pension which he might have claimed, and preferred to leave the income unimpaired to his successor. He left his see in February 1879, and did not long survive his retirement. He died at Wimbledon in September following.

[Obituary notice in Durham Diocesan Calendar for 1880; Times, 15 Sept. 1879.] M. C.

BARING, Sir FRANCIS, (1740–1810), London merchant, founded the eminent financial house of Baring Brothers & Co. His grandfather, Franz Baring, was the pastor of the Lutheran church of Bremen; and his father, John Baring, settled at Larkbear, near Exeter, as a cloth manufacturer; and it may be well to add that information about the history of the Baring family, during its connection with Devon, is contained in R. Dymond's 'History of the parish of St. Leonard, Exeter,' 1873. Francis Baring was born at Larkbear 18 April 1740, and sent to London to study commerce in the firm of Boehm. Though deaf from his youth, his indomitable energy enabled him to overcome all obstacles, and to establish his business on the firmest foundations. By 1830, a period of not more than seventy years, it was calculated that he had earned nearly seven millions of money; and at the time of his death Sir Francis Baring stood forth, in the words of Lord Erskine, as 'the first merchant in Europe.' His advice was often sought on financial questions connected with the government of India. He became a director of the East India Company in 1779, and acted as its chairman during 1792–3—services for which a baronetcy was conferred upon him 29 May 1793. He represented the borough of Grampound from 1784 to 1790, Chipping Wycombe 1794–6 and 1802–6, and Calne 1796–1802. His literary works were: 1. 'The Principle of the Commutation Act established by Facts,' 1786; an argument mainly in support of the reduction of duties on tea and other commodities. 2. 'Observations on the Establishment of the Bank of England,' 1797; with 'Further Observations' in the same year, in which he justified the issue of Bank of England notes, with a limit as to the amount in circulation, and suggested that country banks should be prevented from issuing notes payable at demand. 3. 'Observations on the Publications of Walter Boyd, M.P.,' 1801. Sir Francis died at Lee, Kent, 11 Sept. 1810, and was buried in the family vault at Micheldever, Hants, 20 Sept. His wife Harriet, daughter of William Herring, of Croydon, died at Bath 4 Dec. 1804. Five sons and five daughters survived him. His eldest son, Thomas (1790–1848), second baronet, was father of Francis Thornhill, first Lord Northbrook [q. v.], Thomas [q. v.], and Charles Thomas, bishop of Durham [q. v.]. His second son, Alexander [q. v.], was created Lord Ashburton.

[Gent. Mag. 1810, i. 610, ii. 293; H. Greville's Journals, ii. 53; Rush's Residence at London, 1845, i. 160; Didot, Nouvelle Biog. Univ.; H. R. F[ox] B[ourne]'s London Society, ix. 367–73.] W. P. C.

BARING, Sir FRANCIS THORNHILL, Lord Northbrook (1796–1866), statesman, was the eldest son of Sir Thomas Baring, the second baronet, and was born at Calcutta 20 April 1796. He was educated at Winchester School and Christ Church, Oxford, gaining the distinction of a double first class in 1817. In the parliament of 1826 the constituency of Portsmouth chose him as its member, and he represented it without an interruption until 1865. He climbed from step to step of the official ladder, and was a lord of the treasury Nov. 1830 to June 1834, its joint secretary June to Nov. 1834 and April 1835 to Sept. 1839, and chancellor of the exchequer Aug. 1839 to Sept. 1841. From 1849 to 1852 he was the first lord of the admiralty. He was created Baron Northbrook 4 Jan. 1866, and died at Stratton Park 6 Sept. 1866. Lord Northbrook was twice married: first, 7 April 1825, at Portsmouth, to Jane, youngest daughter of the Hon. Sir George Grey, K.C.B., by whom he was father of Thomas George, created Earl Northbrook in 1876; and secondly, 31 March 1841, at St. George's, Hanover Square, to Lady Arabella Georgiana Howard, second daughter of the first Earl of Effingham. His first wife died at Belgrave Square, Pimlico, 23 April 1838; his second wife is still living. The speech which he made, 17 May 1841, on the budget resolutions for the year, was printed as a pamphlet; his proposals were keenly criticised by Sir Robert Peel. Several improvements were effected at the admiralty during his presidency of the board.

[Burke's Peerage; Men of the Time; Times, 8 Sept. 1866.] W. P. C.

BARING, HARRIET, Lady Ashburton. [See under Baring, William Bingham.]

BARING, THOMAS, (1799–1873), financier, son of Sir Thomas Baring and brother of Sir Francis Thornhill Baring, the first Lord Northbrook [q. v.], was born 7 Sept. 1799, and educated at Winchester School. From early age he was trained in the family business, and he bore the burden of its financial operations for many years. He sat in parliament as member for Great Yarmouth from 1835 to 1837, but was defeated on two subsequent occasions, 1838 and 1841. On a chance vacancy in the representation of the city of London, Oct. 1843, he contested the seat, but was unsuccessful by 156 votes in a poll of nearly 13,000. The borough of Huntingdon, however, elected him as one of its members April 1844, and he continued to represent it until his death. Unlike most of the members of his family, Thomas Baring was a conservative in politics; and on the formation of two of Lord Derby's administrations, in 1852 and 1858, he was offered the post of chancellor of the exchequer, which his elder brother had filled in the whig ministry of Lord Melbourne. The taste for pictures which was possessed by the first Lord Ashburton also characterised Thomas Baring. His death took place at Fontmell Lodge, Bournemouth, 18 Nov. 1873. Had he been ambitious he might have played a more important part in history.

[Men of the Time; Times, 20 Nov. 1873.] W. P. C.

BARING, WILLIAM BINGHAM, second Baron Ashburton (1799–1864), statesman, the eldest son of Alexander, first Lord Ashburton [q. v.], was born June 1799. He was educated at Oriel College, Oxford, taking a second class in classics in 1821. Through the influence of his family he was elected for the borough of Thetford in 1826, and for Callington in 1830. After the Reform Bill he represented the larger constituency of North Staffordshire 1837–41, and then returned to Thetford, for which he sat from 1841 to 1848, when he succeeded to the peerage. In Sir Robert Peel's administration of 1841 he was secretary to the board of control until February 1845, and paymaster-general from that date until July 1846. Lord Ashburton lacked boldness, and his manners failed to impress the world with the respect which his abilities deserved; but he possessed a great thirst for information, and in later life he distinguished himself by his strenuous advocacy of the teaching of 'common things' in national schools. His shyness was more than compensated for in the person of his first wife (married 12 April 1823), Lady Harriet Mary Montagu, eldest daughter of the sixth Earl of Sandwich. Under her auspices his houses of the Grange, near Alresford, and Bath House, Piccadilly, became centres of life for many eminent men in politics and literature, and especially for Charles Buller, Thackeray, and Carlyle. Mrs. Carlyle, indeed—as readers of her Letters and her husband's Reminiscences will remember—resented his attachment to Lady Ashburton. She had long been in delicate health, but was seized with her fatal illness at Nice in 1857, and died at Paris 4 May 1857. Many of her sayings are recorded, and her character is analysed in a chapter in Lord Houghton's 'Monographs,' 1873, pp. 225–55. Lord Ashburton married for the

second time, 17 Nov. 1858, at Bath House, Piccadilly, Louisa Caroline, third daughter of the Right Hon. James Alexander Stewart Mackenzie. He died at the Grange 23 March 1864, leaving no surviving issue. From 1860 to 1864 he held the office of president of the Geographical Society, and in 1855 he was created a knight of the Legion of Honour.

[Burke's Peerage; Gent. Mag. 1864, xvi. 656–57.] W. P. C.

BARKER, ANDREW (*d.* 1577), merchant of Bristol, in partnership with his brother John, was for some years engaged in the adventurous and often disputed trade with the Spanish settlements. In 1570 one of their ships, named the Falcon, was seized at Terceira, the cargo confiscated, and the greater part of her crew sent to the galleys (*State Papers: Elizabeth, Domestic, Addenda*, xix. 13). A similar loss befell them in 1575 at Teneriffe, where the Inquisition laid hands on the captain and crew of their ship, the Christopher, threw them into prison, and released them only on payment of fines which amounted to the value of the whole cargo. Andrew Barker determined to repay himself from the Spaniards in general, and fitted out two ships for a voyage of reprisals—the Ragged Staff, of which he himself took command, with one Philip Roche as master, and the Bear, commanded by Captain William Cox. They sailed from Plymouth on Whitsunday, 1576, and fortune at first seemed to smile on their efforts. At the Cape Verde Islands, at Trinidad, at Curaçao, and on the Spanish Main, they took several prizes, and collected a fair amount of booty. Afterwards, however, the crews became sickly and several of the men died. Then the officers quarrelled amongst themselves; Barker and Roche fought, and Cox, heading a mutiny, turned Barker and his adherents on shore in the Gulf of Honduras, where they were presently surprised by the Spaniards. Barker and some eight or nine with him were killed, others were wounded, the rest made good their escape and were admitted on board the Bear, which was still in the neighbourhood. Disaster now pursued the adventurers. Party after party was cut off. The Ragged Staff had early in the voyage proved to be unseaworthy, and had been sunk. All the accumulated treasure was in the Bear, and she was now overset in a squall. Only nine men escaped with their lives, and these, having made shift to build a small vessel and to return to England, were arrested at the suit of Andrew Barker's brother, John, and the chief of them sentenced to a long term of imprisonment.

[Hakluyt's Principal Navigations, &c. (Reprint, 1811), iv. 4.] J. K. L.

BARKER, BENJAMIN (1776–1838), landscape painter, son of Benjamin and brother of Thomas Barker [q. v.], called 'Barker of Bath,' resided at Bath, and between 1800 and 1821 exhibited occasionally at the Royal Academy. During the years 1813–20 he was a large exhibitor of views and landscape compositions at the Watercolour Society. He was also an exhibitor at the British Institution. There are three of his watercolour drawings in the South Kensington Museum. He was an artist of some skill and taste, but little power or originality. He died at Totnes after a lingering illness, 2 March 1838, aged 62. Thales Fielding engraved forty-eight of his landscapes in aquatint.

[Redgrave's Dictionary; Cat. of Nat. Gall. at South Kensington.] C. M.

BARKER, Sir CHRISTOPHER (*d.* 1549), Garter king of arms, was the son of William Barker of Stokesley, Yorkshire, by Joan, daughter of William Carlille or Carlisle, and a relative of William or Christopher Carlisle, Norroy king of arms, who died in 1511. Barker was originally in the service of Sir Charles Brandon. On his creation as Viscount Lisle, Brandon attached Barker to his household as Lysley pursuivant (15 May 1513), and on the viscount's elevation to the rank of Duke of Suffolk, Barker was admitted by Henry VIII at Eltham into the office of Suffolk herald (1 Feb. 1516–17). Shortly afterwards he abandoned the duke's service for the College of Arms, and filled in succession the chief posts there. He was at first Calais pursuivant extraordinary, and afterwards Rougedragon pursuivant. In April 1522 he became Richmond herald at twenty marks a year. In 1524 he accompanied Sir Richard Wingfield and others on an embassy to Spain. Sir Richard died while abroad, and Barker solemnised the funeral. In 1529 he attended Tunstall, bishop of London, and Sir Thomas More on an embassy to Cambray in Flanders, and in 1530 accompanied the Earl of Wiltshire to Germany. In the capacity of Richmond herald he assisted at the formal creation of Anne Boleyn as Marchioness of Pembroke (1 Sept. 1532) and at her coronation on 29 May 1533. On 26 Nov. 1534 he promised a pension of 10*l.* to Thomas Tong, Clarencieux king of arms, if he should be promoted Garter king of arms, on the understanding that Tong should not himself apply for the post. In June 1536 Barker became Norroy king of arms, and on 9 July following was created Garter king. In 1544 he attended the Duke of Suffolk in

command of the expedition to France (RYMER'S *Fœdera*, xv. 52–3), and was subsequently with Henry VIII at Calais. In 1546 he was present at the trial of the Earl of Surrey, and in February 1547–8 assisted at the coronation of Edward VI. Shortly afterwards Barker was made a knight of the Bath; a special exemption had to be procured to enable him to accept the honour, as the officials of the College of Arms were legally ineligible for such distinctions, and on no other member of the college before or since has a like dignity been conferred.

Sir Christopher died at the close of 1549 or early in January 1549–50. His will bears date 3 Dec. 1549, and was proved on 6 April following. He was buried 'in the Long Chapple next S. Faith's Church in S. Paul's.' Sir Christopher possessed large house property in Lime Street, St. Nicholas and Ivy Lanes, London, and land at Wanstead. He owned a house in Paternoster Row. His property in Lime Street was left on the death of his wife to the Company of Vintners and their successors for ever. Sir Christopher was thrice married: first, to May, daughter and coheir of Robert Spacelby of Worcestershire, who died in 1520; secondly, to Alice or Eleanor, daughter of Richard Dalton, by whom he had two sons; and, thirdly, to Edith, daughter of John Boys of Godneston, near Sittingbourne, Kent, who died in September 1550. Sir Christopher's only children, his two sons Justinian and Christopher, by his second wife, both died before him. Justinian was born in 1523, became Rougecroix pursuivant and Risebane pursuivant extraordinary late in the reign of Henry VIII, and died while in Spain before 1549. Edward Barker, a nephew, ultimately succeeded to Sir Christopher's property.

A portrait of Barker is given in the picture of the procession of Edward VI from the Tower of London to Westminster before his coronation. He is there riding with the lord mayor between the emperor's ambassador and the Duke of Somerset. The picture, formerly at Cowdray House, Sussex, was burnt in 1793, but an engraving was previously prepared by the Society of Antiquaries and was published in 1797. A reduced copy of the engraving appears in the New Shakspere Society's edition of Harrison's 'England.' Another portrait of Barker is given in Dallaway's 'Inquiries into Heraldry.'

[Noble's History of the College of Arms; Carlisle's Family of Carlisle, 1822, pp. 371–2; Anstis's Register of the Garter, i. 376–9; Letters and Papers of the Reign of Henry VIII for the years 1523, 1529, 1530, 1532–3.] S. L. L.

BARKER or BARKAR, CHRISTOPHER (1529?–1599), queen's printer, was born about the year 1529, and is said to have been the grand nephew of Sir Christopher Barker, Garter king of arms, whose heir-at-law was Edward Barker, son of his brother John, and believed to have been the father of the printer. He appears to have had some fortune, and was originally a member of the Drapers' Company. Barker began to publish books in 1569, when the first entry in the 'Registers of the Company of Stationers' (ARBER, i. 398) under his name is a license for 'Morning and Evening Prayer . . . made by the Lady Elizabeth Tirwitt,' printed by H. Middleton in 1574. In 1569 he was not a member of the company, and did not own a press. 'Certen prayers of master Bullion' was licensed for him at the same time. In 1575 the Genevan bible was first printed in England, both in quarto and octavo form, as well as two editions of Whittingham's New Testament, all by T. Vautrollier for Barker. In the same year Middleton printed for him, for sale 'at the signe of the Grassehopper,' two editions of Gascoigne's 'Glasse of Government,' with a preface stating that 'this work is compiled upon these sentences following set down by mee, C. B.,' which indicates that the publisher had given some editorial supervision to the book. It contains the punning device of a man barking a tree, with the lines,

> A Barker if ye will
> In name, but not in skill.

His first appearance as an actual printer was in 1576, when he produced two different versions of the Bible, each with the imprint, 'Imprinted at London by Christopher Barkar (*sic*), dwelling in Powles Churchyard at the signe of the tygre's head.' One of these versions was revised by Laurence Tomson, under-secretary to Sir Francis Walsingham, in whose service Barker had been, and whose armorial bearing was the tiger's head used by him.

In 1573 Elizabeth granted a patent of privilege, or the right of disposing of certain licenses, to Francis Flower 'as her Majesty's printer of the Latin,' farmed out by him to Vautrollier and others; and about 1575 a patent was granted to Sir Thomas Wilkes as the queen's printer of the English tongue. These and other printing privileges granted by Elizabeth were the subject of one of the earliest and most remarkable documents connected with the history of the English bible and the book-producing trade of this country. This was a representation to the crown of their griefs signed by 45 stationers and printers in the name of 140 others, and prov-

ing that the right of printing the bible had been common to all printers up to that date, and that it had never been attached to the office of king's or queen's printer. The petition was signed by Barker as one of those who 'do lyve by bookeselling, being free of other companies and also hindered by the same privileges' (Arber, i. 111). But Barker soon afterwards himself joined the ranks of the privileged, as he purchased from Wilkes, on 28 Sept. 1577, a very extensive patent, especially including the Old and New Testament in English, with or without notes of whatever translation. He was thus appointed 'queen's printer.' It may be pointed out that this was merely a commercial transaction between two private persons, and that the patent was not given with any view of insuring the production of accurate editions of the Scriptures. By a legal fiction the deed specified that it was granted on account of Barker's great improvement in the art of printing. The subsequent bible-patents take their rise from this.

He was made free of the Stationers' Company on 4 June 1578, began to take apprentices on 16 June, and was admitted to the livery on 25 June. From a broadside in the library of the Society of Antiquaries we learn that in October of the same year he issued a printed circular to the London companies offering copies of his large bible at the special terms of 24*s.* each bound, and 20*s.* unbound. The clerks of the companies were to receive 4*d.* apiece for every bible sold, and whenever the members of a company subscribed 40*l.* worth and upwards, a presentation copy was to be offered to the hall (R. Lemon's *Catalogue*, p. 23). About this time he changed the spelling of his name from Barkar to Barker. In December 1582 he addressed to the lord treasurer as warden a petition which contains a most interesting account of the Stationers' Company and the publishing trade of the time, together with a report on the printing patents granted between 1558 and 1582. After complaining of the abridgment of his own patent by those of Seres and Day, he says: 'But as it is I haue the printing of the olde and the newe testament, the statutes of the Realme, Proclamations, and the boke of common prayer by name, and in generall wordes, all matters for the Churche. . . . Proclamations come on the suddayne, and must be returned printed in hast: wherefore by breaking of greater worke I loose oftentymes more by one Proclamacon, then I gayne by sixe, before my servantes can comme in trayne of their worke agayne. . . . Testamentes alone are not greatly commodious, by reason the prices are so small, as will scarcely beare the charges. The whole bible together requireth so great a somme of money to be employed in the imprinting thereof; as master Jugge kept the Realme twelve yere withoute, before he Durst adventure to print one impression: but I, considering the great somme I paid to Master Wilkes, Did (as some haue termed it since) gyve a Desperate adventure to imprint fower sundry impressions for all ages, wherein I employed to the value of three thowsande pounde in the terme of one yere and an halfe, or thereaboute' (Arber, i. 115).

Together with the other warden of the Stationers' Company, Francis Coldocke, Barker made a formal representation to Lord Burghley in 1583 on the dangers to be anticipated from the setting up of a printing press by the university of Cambridge (*Cal. State Papers*, Dom., 1581–90, p. 111). From an inquisition ordered to be made by the Bishop of London in the same year, we find that Barker owned five presses, being more than any one else except Wolfe. There were then in London twenty-three printers, who worked fifty-three presses, a number in Barker's opinion more than doubly sufficient for the whole of England and Scotland. There can be no doubt that between 1580 and 1586 the printing trade had fallen to a very unprosperous state. Some of the smaller men had organised a system of unlawfully producing privileged books: John Wolfe was one of those of whom Barker had to complain in this respect. The quarrel raged for four or five years; eventually some of the richer members of the company gave up certain copyrights to their poorer brethren.

While elder warden, Barker was fined 20*s.* on 2 May 1586 'for reteyninge George Swinnowe [an apprentice] at his art of printinge a certen space before he presentid him, which is contrary to the ordonnance of the cumpanye' (Arber, ii. 858). From the year 1588 he carried on his business by deputies, George Bishop and Ralph Newbery, and retired to his country house at Datchet, near Windsor. On the disgrace of Wilkes in 1589, Barker obtained (8 Aug.) an exclusive patent from the queen for the lives of himself and his son Robert [q. v.] embracing 'all and singular the statutes, books, pamphlets, acts of parliament, proclamations, injunctions, as of bibles and new testaments of all sorts, of whatsoever translation in the English tongue . . . imprinted or to be imprinted . . . also of all books for the service of God' (*Egerton MS.* 1835, f. 167). Bacon House, in Noble Street, Aldersgate, was occupied by Barker and by his son. Cotton describes thirty-eight editions of the Bible or parts thereof bearing the name of Chr. Barker, and dating from 1575 to 1588, and thirty-four editions as having

been produced between 1588 and 1599 by his deputies. To Barker is first due the use of roman type in printing the Bible. He died at Datchet (where he lies buried) on 29 Nov. 1599, in the seventieth year of his age.

[Ames's Typogr. Antiq. (ed. Herbert), ii. 1075–90; Antis's Reg. of the Order of the Garter, ii. 379; Archæologia (1834), xxv. 100; Notes and Queries, 1st ser. ii. 425, 2nd ser. x. 247; Cotton's editions of the Bible, 1852; Cat. of the Books in the British Museum, printed to 1640; Eadie's English Bible; Anderson's Annals of the English Bible; Report from the Select Committee of the House of Commons on the Queen's Printer's Patent, 1860; Strype's Annals (8vo), ii. pt. ii. 74, iii. pt. i. 510, iv. 103, 195; Nichols's Illustrations, iv. 164, vi. 421; Nichols's Lit. Anecd. iii. 572.] H. R. T.

BARKER, COLLET (1784–1831), Australian explorer, obtained a commission as captain in the 39th regiment, and served with that regiment in the Peninsular war; subsequently he was stationed in Ireland, till in 1828 he sailed for Australia, where, immediately on his arrival, he was appointed commandant of Raffles Bay, a small colony on the north coast. The colonial government was anxious to establish some settlements on this coast, in the hope of opening a trade with the natives of the Indian Archipelago through the medium of the Malays, and in 1824 settlers were sent to Melville Island, and in 1827 to Raffles Bay. The settlements did not prosper; Melville Island was abandoned in 1829, and when Barker arrived at Raffles Bay he found the settlers full of complaints of the hostility of the natives and of the unhealthiness of the climate. Scurvy was very prevalent, but Barker, by planting trees and vegetables, restored the health of the community, and his just treatment of the natives speedily removed their hostility. In the face of all opposition he insisted on forbearance and humanity on the part of the settlers, and by trusting himself alone into the hands of the natives and giving them other proofs of his justice and good feeling, he became possessed of great influence among them. Unfortunately, before the news of his success could reach the colonial government, the abandonment of the settlement was ordered, and Barker was appointed to the settlement at King George's Sound, on the south-west coast. Before leaving the district of Raffles Bay he explored the neighbourhood of Port Essington, and on his way to his new command he touched at the Swan River settlement and investigated the country near it. In April 1831 Governor Darling requested Barker to search for a communication between Lake Alexandrina and St. Vincent's Gulf. Captain Sturt had descended the Murray River and discovered the lake, but had not discovered its communication with the sea. Barker started on this expedition with a fellow explorer, Mr. Kent, and a few soldiers. He ascended Mount Lofty, descried the range to the east, named after him Mount Barker, and saw the plains upon which Adelaide, Norwood, and Kensington now stand. On 21 April, with Mr. Kent and two soldiers, he came to the outlet he was in search of, and, since none of the others could swim, he swam across alone to make some observations. But while separated from his companions he encountered some natives who speared him in revenge for ill treatment suffered at the hands of whites. Barker was an able officer and 'a lover and follower of science,' but he deserves chiefly to be remembered for his patient humanity towards the natives and its complete success. Captain Sturt, in an eloquent eulogium of his brother officer, says of him that 'in disposition as in the close of his life he was in many respects similar to Captain Cook:' like Captain Cook he suffered for the sins of others.

[Wilson's Narrative of a Voyage round the World; Sturt's Two Expeditions into the Interior of Southern Australia, vol. ii., 1833; Lang's Historical and Statistical Account of New South Wales; Heaton's Australian Dictionary of Dates; private information.] R. B.

BARKER, EDMOND (1721–1780?), physician, was born in 1721; his birthplace and parentage are unknown. He studied medicine at the university of Leyden, whose register is the only authority for his age and nationality. The entry of his matriculation, on 16 Sept. 1743, describes him as an Englishman, aged 22. He took his doctor's degree in 1747, and settled to the practice of his profession in London. In the winter of 1749, Dr. Johnson, as yet uncelebrated, and only winning his way to recognition, established the Ivy Lane Club, which met weekly at a 'famous beefsteak house' near St. Paul's; to this conversational society Barker was introduced by a fellow-student, Samuel Dyer. Sir John Hawkins, in his 'Life of Johnson,' has left character portraits of some of the members of the club; he describes Barker as a dissenter by education, a unitarian by religious profession, and a disciple of Lord Shaftesbury in philosophy. According to the same authority, Barker was an acute reasoner on ethics, a deep metaphysician, an excellent classical scholar, and a student of the Italian poets. He was, however, 'a

thoughtless young man,' so slovenly in his habits, dress, and appearance as to be a jest to his companions; and naturally he 'succeeded ill in his profession.' In this sketch there is one characteristic detail which may be accepted with a confidence that Hawkins does not always merit. Johnson, we are told, so often snubbed Barker for his unitarianism that his visits to the club became less and less frequent. Hawkins continues: 'After leaving us' [i.e. the Ivy Lane company] 'he went to practice at Trowbridge, in Wiltshire, but at the end of two years returned to London, and became librarian to the College of Physicians in room of Edwards the ornithologist, and for some misbehaviour was displaced, and died in obscurity.' The third part of Edwards's 'Gleanings of Natural History,' published in 1764, was translated by Barker from English into French, the work being printed in parallel columns in both languages. The books of the Royal College of Physicians show that he was 'library-keeper' to that body from 1760 to 1771; how much longer he held the position—which was one of small emolument, and probably consistent with the exercise of his profession—or for what reason he ceased to hold it, a gap in the college records prevents us from ascertaining. It appears, however, that by 1781 a successor had been found for him. Boswell knew nothing of Barker at first hand, and it seems almost certain that his intimacy with Johnson was not renewed after his return from Trowbridge. To the sombre sequel of his career as described by Hawkins no other evidence is opposed.

[Album Studiosorum, University of Leyden, 1875; Hawkins's Life of Johnson, 1787; Annals of Royal College of Physicians, 1753–81; Edwards's Gleanings of Natural History, 1764.]

J. M. S.

BARKER, EDMUND HENRY (1788–1839), a classical scholar of greater industry than judgment, was the eldest son of the Rev. Robert Barker, vicar of Hollym and Welwick, and rector of Holmpton-in-Holderness, and was born at Hollym vicarage December 1788. He was entered at Trinity College, Cambridge, in 1807 as a pensioner, and afterwards became a scholar of his college. Whilst at the university he gained medals for Greek and Latin epigrams, but quitted it through religious scruples without taking a degree. From 1810 to 1815 he lived in Dr. Parr's vicarage of Hatton, in Warwickshire; but at the end of that time the doctor's wife quarrelled with her guest, and Mr. Barker left the house. Shortly after this event he married Miss Manley, a lady who fortunately had some property settled on herself, and went to reside at Thetford in Norfolk, a circumstance which led him to append to his name on the title-pages of his works the mysterious letters O. T. N., which puzzled the scholars of foreign countries; but they meant nothing more than Of Thetford, Norfolk. His grandfather was the Rev. Thomas Barker, rector of Cherry-Burton, Yorkshire; but there had long been doubts whether Robert Barker, the vicar of Hollym, was born in wedlock or not. After ten years had been spent in accumulating evidence, E. H. Barker brought an action at the York assizes to prove his father's legitimacy, and gained a verdict in his favour. He thereupon endeavoured, on the ground of an alleged but lost will of his great-uncle, to establish his claim to the family estates of Potternewton, estates worth 3,000*l.* a year; but in this he was unsuccessful. Both Brougham and Scarlett were engaged in this cause (the tracts relating to which are now preserved in a bound volume in the British Museum), and its failure involved Barker in ruin. His library was sold, and he was cast into the Fleet prison. After some years he was released. But prudence and he were strangers to one another. He became more and more involved in rash adventures, and ultimately died, 21 March 1839, in a mean lodging-house near Covent Garden Market, leaving two daughters, who survived him. Five days later he was buried in the churchyard of St. Andrew's, Holborn.

Barker edited a vast number of editions, long since superseded, of the works of Greek and Latin authors, from the fables of Æsop to the speeches of Demosthenes. He translated Philip Buttmann's Greek grammar and C. J. Sillig's dictionary of the artists of antiquity. In conjunction with Professor George Dunbar, of Edinburgh, he compiled a Greek and English lexicon, which was well received by the public, and the same good fortune attended his edition of Lemprière's 'Classical Dictionary.' Many of the essays in his 'Classical Recreations' (1812) were written at Hatton and dedicated to Dr. Parr. Whilst living there he conceived the idea of reprinting the 'Thesaurus Græcæ Linguæ,' the famous work of Henry Stephens, the French printer of the sixteenth century. This enormous labour was finished in 1826, in twelve folio volumes, but the name of Barker did not appear as its editor. The omission was due to a very severe review by C. J. Blomfield, afterwards bishop of London, which appeared in the 'Quarterly Review,' xxii. 302–48 (1820). Barker retorted with an 'Aristarchus Anti-Blomfeldianus;' but

it fell flat, though it was deemed of sufficient importance to be answered by J. H. Monk, subsequently bishop of Gloucester and Bristol, in the same review, xxiv. 376–400 (1821). In Barker's 'Parriana; or Notices of the Rev. Samuel Parr, LL.D.,' 1828–9, 2 vols., and in his posthumous 'Literary Anecdotes and Contemporary Reminiscences of Professor Porson,' 1852, 2 vols., may be found considerable information about those two scholars; but both works are deficient in discrimination and method. In the 'Pamphleteer,' xxi. 189–205 (1822), is the second edition of a vigorous and manly argument from Barker in support of the Greek cause; and in the same collection of pamphlets (xxvii. 415–30, 1826) is a tract to disprove the claims of Sir Philip Francis to the authorship of 'Junius,' a subject on which he addressed numerous printed letters to his friends between 1826 and 1830. To A. J. Valpy's 'Classical Journal' he was a frequent contributor from its third number to its close, and he also wrote in the 'British Critic' and the 'Monthly Magazine.' He is sometimes credited with the authorship of a few books for children, of some popularity in their day; but this statement can hardly be accepted by those who are familiar with his recognised volumes. Barker's powers of application were unbounded; but his critical acumen was inferior to his industry. He must rank in the annals of classical scholarship with Joshua Barnes.

[Literary Anecdotes of Porson, with Memoir of Barker in vol. i.; Gent. Mag. xi. 543–7 (1839), by B., i.e. George Burges; A. Blomfield's Life of C. J. Blomfield, i. 27–36.] W. P. C.

BARKER, FRANCIS (*d.* 1859 ?), Irish physician, graduated B.A. at Trinity College, Dublin, in 1793, and afterwards studied medicine at Edinburgh. He there became intimate with Sir Walter Scott. On taking a medical degree at Edinburgh he composed a thesis, 'De invento Galvani,' suggesting the identity of the nervous fluid and dynamical electricity. After residing in Waterford for five years, where he opened the first fever hospital in Ireland, he settled in Dublin; in 1808 was elected professor of chemistry there, and took the M.B. and M.D. degrees in 1810. He started the first Irish medical journal in conjunction with Dr. Todd. In 1804 he was elected senior physician to the Cork Street Hospital, and from 1820 to 1852 was secretary to the Irish board of health. He published many reports on fevers, and in 1821, in conjunction with Dr. Cheyne, a work on 'Epidemic Fevers in Ireland.' In 1826 he edited the Dublin Pharmacopœia. He died about 1859.

[Dr. Waller in Imperial Biog. Dict.; Cat. of Dublin Graduates, 1591–1868.]

BARKER, FREDERICK, D.D. (1808–1882), second bishop of Sydney and metropolitan of Australia, was grandson of William Barker, dean of Raphoe, 1757–1776, and the fifth son of the Rev. John Barker, vicar of Baslow by Bakewell, Derbyshire, who died 6 June 1824. Frederick Barker was born at Baslow on 17 March 1808. He was educated at Grantham School and Jesus College, Cambridge, where he took his B.A. degree in 1831 and proceeded M.A. in 1839. He was appointed 24 April 1831 to the perpetual curacy of Upton, a small village in Cheshire, where he ministered until 28 Sept. 1834, and then spent a few months (4 Oct. to 21 Dec. 1834) in Ireland in the service of the Irish Church Mission. In the beginning of 1835 he was appointed to the perpetual curacy of St. Mary's, Edgehill, Liverpool, and held this preferment for over nineteen years. In the course of his incumbency he manifested a warm interest in scriptural education. On account of failing health Barker was induced to accept from the patron, the Duke of Devonshire, the paternal vicarage of Baslow, which had fallen vacant by the death of his elder brother, the Rev. Anthony Auriol Barker, on 21 Dec. 1853. Before leaving Liverpool Barker published a volume entitled 'Thirty-six Psalms, with Commentary and Prayer for Use in Families,' London, 1854. Barker also contributed to 'A Course of Sermons on the Principal Errors of the Church of Rome, preached in St. Andrew's Church, Liverpool, by Ten Clergymen of the Church of England,' 1838; to 'A Course of Sermons on Romanism, preached in St. Michael's Church, Liverpool, in 1838–9, by several Clergymen of the Church of England,' 1840; and to 'Twenty-two Sermons by different Clergymen, contributed in aid of the Erection and Endowment of a New Church at Grange in the Parish of Cartmel, Lancashire,' 12mo, Liverpool, 2nd edition, 1854.

Barker had been scarcely three months in residence at Baslow, when he was selected by Archbishop Sumner in August 1854 to succeed Dr. Broughton as bishop of Sydney, New South Wales. This office carried with it, by the queen's letters patent, dated 19 Oct. 1854, that of metropolitan of Australia. He was consecrated at Lambeth on St. Andrew's day, 30 Nov. 1854, and received the degree of D.D. *per literas regias*. He arrived in Sydney in May 1855. His predecessor had procured the erection of the sees of Tasmania

in 1842, and of Adelaide, Melbourne, and Newcastle, all in 1847; and Barker in his lifetime effected the formation of the additional dioceses of Perth 1856, Brisbane 1859, Goulburn 1863, Grafton and Armidale 1866, Bathurst 1869, Ballarat 1875, and North Queensland 1878. Thus Barker's primacy, as first constituted, extended over twelve separate dioceses, in which, one after the other, the principle of constitutional government was developed in conformity with the precedent set by the dioceses of Victoria and Sydney. The first synod of the latter diocese met on 5 Dec. 1866; and in addition to the diocesan synods thus initiated Barker succeeded in establishing a general synod, composed of clerical and lay representatives from the several diocesan synods, for the exercise of certain legislative and administrative authority over the whole church in Australia and Tasmania. The formation of this general synod, which met three times during Barker's primacy, the last time being in his absence in October 1881, was regarded as having perfected the constitution of the Australian church. Under this *régime* the diocese of Sydney continued more and more to prosper, and when state aid to religion was abolished in the colony, it was ordained by the legislature that Barker should continue to receive his government salary of 2,000*l.* a year. Funds were forthcoming for the building of churches and the maintenance of the clergy; a noble cathedral was erected and paid for, and the requisite buildings, endowments, and staff were provided for a college for the education of young men for the ministry. Barker's work was arduous; and he paid three visits to England for the purpose of advancing the diocesan and provincial interests committed to his care. His first wife died in Sydney in 1876: on his third visit to England he married his second wife, Mary Jane, the elder daughter of Edward Woods, Esq., of London, and returned to Sydney in October 1878. He paid a fourth visit to Europe in 1881 in the hope of recovery from an attack of paralysis; after revisiting Derbyshire, he proceeded to the Riviera for the winter of 1881–2. He died after four weeks' illness at San Remo on Thursday, 6 April 1882, and was buried at Baslow on the 18th of the same month. Barker's only episcopal publication appears to have been 'A Charge delivered to the Clergy of the Diocese of Sydney, 23 Nov. 1858, at the Primary Visitation, &c.,' 8vo, Sydney, 1859.

[Therry's Reminiscences of Thirty Years' Residence in New South Wales and Victoria, 2nd ed. 1863; Heaton's Australian Dictionary of Dates and Men of the Time, 1879; Times, 7 and 19 April; Church Times, 14 and 21 April; Guardian, 19 April; High Peak News, and Buxton Advertiser, 22 and 29 April; Record, 14 and 21 April and 18 Aug. 1882; and private information.] A. H. G.

BARKER, GEORGE (1776–1845), benefactor to Birmingham, was born in 1776. Notwithstanding his arduous duties as a solicitor, he devoted a large portion of his time both to scientific pursuits and to benevolent and social enterprises. He exerted himself with great energy to extend the advantages of the General Hospital, in behalf of which he was one of the chief promoters of the Birmingham musical festivals. He was the founder of the Birmingham Philosophical Society, and by his lectures on chemistry gave a considerable impetus to certain special manufactures. From the first he took a special interest in the inventions of Watt and Boulton; and it was chiefly owing to his exertions that an act was obtained for that 'gigantic absurdity,' as it was called, 'the Birmingham railway.' In recognition of his scientific acquirements he was in 1839 elected a member of the Royal Society. He died 6 Dec. 1845. His statue in marble is in the General Hospital.

[Gent. Mag. new ser. xxv. 324–5.] T. F. H.

BARKER, Sir GEORGE ROBERT (1817–1861), colonel in the royal artillery, after studying at the Royal Military Academy, Woolwich, was appointed second lieutenant in the royal artillery in 1834. Not happening to be employed in any of the colonial wars of the next twenty years, he had no opportunity of showing his qualities; but in the Crimea, whither, as captain, he proceeded at the beginning of the struggle, he speedily attracted the favourable notice of Sir Colin Campbell, afterwards Lord Clyde, to whose division he was attached. He commanded a battery at Alma and Inkerman, was in command of the artillery in the expedition to Kertch, and commanded the batteries of the left attack at the fall of Sevastopol. He returned to England a colonel, and when the news of the mutiny led to the despatch of a force of royal artillery to India, he was at once selected for service in that country. Under his old chief he served, with the local rank of brigadier-general, in command of the artillery at the siege and capture of Lucknow. Subsequently, at the head of a mixed brigade, he defeated the mutineers in force at Jamoo, and captured the stronghold of Birwah, for which services he was made K.C.B. After the suppression

of the mutiny Barker was engaged in measures for the consolidation of the material of the royal and Indian artilleries, a work of considerable difficulty. A military career of much promise was cut short by his death, which occurred at Simlah in July 1861.

[Army Lists; London Gazettes, 1854–56; Biographical Note in Off. Cat. of Museum of Artillery, Woolwich.] H. M. C.

BARKER, HENRY ASTON (1774–1856), younger son of Robert Barker [q. v.], the panorama painter, was born at Glasgow in 1774. As a boy he began to assist his father in painting his panoramas. When only twelve years old he was set to work to take outlines of the city of Edinburgh from the top of the Calton Hill observatory, and a few years later made the drawings for the view of London from Albion Mills. These drawings he afterwards etched. In 1788 he came with his father to London, and soon afterwards became a pupil at the Royal Academy. Barker continued to be his father's chief assistant in the panoramas till the latter's death in 1806, when, as executor, he took the panorama into his own hands, and for twenty years carried on the exhibition with great success. He frequently travelled to make his own drawings for his pictures, and in August 1799 left England for Turkey, to make drawings for the panorama of Constantinople. When he arrived at Palermo, he called on Sir William Hamilton, then English ambassador at the court of Naples, and was introduced by him to Nelson, who 'took me by the hand and said he was indebted to me for keeping up the fame of his victory in the battle of the Nile for a year longer than it would have lasted in the public estimation' (Barker's memoranda).

The panorama of Constantinople was exhibited in 1802, and the drawings were engraved and published in four plates. In 1801 Barker went to Copenhagen to make drawings for a picture of the battle, and while there he was again kindly received by Lord Nelson. In May 1802, during the peace of Amiens, he went to Paris and made drawings for a panorama of the city. After this many other panoramas were exhibited, the later ones being chiefly from drawings by Mr. J. Burford, who shared with Barker the property in a panorama in the Strand, purchased in 1816 from Mr. Reinagle. Barker, however, still travelled from time to time, and visited, among other places, Malta, where he made drawings of the port, exhibited in 1810 and 1812; Venice, of which a panorama was exhibited in 1819; and Elba, where he renewed his acquaintance with Napoleon. After the battle of Waterloo, Barker visited the field, and went to Paris, where he obtained from the officers at headquarters all necessary information on the subject of the battle. A series of eight etchings by Mr. J. Burnett from Barker's original sketches of the field of battle were printed and published, as were also his drawings of Gibraltar. His last grand panorama was the coronation procession of George IV, exhibited in 1822. Of all the panoramas exhibited, that of the battle of Waterloo was the most successful and lucrative. By the exhibition of this picture Barker realised no less than 10,000*l*. About 1802 he married the eldest of the six daughters of Rear-admiral William Bligh, who commanded the Bounty at the time of the celebrated mutiny. By her Barker left two sons and two daughters. In 1826 he transferred the management of both the panoramas to Messrs. John and Robert Burford, and went to live first at Cheam, in Surrey, and afterwards in the neighbourhood of Bristol. He died on 19 July 1856 at Belton, near Bristol. In his works, his writing, his conversation, and his dress, the most remarkable characteristics were neatness and precision. A list of most of the panoramas painted and exhibited by the two Barkers will be found in the 'Art Journal' for 1857, p. 47.

[Gent. Mag. 1856; Art Journal, 1857, vol. ix.; Chambers's Journal, vol. xiii. 1860.] R. H.

BARKER, HUGH (*d.* 1632), an English lawyer, was educated at New College, Oxford. He was master of the free grammar school at Chichester, when it was attended by Selden, who received from him his instruction in 'grammar learning.' On 17 June 1605 he graduated D.L. at Oxford, being about this time chancellor of the diocese. He was admitted of the college of civilians on 9 June 1607, and for several years before his death, in 1632, he was dean of the court of arches in London. He was buried in the upper end of the New College chapel, Oxford, where his virtues are commemorated in a Latin epitaph.

[Wood's Athenæ, iii. 367; Fasti, i. 307; Hist. and Antiq. of the Colleges and Halls of Oxford, ed. Gutch (1786), p. 200.] T. F. H.

BARKER, JAMES (1772–1838), captain in the royal navy, son of Mr. James Barker, shipowner at Rotherhithe, was born on 2 March 1772, and was entered on the books of the Beaver sloop, as early as 13 June, 1780. He afterwards, whilst still a child, was on board the Prudent in the West

Indies, and was present in the engagement at St. Kitts 25 and 26 Jan. 1782. In 1794 he was serving on board the Russell, of 74 guns, and in her shared in the glories of 1 June. He was then transferred to the Jupiter, carrying the broad pennant of Commodore J. W. Payne; and in the following spring was in the royal yacht, on the occasion of bringing over the Princess Caroline of Brunswick, a service that gained for him promotion to the rank of lieutenant, 13 April 1795. He was afterwards appointed to the Orion, with Captain Sir James Saumarez, and, continuing in her, had a part in the victories of L'Orient, Cape St. Vincent, and the Nile; the last engagement gave him commander's rank on 8 Oct. 1798. Later he commanded the hired ship Moriston in the Bristol Channel and on the coast of Cornwall, and was made post-captain on 12 Aug. 1812. He had no further employment in the navy, but settled down in the neighbourhood of Bristol, where he died 4 May 1838.

[Marshall's Roy. Nav. Biog. vii. (Supplement, part iii.), 96; Gent. Mag. cxii. ii. 203.]

J. K. L.

BARKER, JOHN (*fl.* 1464), scholar of King's College, Cambridge, came up from Eton in 1464, and was author of a book called 'Scutum Inexpugnabile,' a work on Logic. From this he was called the Logic or Sophister of King's College, Sophister being the name for a student in his second year, when logic was principally studied. This book was read in King's College, but apparently not elsewhere. Mr. Brian Rowe, scholar of King's College in 1499, wrote a recommendatory preface to it. No trace of the work is to be found in the Cambridge University library or the British Museum. Barker died 'a brother of the order of the Fryars Minorets.'

[Skeleton Collegii Regalis Cantab. by Anthony Allen, MS.]

O. B.

BARKER, JOHN (*d.* 1653), captain in the navy, was in earlier life a merchant, shipowner, and shipmaster of London, probably the same who, in 1627, in partnership with Matthew Cradock, John Fowke (afterwards, in 1653, lord mayor), and others, obtained letters of marque for the Golden Cock, of 200 tons (7 March, 17 July, 1627), which Barker commanded in the Mediterranean, and in which, in the course of 1629, he recaptured a Venetian vessel from a Turkish corsair in the neighbourhood of Zante. The grand signor demanded and enforced satisfaction from the Levant Company, at whose instance Barker was thrown into prison, and so kept for more than a year (September 1630). His affairs after this do not seem to have prospered; and whilst his former partner, John Fowke, advanced to be alderman and lord mayor, he was still a shipmaster, and on 12 April 1652, when war with Holland was imminent, he hired his ship, the Prosperous, of 600 tons and 44 guns, to the state, as a man-of-war, himself remaining in command. It does not, however, appear that the Prosperous was with Blake in the engagement off Folkestone on 19 May; but from the general gathering of ships which immediately followed, we may feel certain that she was with him in his cruise to the northward, when he captured or dispersed the Dutch herring fleet. In September she went to Denmark, as part of the squadron under Captain Ball [see BALL, ANDREW], and narrowly escaped being lost at the same time as the Antelope. On her return to England, towards the end of October, she was sent into the river to refit, and was still there when the battle was fought off Dungeness on 30 Nov. In the stern remodelling of the navy which took place after this defeat, Barker was confirmed as captain of the Prosperous, and was present with the fleet off Portland on 18 Feb. 1652–3. From his relations with Ball during the previous summer, it is probable that the Prosperous formed part of the red division, under Blake's immediate command; it is, at any rate, certain that she was in the very thick of the battle; was engaged by several ships at once, led on by De Ruyter in person; and that, after a brilliant defence, Barker and a great part of the crew were killed, the rest wounded or overpowered, and the ship taken possession of. Her men were hastily transferred to De Ruyter's own ship, and a prize-crew put on board the Prosperous, which before nightfall was won back by the English; but the men remained prisoners, and were not released for some months. A gratuity of 400*l.* was assigned to Barker's widow, and the command of the Prosperous, whilst in the state's service, was given to his son William, who had himself been badly wounded when his father was killed.

[Calendars of State Papers, Domestic, 1627–1654.]

J. K. L.

BARKER, JOHN (1682–1762), presbyterian divine, was born in 1682, but neither the locality of his birth nor the condition of his parents has been ascertained. It is probable that he was related to the Rev. Matthew Barker, who was ejected from St. Leonard's, Eastcheap, London, in 1662, and

died on 25 March 1698 (Calamy's *Continuation*, p. 63). After the ordinary school training he was educated for the presbyterian ministry by Timothy Jollie, at Attercliffe, Yorkshire. Having been 'certified' by Jollie, Barker proceeded to London, and was licensed by the presbyterians as a preacher of the gospel. In 1709 he was chosen assistant preacher to one of the foremost presbyterian congregations in London, viz. of Crosby Square. The senior pastor was Dr. Benjamin Grosvenor, with whom Barker lived on the most affectionate terms.

On the death of Matthew Henry the commentator in June 1714, his congregation in Mare Street, Hackney, London, invited Barker to succeed him. There was division of opinion as to the new minister, and a secession followed, which culminated in the Gravel Pit congregation. But the majority adhered to Barker, and so rare was his tact and so unquestionable his pulpit power, that very soon the congregation was as large as it had ever been. Shortly after his settlement at Hackney, Barker took part in the historic controversies on the Trinity, which divided protestant dissenters into two hostile camps, respectively known as subscribers and non-subscribers. Barker belonged to the former, and delivered a series of discourses on the supreme and absolute divinity of Jesus Christ. In 1718 he was assailed by a member of his congregation, the Rev. Martin Tomkins, on the use of doxologies in prayer and praise. Prefixed to what Tomkins called 'A Calm Inquiry whether we have any Warrant from Scripture for addressing ourselves in a Way of Prayer or Praise to the Holy Spirit,' is 'A Letter to the Rev. Mr. Barker.' Barker did not allow himself to be drawn into controversy here, but the attack led to correspondence with Dr. Isaac Watts.

In 1729 the Rev. Philip Gibb was chosen as Barker's co-pastor. He was a man of ability, but his orthodoxy was questioned; in 1737 he was forced to retire, and in 1738 the place was filled by the Rev. William Hunt. It was in the same year that Barker himself suddenly resigned, to the grief of the congregation. He assigned no reasons, but after-events make it probable that he had adopted Baxter's religious opinions, and held it due to his rigorously Calvinistical congregation to withdraw.

After his resignation of Hackney, he retired to Epsom in Surrey, where he lived for about three years without any charge, but was always ready to assist his brethren. In 1741, on the death of the Rev. John Newman, he virtually became pastor of Salters' Hall congregation, although he would not take the name of their 'minister,' only that of 'morning preacher.' Though in his sixtieth year, he was indefatigable in his 'pastoral visits' and popular as a preacher. On the death of his colleague, the Rev. Jeremiah Tidcomb—Salters' Hall having always had two ministers—a successor was found in 1742 in the Rev. Francis Spilbury of Worcester. In 1744 Barker removed from Epsom to reside in London; but in 1745 he was resident in Walthamstow and later at Clapham. In the last place he prepared a volume of 'Sermons.' They were published in 1748, and were so well received that he made selections for a second volume. Their publication, however, was interrupted by illness, and they did not appear till after his death (in 1763). They are solid rather than brilliant, and somewhat cold and inelastic in perusal.

In 1748 he was grieved by the death of his mother, and in 1751 by that of Doddridge, his frequent correspondent. In the spring of 1762 Barker, on account of old age, resigned his charge at Salters' Hall. He died on 31 May of the same year in his eightieth year. He was married twice, first to Bathsua Gledhill, daughter of Robert Gledhill, near Wakefield, Yorkshire. She died in September 1719. Secondly he married the widow of a Mr. Lamb, whose large house in Hackney (London Fields) gave name to 'Lamb's Lane.'

[Wilson's History of Dissenting Churches, ii. 39–54; Sermons, ut supra, and separate Sermons on Grosvenor and Newman; Stedman's Letters of Dr. Doddridge, 1790; Life of Doddridge, from private MSS.; cf. Nichols's Lit. Anecdotes, i. 603, ii. 263.] A. B. G.

BARKER, JOHN, M.D. (1708–1748), medical writer, was educated at St. Thomas's Hospital, London, and Wadham College, Oxford, where he graduated B.A. in 1731, M.A. and B.M. in 1737, and D.M. in 1743. He practised medicine in Salisbury for nearly ten years. In 1746 he was admitted a member of the College of Physicians, and, moving to London, became in that year physician to the Westminster Hospital. In the following year he resigned this post on being appointed physician to his majesty's army in the Low Countries. He did not long survive his promotion, and was buried in St. Stephen's Church, Ipswich, where there is a tablet to his memory. While at Salisbury he published in 1742 'An Inquiry into the Nature, Cause, and Cure of the Epidemic Fever of that and the two preceding years.' In this treatise he objected to bleeding as a part of the treatment, and was consequently attacked

by another Salisbury physician, a Mr. Hele, in a local newspaper. Barker replied in a pamphlet entitled 'A Defence of a late Treatise &c.,' 1743. He also published in 1748 in an octavo volume 'An Essay on the Agreement between Ancient and Modern Physicians, or a Comparison between the Practice of Hippocrates, Galen, Sydenham, and Boerhaave.'

[Munk's Roll of the Royal College of Physicians; Oxford Graduates; Baker's Essay on Ancient and Modern Physicians.] P. B.-A.

BARKER, JOHN (1771–1849), British consul-general in Egypt, was born at Smyrna, 9 March 1771. He was son of William Barker, youngest son of Thomas Barker, of 'The Hall,' near Bakewell, in Derbyshire, and the descendant of an old county family. His father emigrated to Florida, where he purchased an estate; but he was compelled to abandon it on the breaking out of the war of independence, and proceeded to Europe on his way to India. Ill-health compelled him to settle half-way at Smyrna. John Barker was educated in England, and at eighteen entered the banking-house of Peter Thellusson, in Philpot Lane, in which he soon rose to be confidential clerk and cashier. About 1797 he left London as private secretary to John Spencer Smith, British ambassador to the Porte, and brother of the celebrated Sir Sidney Smith of Acre. In 1799 Barker was commissioned by patent, bearing date 9 April, to proceed to Aleppo as pro-consul, and to act as agent *ad interim* for the Levant and the East India companies. Barker was afterwards regularly appointed agent for the East India Company, his connection with which lasted without interruption for thirty-three years. He became full consul for the Levant Company 18 Nov. 1803, which was the year in which he introduced vaccination into Syria. In March 1807 he fled from Aleppo, on account of the rupture between England and the Porte, and took refuge with the prince of the Druses in the Lebanon, to whose protection he had previously entrusted his wife and children. From his retreat at Harissa he still contrived to carry on and to direct the duties of his office, especially the transmission of information between this country and India. It was owing to the diligence of Barker that the news of the suspension of the peace of Amiens and of the landing of Napoleon at Cannes was forwarded to India with a speed in those days scarcely credible. His promptness prevented the surrender of Pondicherry to the French. The declaration of peace between England and Turkey left Barker free to return to Aleppo, into which he made a public entry of unprecedented splendour on 2 June 1809. In 1818 Barker obtained leave of absence for a visit to England. He embarked at Alexandria on 9 May, passed the winter at Marseilles, and arrived in London 4 April 1819. He left London 18 March 1820, and arrived at Aleppo 25 Oct. In the autumn of 1825 Barker was appointed British consul at Alexandria, where he arrived 25 Oct. 1826. In March 1829 he was made consul-general in Egypt, in which capacity he had served, in fact, from the death of Mr. Salt, in October 1827. He retained the consul-generalship for about four years, when he left Egypt, 31 May 1833, for his villa at Suediah, at the mouth of the Orontes river, and about fifteen miles from Antioch. Here Barker had formed a garden which was known throughout the East, and in which he grew all the fruits of the West, and introduced into Syria many species and varieties unknown before. This garden was also a nursery for supplying new varieties to England, the most celebrated being the Stanwick nectarine, for which Barker received a medal from the Royal Horticultural Society of Chiswick. Barker was in the habit for many years of sending agents into distant oriental countries to procure for him scions of the best fruit-trees. In 1844 he visited England to introduce some of his trees, returning to Suediah on 6 July following. He used his influence to improve the silk and cotton culture, and to promote many other useful enterprises in Syria, where his name is still venerated. 'A perfect gentleman,' Mr. Neale calls him, 'an accomplished scholar, a sagacious thinker, a philosopher, and philanthropist.' He died of apoplexy 5 Oct. 1849, aged 78 (*Syria and Egypt*, &c., ii. 285), at a summer-house at Betias, on a commanding eminence of Mount Rhosus. He was buried close to the wall of the Armenian church of the village, where a handsome marble monument, procured from Genoa, was erected to his memory.

[Burckhardt's Travels in Syria and the Holy Land, 1822; Neale's Eight Years in Syria, Palestine, and Asia Minor, from 1842 to 1850, 1851; Ainsworth's Introductory Preface to Barker's Lares and Penates, 1853; Barker's Syria and Egypt under the last five Sultans of Turkey, being experiences, during fifty years, of Mr. Consul-General Barker, 1876.] A. H. G.

BARKER, JOSEPH (1806–1875), preacher, author, and controversialist, was born 11 May 1806, at Bramley, near Leeds, where his ancestors, originally of Keighley, had been settled for several generations as

farmers and manufacturers. Here his father was employed in the woollen manufacture; and here in early life Joseph, who was the fourth son of a family of eleven, was engaged as a wool-spinner. His childhood was one of great privation and suffering; and his desultory education was obtained chiefly at the Sunday school. His parents were Wesleyans, and he was enrolled a member of the same community, in which he soon became an occasional preacher, and was 'put upon the plan' as a home missionary and exhorter, and, after about three years of probation and trial, as a local preacher. The improved circumstances of his father now allowed him to be sent to 'a noted methodist school' at Leeds, kept by Mr. James Sigston. Forsaking the Wesleyan communion, he joined the ministry of the Methodist New Connexion. In this body he officiated for a year, 1828–9, as assistant to the superintendent of the Liverpool circuit, which he left with a recommendation to 'go out as a travelling preacher on trial.' Barker was appointed successively to the Hanley circuit 1829–30; to the Halifax circuit 1830–1, during his stay in which, contrary to the rule affecting preachers of his standing, he married a Miss Salt, of Betley, in Staffordshire, and was in consequence sentenced by the next conference to lose a year of his probation; to Blyth, in the Newcastle-on-Tyne circuit, 1831–2, a disciplinary migration; and to the Sunderland circuit for six months, 1832–3, with residence at Durham. His remarkable fluency and general ability in the pulpit had speedily obtained for him great popularity. Though accused of heretical views, he was in 1833 admitted into 'full connexion,' and appointed, by an innovation, the 'third married preacher at Sheffield,' 1833–5. While stationed at Sheffield and afterwards in the Chester circuit, 1835–7, Barker strongly advocated teetotalism. From 1837 to 1840 he conducted a weekly periodical called 'The Evangelical Reformer.' At the conference of 1839 he was removed from Mossley to Gateshead, a comparatively new circuit, and there denounced Socialism.

From the Methodist New Connexion, Barker was expelled at the conference which met at Halifax in 1841, on the ground that he 'had denied the divine appointment of baptism, and refused to administer the ordinance.' After his expulsion, which was followed by a loss to the connexion of '29 societies and 4,348 members' (Baggaly, *Digest*, &c., p. 113), Barker became the pastor of a church in Newcastle-on-Tyne, which had, like himself, left the Methodist New Connexion. Here it was Barker's daily custom to deliver lectures, followed by free discussions. He turned printer, and in addition to other publications began to issue a periodical called 'The Christian,' whilst his adherents were known as Barkerites. At this period he held a ten nights' discussion with the Rev. William (afterwards Dr.) Cooke, 'the ablest minister,' Barker says, 'in the body to which I myself had formerly belonged.' Barker, whose views were constantly changing, for a time inclined to quakerism, and afterwards to unitarianism. In 1845 he preached in unitarian chapels both in London and elsewhere. The unitarians enabled him to start a printing establishment on a larger scale at Wortley, a suburb of Leeds, where, on 6 July 1846, a steam printing-press, which had been provided at a cost of some 600*l.*, was publicly presented to him by Dr. (afterwards Sir John) Bowring. Some months previously Barker had issued a 'Proposal for a new library of three hundred volumes, the cheapest collection of works ever published.' To this task he now applied himself with much energy, and issued week by week a series of books, theological, philosophical, ethical, and otherwise, under the title of the 'Barker Library.' The price of these works was so small that 'their printer and publisher may be regarded as the pioneer and first originator of cheap literature in this country.' Here also he published anonymously an autobiographical work entitled 'The History and Confessions of a Man, as put forth by himself,' 8vo, Wortley, 1846; which was substantially reproduced in 'Barker's Review,' 1861–3, as 'The Life of a Man,' and in the posthumously published 'Life of Joseph Barker, written by himself,' 8vo, London, 1880. In 1846 Barker 'began,' he says, to 'dabble in politics,' advocating republicanism for England, repeal for Ireland, which he had visited in June and July 1845, and the nationalisation of the land. He commenced a weekly periodical called 'The People,' to propagate his extreme opinions, which reached a circulation of more than 20,000 weekly. In 1847—in the course of which year he made a six months' tour in America—he foretold, in his 'Companion to the Almanac,' the French revolution of 1848. Barker threw himself into the chartist agitation which followed, as the advocate of 'peaceful legal measures.' After the summer assizes in 1848, the judge at Liverpool issued bench warrants for the arrest of a number of political agitators, including Barker. He was arrested about six weeks later, and taken to the city gaol at Manchester. He was detained until four o'clock on the succeeding day, when the magistrates

took bail; and Barker went to Bolton, where he had been the same day elected M.P. for the borough by an immense majority. 'And as no one else was elected at that time, either by show of hands or a poll, he was, in truth, the only legal representative, though he never sat in parliament.' Whilst still waiting for trial at the Liverpool winter assizes, he was elected a member of the town council of Leeds. At the assizes the attorney-general at the last moment entered a *nolle prosequi*, and Barker was set at liberty. His inveterate habit of shifting his opinions had now landed him in something like deism pure and simple. In 1851 he transported himself and his family to Central Ohio. In the United States he joined the anti-slavery party with great zeal, and was intimately associated with Mr. Lloyd Garrison, Mr. Wendell Phillips, Mr. Henry C. Wright, and other leading abolitionists. After one or two removals he settled in Nebraska, where he purchased a large tract of land at a small price. In the summer of 1857, he began a long lecturing tour. In Philadelphia he fulfilled an engagement of eight months, during which he lectured every Sunday. After spending a few weeks with his family in Nebraska, he returned to Philadelphia in August 1858, to undertake another eight months' course of lectures. Barker sailed from Boston 11 Jan. 1860, for England, and having landed at Liverpool proceeded to Betley, in Staffordshire, the native place of his wife. His wife and children followed in August of the same year, and found him already engaged in a secularist propaganda as one of the editors of the 'National Reformer,' a position which, however, he presently vacated in disgust. On a re-examination of the Bible he subsequently began to retrace his steps towards orthodoxy, and to doubt 'the beneficent tendency of infidelity.' The process of return is to be traced in the successive numbers of 'Barker's Review of Politics, Literature, Religion, and Morals, and Journal of Education, Science, and Co-operation,' the publication of which he commenced on Saturday, 7 Sept. 1861, after he had abandoned what he called the 'unbounded license party.' In 1862 he became lecturer to a congregation of an eclectic kind of 'unbelievers' at Burnley, where he lived and laboured for more than a year, enforcing the precepts of morality, and often taking occasion to speak favourably of the Bible and christianity. He was formally reconciled to his old religious belief, and afterwards preached, at their invitation, to the methodist reformers of Wolverhampton. After accepting like invitations from the primitive methodists of Bilston and Tunstall, he joined their community as a local preacher, and held the office until 1868. The vicissitudes of Barker's career had undermined his constitution, and he suffered for some years from acute dyspepsia, brought on by his mental labour. The death of his wife, which took place at Nottingham about this time, affected him greatly; and he returned to America 'with the intention of resting, but this was contrary to his nature.' Upon his arrival he stayed for a short time at Omaha, where his estate had become a very valuable property: then went east, and made Philadelphia his headquarters. 'He printed several books and numbers of tracts in defence of the christian religion. . . . He generally returned and spent several months in the summer at Omaha with his family.' After spending the winter of 1874–5 at Boston, he slowly travelled back to Omaha in the following spring, resting with friends at New York and Philadelphia on his way. He died at Omaha 15 Sept. 1875, and was buried there. A few days before his death he solemnly declared that he 'died in the full and firm belief of Jesus Christ, and in the faith and love of His religion as revealed in His life and works, as described in the New Testament.' The name of Barker's works is legion. To those already mentioned as most expressive of his current and fluctuating opinions may be added his 'Christianity Triumphant,' 12mo, Wortley, 1846; 'The Life of William Penn, the celebrated Quaker and Founder of Pennsylvania,' 8vo, London and Wortley, 1847, the second volume of the 'Barker Library;' 'Lectures on the Church of England Prayer-book,' 8vo, Wortley, 1847; 'Confessions of Joseph Barker, a Convert from Christianity,' 8vo, London, 1858, a letter addressed to Mr. G. J. Holyoake, from Omaha city, Nebraska, 22 July 1858, and reprinted from the 'Reasoner;' and the 'Life of Joseph Barker, written by himself,' 1880, the autobiographical portion of which was brought down to the year 1868, whilst later particulars, as well as some running commentaries, were supplied by Mr. Joseph Barker, junior, and Mr. J. T. Barker, the editor of the volume, whence phrases and passages are quoted above.

[The Jubilee of the Methodist New Connexion, 8vo, London, 1848; Methodist New Connexion Magazine, July 1842, September 1843, and December 1875; Baggaly's Digest of the Minutes, Institutions, Polity, Doctrines, Ordinances, and Literature of the Methodist New Connexion, 8vo, London, 1862; Barker's Review, 4to, London, 1861–3; Newcastle Daily Chronicle, 7 Oct. 1875; the Life of Joseph Barker, written by himself, edited by his nephew, John Thomas Barker, 8vo, London, 1880.] A. H. G.

BARKER, MATTHEW (1619–1698), nonconformist divine, was born at Cransley, Northamptonshire, in 1619. After completing his studies at Trinity College, Cambridge, where he graduated M.A., he taught a school at Banbury, Oxfordshire, until the outbreak of the civil war in 1641 compelled him to remove to London. There he was shortly afterwards chosen minister of St. James's, Garlick Hill. About five years subsequently he accepted the invitation of the London citizens, who resided in the summer at Mortlake in Surrey, to become lecturer there. On 25 Oct. 1648 he preached a sermon before the House of Commons at St. Margaret's, Westminster. In 1650 he was chosen incumbent of St. Leonard's, Eastcheap. Along with Joseph Caryl [q. v.] he was sent in 1659 to Scotland with a letter to General Monk from Dr. Owen in the name of the independent churches, and he also signed in January 1660 the renunciation and declaration of the congregational and public preachers in London against 'the late horrid insurrection and declaration of rebellion in the saide city.' Being displaced in 1662, he collected a congregation, who were allowed the morning use of the meeting-house at Miles Lane erected after the great fire of 1666. After continuing the duties of his office for several years amidst 'many hazards and difficulties,' he died on 25 March 1698.

He was the author of 'Natural Theology, or the Knowledge of God from the Works of Creation, acccommodated and improved to the service of Christianity,' 1674; 'Flores Intellectuales, or select Notions, Sentences, and Observations, collected out of several Authors and made publick, especially for the use of young Scholars entering into the Ministry,' 1691; 'A Christian standing and moving upon the Foundation' (sermon preached before the House of Commons), 1650; a sermon on Mark ii. 20 in 'Supplement to the Morning Exercises at Cripplegate,' 1676; a sermon on John i. 7 in 'Continuation of Morning Exercises,' 1683; a sermon on Matt. xi. 24, published in 'Casuistical Morning Exercises,' 1690; and an appendix to 'A Discourse of Family Worship' by George Hammond, 1694. He also edited Everard's 'Gospel Treasury Opened,' and wrote the annotations on the 'Thessalonians' in Poole's 'Continuation.'

[Wilson's Dissenting Churches, i. 463–5; Palmer's Nonconf. Memorial, i. 144–5; Dunn's Seventy-five Eminent Divines, pp. 100–2.]

BARKER, MATTHEW HENRY (1790–1846), a writer of sea tales, was born in 1790 at Deptford, where his father had attained some distinction as a dissenting minister. At an early age he joined an East Indiaman, and afterwards served in the royal navy, where, as he was without influence, he never rose beyond the rank of master's mate. Retiring from the service, he commanded a hired armed schooner, and was employed in carrying despatches to the English squadrons on the southern coasts of France and Spain. On one occasion he fell into the enemy's hands, and was detained for some months as prisoner of war. In 1825 he became editor of a West Indian newspaper, and was afterwards employed, from 1827 to 1838, in a similar capacity at Nottingham. Under the name of 'The Old Sailor,' he wrote a number of lively and spirited sea-tales, very popular in their day. He was naval editor of the 'United Service Gazette,' and a frequent contributor to the 'Literary Gazette,' 'Bentley's Miscellany,' and the 'Pictorial Times.' For some astronomical discoveries he was presented with a telescope by the Royal Astronomical Society. Working hard to the last, he died on 29 June, 1846. His chief works are: 1. 'Land and Sea Tales,' 2 vols., 1836. 2. 'Topsail-sheet Blocks, or the Naval Foundling,' 3 vols., 1838, of which a new edition was issued as recently as 1881. 3. 'Life of Nelson,' 1836. 4. 'The Naval Club, or Reminiscences of Service,' 3 vols., 1843. 5. 'The Victory, or the Wardroom Mess,' 3 vols., 1844. Most of his works were illustrated by George Cruikshank, with whom he was on intimate terms, and to whose 'Omnibus' he was the chief contributor.

[Pictorial Times, July 1846; information from Mr. R. G. Barker; British Museum Catalogue.] A. H. B.

BARKER, ROBERT (*d.* 1645), king's printer, son of Christopher Barker [q. v.], was made free of the Stationers' Company, *per patrimonium*, 25 June 1589, and was admitted to the livery on 1 July 1592. He began to take apprentices on 26 March 1593, and during the life of his father carried on business with his deputies, George Bishop and Ralph Newbery, with whom in 1592–3 he brought out the Latin bible edited by Fr. Junius. It is not known where he lived or had his office, but most probably it was in the same house as his father. The court of assistants of the Stationers' Company recognised, 3 Jan. 1599–1600, the letters patent of Queen Elizabeth of 8 Aug. 1589, granting him the reversion for life, after his father's death, of the office of queen's printer, with right of printing English bibles, books of common prayer, statutes, and proclamations. The first bible which

bears his separate imprint is a quarto of the Genevan version brought out in 1600. In 1603 he had a special license 'to print all statutes and libels for life,' and in the following year, in reversion after John Norton, one 'to print all books in Latin, Greek, and Hebrew, Trimelius' Latin Bible, and all charts and maps.' In 1609 and 1610 several large sums were paid him for printing, books, binding, parchment, and papers, supplied to parliament.

The most important publication we owe to him was the first edition of the authorised version of the English bible of 1611, sometimes known as King James's, printed by virtue of the patent. Two issues, both handsome folios, were produced in the same year. Contrary to Lord Mansfield's well-known opinion, James never paid a penny towards this great work. Indeed, William Ball, writing in 1651, informs us that 'I conceive the sole printing of the bible, and testament, with power of restraint in others, to be of right the propriety of one Matthew Barker, citizen and stationer of London, in regard that his father paid for the amended or corrected translation of the bible 3,500*l.*: by reason whereof the translated copy did of right belong to him and his assignes' (*Treatise concerning the Regulating of Printing*, p. 27). The anonymous author of 'The London Printer his Lamentation' in 1660 accused the Barkers of having kept in their possession the original manuscript of King James's version (*Harleian Misc.* iii. 293).

On 10 May 1603 King James had granted in reversion to Barker's eldest son, Christopher, the office of king's printer for life, and on 11 Feb. 1617 the same was granted to Robert, his second son, after determination to Robert the elder, and to Christopher, for thirty years. The rights were assigned by the Barkers to Bonham Norton and John Bill in 1627, and the assignment was confirmed by the king. Eight years later Robert, the second son, paid 600*l.* for the same patent in reversion, to be held by his own younger son. The bible patent remained in the family from 1577 to 1709, or a period of 132 years. It then fell into the hands of Baskett [q. v.].

In 1631 Barker took Martin Lucas into partnership, and they obtained a search warrant for persons suspected of importing editions of the English bible, testaments, and church books, contrary to the patent. Sixty bibles, introduced by a certain Michael Sparke, were seized in consequence at Bristol. An octavo edition of the bible, full of gross errors, was printed by 'R. Barker . . . and the assignes of John Bill [*i.e.* Lucas]' in 1631. One startling variant was 'thou shalt commit adultery' for the seventh commandment (Exod. xx. 14). This has caused the volume to be known as the 'Wicked Bible;' it is much sought after, and is of extreme rarity. The Star Chamber fined Barker 200*l.*, and Lucas 100*l.*, and ordered that all copies issued should be returned in order that the faulty sheets might be cancelled. The payment of the fines was to be respited if the printers would set up a fount of Greek type. The Star Chamber was not very relentless, as the fines were respited again and again until 1640. Whether the money was ever paid is questionable. William Kilburne (*Dangerous Errors in several late printed Bibles*, 1659) refers to the importation of spurious editions, full of errors, with the Barkers' imprint.

He had a lease from the crown in 1603 for twenty-two years of the manor of Upton near Windsor, at a rental of 20*l.*, increased to 40*l.* two years after, in consideration of a payment of 300*l.* In one patent he was described as of Southley or Southlee in Bedfordshire. He married twice, the first wife being Rachel, daughter of William Day, afterwards bishop of Winchester, by whom he had three daughters and five sons, Christopher, Robert, Francis, Charles, and Matthew, of whom the first, second, and last entered into the printing business. His second wife was the widow of Nicholas Cage; she died 7 Feb. 1631–2.

Towards the end of his life Barker became involved in difficulties, and on 27 Nov. 1635 he was committed into the custody of the marshal of the king's bench. On 7 March 1642 the London printers petitioned against the four oppressive monopolies, being that of the Barkers, that of law books, that of Greek, Latin, and Hebrew books, and that of broadsides. Barker remained in the King's Bench prison until his death, which took place on 10 Jan. 1644–5.

[Ames's Typogr. Antiq. (1st ed.), 357–68; ib. (ed. Herbert), ii. 1090–3; Arber's Stationers' Registers, ii. iii. iv.; Cotton's Editions of the Bible, 1852; Cat. of Books in the British Museum to 1640; Eadie's English Bible; Anderson's Annals of the English Bible; Caxton Exhibition, 1877, Catalogue; Report from the Select Committee of the House of Commons on the Queen's Printer's Patent, 1860; Dugdale's Origines Juridiciales, 1680, p. 61; Cal. State Papers, Dom. 1603–10, pp. 8, 20, 74, 574. 607, 650; ib. 1627–28, pp. 235, 249; ib. 1629–31, pp. 306, 485, 510; ib. 1634–5, pp. 175, 549; ib. 1635, p. 230; ib. 1640, pp. 84–5, 398; Nichols's Illustrations, iv. 164.] H. R. T.

BARKER, Sir ROBERT (1729?–1789), for some time commander-in-chief in Bengal, and the first distinguished artillery officer of the East India Company, probably

first went out to India as a company's officer about 1749. Nothing is known about his birth or the exact date of his arrival in India, but in 1757 he held the rank of captain, and accompanied Clive to Calcutta in command of a contingent of royal and company's artillery. He was certainly never, as Major Stubbs asserts, in the royal artillery, but had doubtless been a company's officer in the coast or Madras army, and had attracted Clive's notice as an able artillery officer. He commanded the artillery at the capture of Chandernagore and at the battle of Plassey, and returned to Madras in 1758. In 1762 he had attained the rank of major, and accompanied the expedition to the Philippine islands from Madras under Colonel Draper. He commanded the artillery at the siege of Manilla, and received the highest praise from Colonel Draper, who remarks in his despatch that 'Major Barker's fire was so violent that the breach soon appeared practicable.' He seems to have returned to England with Draper, for in the next year he was knighted, when Draper was made a K.B. But he soon returned to India, and on 27 April 1764 Clive writes to the directors that 'to command your artillery I would recommend Sir Robert Barker, whose abilities in that department have been exceeded by no officer that ever was in your service.' The directors refused to appoint a commandant of their artillery, but Barker received in 1764 the local rank of colonel in the king's army, and in 1765 that of colonel of infantry in the company's service. He was now stationed at Allahabad, and occupied himself with science, sending home to the Royal Society, of which he had been elected a fellow, 'Thermometrical Observations at Allahabad in 1767,' published in the sixty-fifth volume of the 'Philosophical Transactions.' While at Allahabad he was promoted brigadier-general in 1770, and received the command of one of three brigades which then composed the Bengal army; he became likewise provincial commander-in-chief in Bengal to the great disgust of Sir R. Fletcher. In 1772 took place the most important event of his life. The Nabob of Oude was afraid that the Rohillas would join the Mahrattas and invade his country, and implored the English general's help. Sir Robert accordingly sent one of his aides-de-camp to the Rohillas and signed a treaty with them against the Mahrattas in May 1772. This treaty of Fyzabad the Rohillas kept, but, on a pretence of their having broken it, Warren Hastings afterwards sent a brigade to conquer them for the nabob. Before this Rohilla war, however, Sir R. Barker had resigned his command, for he disapproved of the reforms inaugurated in the army by Warren Hastings, and after a lively quarrel left India. Colonel Champion, who succeeded him, had to conduct the first Rohilla war. On reaching England Barker was elected M.P. for Wallingford, and soon afterwards married. He seems never to have spoken in parliament, but in March 1781 he was rewarded with a baronetcy for his consistent vote with the government. He had not sought re-election in 1780, and retired to a beautiful seat he had bought at Bushbridge near Godalming, where he had two great pictures painted for him by Tilly Kettle—one of himself concluding the treaty of Fyzabad, the other of the Nabob of Oude reviewing the English brigade. On 14 Sept. 1786 he gave important evidence on the Rohilla war before the select committee of the House of Commons, and on 14 Sept. 1789 died at Bushbridge. Sir Robert Barker's ability as an officer won him the friendship and esteem of Clive.

Besides the 'Thermometrical Observations' published by the Royal Society, Barker also contributed 'Observations on a Voyage from Madras to England, 1774,' and 'The Process of Making Ice in the East Indies' to vol. lxv., and an 'Account of an Observatory of the Brahmins at Benares' to vol. lxvii. of the 'Philosophical Transactions.'

[There is a very short, incomplete notice of Sir R. Barker in Major Stubbs's History of the Royal Bengal Artillery, 2 vols., 1877; consult also Malcolm's Life of Clive, Gleig's Life of Warren Hastings, and Mill's History of India; for his services at Manilla see Draper's despatch in the Gent. Mag. for 1763, and for Kettle's paintings at his seat the Gent. Mag. for 1786.]

H. M. S.

BARKER, ROBERT (1739–1806), reputed inventor of panoramas, was born at Kells, in the county of Meath, in 1739, and having taken up his residence in Edinburgh was first known there as a portrait and miniature painter and teacher of drawing. He is generally credited with the first invention of 'panoramic' representation, but, according to some authorities (*Convers. Lex.*), the principle is due to Professor Breisig of Danzig. Barker, however, painted and exhibited the first picture of the kind on a large scale, and there are several stories current as to the means by which the idea was first suggested to him. The most credible of these accounts is to the effect that, while sketching on the summit of Calton Hill at Edinburgh, his eye was struck with certain effects which suggested to him the possibility of painting a picture on a large cylindrical surface to represent the entire scene around him to the

very horizon. After surmounting many difficulties, he succeeded in producing a picture on this plan upon paper pasted on linen. This he took up to London and showed to Sir Joshua Reynolds, who deliberately pronounced the scheme impracticable, adding that he would cheerfully leave his bed at any time in the night to inspect such a work of art if it could be produced. Subsequently, when Barker had a panorama ready for exhibition at 28 Castle Street, Leicester Square, Sir Joshua did leave his breakfast-table, and walked in his dressing-gown and slippers to Castle Street to inspect the work, and congratulated the artist. Barker, aided by Lord Elcho, was enabled first to patent his invention, and then to carry out his plans. The first picture was painted in water-colour on a complete circle twenty-five feet in diameter, on a surface of paper pasted on canvas, and the work was carried out in the guard-room of the palace of Holyrood. It was first exhibited to the public in the Archer's Hall at Holyrood, and was subsequently exhibited at Glasgow. In November 1788 Barker came to London, where, in the summer of 1789, the view of Edinburgh was shown at No. 28 in the Haymarket. He then constructed a view of London, taken from the Albion Mills near Blackfriars Bridge, and exhibited this in the spring of 1792 in Castle Street, Leicester Square. This view was painted in distemper, and the drawings made for it were afterwards etched by Henry Aston Barker, aquatinted by Birnie, and published.

In 1793 Barker took the lease of a piece of ground in Leicester Place and Cranbourne Street, where he erected a large building for the exhibition of panoramas. Here he had three rooms, in the largest of which the circle of the picture was 90 feet in diameter. This was opened early in the year 1794 with a view of the grand fleet at Spithead. When this building was first projected, a joint-stock company was formed to enable Barker to carry out his scheme, and in this enterprise Lord Elcho took a prominent part; but the exhibition proved so profitable that Barker was soon enabled to purchase all the shares and make the property his own. He painted several other panoramic views which were exhibited in Leicester Square, and the work was carried on by his younger son, Henry Aston [q. v.]. Barker married a daughter of Dr. Aston, an eminent physician of Dublin, and died on 8 April 1806 at his own house in West Square, Southwark, and was buried in Lambeth Church.

There are two portraits of Robert Barker: one engraved in 1802 by J. Singleton, after a picture by G. Ralph, and another engraved by Flight from a picture by Allingham.

[Gent. Mag. 1856; Art Journal, 1857; Lysons's Environs of London, Suppl.] R. H.

BARKER, SAMUEL (1686–1759), Hebraist, possessed of property in the vicinity of Lyndon, in the county of Rutland. He married Sarah, only daughter of William Whiston, in whose memoirs he is mentioned. He wrote several learned tracts, which were collected and published in one quarto volume after his death, together with a Hebrew grammar, on which he had long been engaged. He was the author of a letter, dated 7 Nov. 1723, to Mr. Wasse, rector of Aynho, Northamptonshire, concerning a passage in the Sigean inscription, which may be found in Bowyer's 'Bibl. Liter.' No. 10 (1724). The full title of the posthumously printed quarto volume referred to is 'Poesis vetus Hebraica restituta; accedunt quædam de Carminibus Anacreonticis, de accentibus Græcis; de scriptura veteri Ionica, de literis consonantibus et vocalibus, et de pronunciatione linguæ Hebraicæ. Auctore Samuele Barker armigero, nuper de Lyndon, in com. Rotelandiæ,' 1761, 4to.

[Watt's Bibl. Brit.; Nichols's Lit. Anecd. ix. 680.] J. M.

BARKER, THOMAS (*fl.* 1651), is the author of 'The Art of Angling: wherein are discovered many rare secrets very necessary to be known by all that delight in that recreation. Written by Thomas Barker, an ancient practitioner in the said art' (1651), 12mo. In the dedicatory address to Lord Montague, the author tells us that he was born at Bracemeol in the liberty of Salop, 'being a freeman and burgess of the same city.' For more than sixty years he practised the art of angling, and 'spent many pounds in the gaining of it.' At the time of writing his treatise he was living in Westminster, and seems to have gained a livelihood by accompanying gentlemen on fishing expeditions, or giving instruction at home in the use of baits and tackle. The following invitation in the dedicatory address doubtless met a warm response:—'If any noble or gentle angler, of what degree soever he be, have a mind to discourse of any of these wayes and experiments, I live in Henry the 7th's Gifts, the next door to the gatehouse in Westm.; my name is Barker; where I shall be ready, as long as please God, to satisfie them and maintain my art during life, which is not like to be long.' Barker's remarks on fly-fishing are quoted in Walton's 'Compleat Angler'

(1653), p. 108. His directions on catching and dressing fish are equally serviceable; but it is to be regretted that this cheery 'brother of the angle' advocated the use of salmon-roe bait, a pernicious doctrine unknown, or at least unpublished, before his time. The 'Art of Angling' met with good success, and passed through several editions. In the edition of 1657, and in later editions, the title is 'Barker's Delight, or the Art of Angling.'

[Westwood and Satchell's Bibliotheca Piscatoria, 1883, pp. 21–23, where a full bibliography of the book will be found; Add. MS. 30501, 'The Art of Angling Augmented' (1664), is catalogued by the British Museum authorities as the 'Second Part' of Barker's Art of Angling. It is merely a book of extracts from Walton and Barker.] A. H. B.

BARKER, THOMAS (1722–1809), scientific and miscellaneous writer, son of Samuel Barker the Hebraist [q.v.], was born at Lyndon, Rutland, in 1722. His principal work is 'An Account of the Discoveries concerning Comets, with the way to find their Orbits, and some improvements in constructing and calculating their places; by T. B. Gent.,' London, 1757, 4to. It contains a catalogue of the elements of the comets then known, and an explanation of Newton's problem of finding a comet's orbit from three observations; but the most valuable and original part is a 'Table of the Parabola,' for ascertaining any orbits which are approximately parabolic, and 'for use in the parabolick motion of projectiles.' This table was afterwards reprinted by Sir Henry C. Englefield in his work on the orbits of comets (1793), with special praise of the author's skill and industry.

Barker was for many years an assiduous observer of meteorological phenomena, his principal results being regularly registered in the 'Philosophical Transactions' of the Royal Society in which also appeared many other papers by him of a scientific nature. He also published three works in controversial theology, viz. 1. 'A Treatise on the Duty of Baptism,' London, 1771, 8vo. 2. 'On Prophecies relating to the Messiah,' London, 1780, 8vo. 3. 'On the Nature and Circumstances of the Demoniacks in the Gospels,' London, 1783, 8vo. Some of his views in this department are characterised in Nichols's 'Literary Anecdotes' as 'sentiments not always orthodox or Calvinistic.'

It is specially remarked of Barker that though he lived to eighty-eight, he had from infancy subsisted entirely on a vegetable diet. He died at Lyndon on 29 Dec. 1809.

[Nichols's Literary Anecdotes, iii. 112 (note); Phil. Transactions, ix. 698, x. 645, xi. 432, 514, and xiii. 131, &c.; Sir H. C. Englefield's Orbits of Comets, note in Preface and table at end.] R. E. A.

BARKER, THOMAS (1769–1847), landscape and subject painter, known as 'Barker of Bath,' was born at a village near Pontypool in Monmouthshire in 1769. His father, Benjamin Barker, who died in 1793, was the son of a barrister, but having run through considerable property, he took to painting horses, and young Barker at an early age also showed a genius for drawing figures and sketching landscapes. Through the removal of his family to Bath, the talents of the lad attracted the notice of a wealthy coachbuilder of that city named Spackman, who received him into his house, and afforded him the opportunity of copying works of the old Dutch and Flemish masters. At the age of twenty-one he was sent by Spackman to Rome, and provided during four years with ample funds to maintain his position as a gentleman. This proved of great advantage to him, although while there he painted but little, contenting himself with storing his mind with knowledge for future use. He was entirely self-taught, and neither in drawing nor in painting did he ever receive a single lesson. On his return to England in 1793 he settled at Bath, and although he devoted himself chiefly to landscapes and rustic scenes, he painted occasionally also portraits and scriptural subjects. His career was successful, and few pictures of the English school have been more widely known than 'The Woodman,' which was engraved by Bartolozzi, and copied in needlework by Miss Linwood. While Barker's talents were in full vigour, no artist of his time had a greater hold on popular favour. His pictures of 'The Woodman,' 'Old Tom,' and gipsy groups and rustic figures, were copied upon almost every available material which would admit of decoration—Staffordshire pottery, Worcester china, Manchester cottons, and Glasgow linens; yet for this service rendered by the artist to the artisan he never claimed anything for copyright, but rejoiced in the reflection that his labours and his talent afforded profitable employment to others, and were the means of enriching more than himself alone. He nevertheless amassed a considerable fortune by the practice of his art, and expended a large sum in the erection of a house at Sion Hill, Bath, upon the walls of which he painted in 1825 a fresco, thirty feet in length and twelve feet in height, representing 'The Inroad of the Turks upon Scio in April 1822.' This was his most remarkable work, and possessed qualities of

the highest order in composition, colour, and effect. In 1821 he painted and exhibited at Bath 'The Trial of Queen Caroline,' in which he introduced the portraits of many of the eminent men of the day. He exhibited frequently at the British Institution from 1807 until the year of his death, but his name seldom occurs in the catalogues of the Royal Academy, where he exhibited between 1791 and 1829. He also executed a series of forty lithographs of 'Rustic Figures from Nature,' published in colours in 1813, and thirty-two lithographs of 'Landscape Scenery' published in 1814. He died at Bath on 11 Dec. 1847. The National Gallery possesses a 'Landscape: perhaps on the Somerset Downs,' and 'A Woodman and his Dog in a Storm,' but the latter picture has been lent, under the provisions of the National Gallery Loan Act, to the corporation of Nottingham. In the South Kensington Museum are oil pictures of 'Sheep-washing,' dated 1807; 'A Boy extracting a thorn from his foot,' 1810; 'Lansdown Fair,' 1812; and four water-colour drawings. His own portrait, painted by himself, was in the National Portrait Exhibition of 1868.

[Art Union, 1848, p. 51; Catalogue of the Pictures in the National Gallery, British and Modern Schools, 1884; Catalogue of the National Gallery of British Art at South Kensington, 1884.] R. E. G.

BARKER, THOMAS JONES (1815–1882), painter, born at Bath in 1815, was the eldest son of Thomas Barker [q.v.], the painter of the celebrated picture of 'The Woodman.' His early art education he received from his father, but in 1834 he went to Paris, and there became a pupil of Horace Vernet, in whose studio he remained for several years. During his residence in Paris he exhibited frequently at the Salon, commencing in 1835 with 'The Beauties of the Court of Charles II,' for which he received a gold medal. On two subsequent occasions gold medals were awarded to him, besides upwards of twenty silver and bronze medals from various provincial towns of France. He painted several pictures for Louis-Philippe, the chief one being 'The Death of Louis XIV,' which was destroyed by the mob at the Palais Royal during the revolution of 1848, and in 1840 he painted for the Princess Clementina, the king's youngest daughter, 'The Bride of Death,' for which he received the cross of the Legion of Honour. In 1845 he returned to England, and here he became better known as a painter of portraits and military subjects, which gained for him the appellation of the 'English Horace Vernet.' He was a frequent exhibitor at the Royal Academy, and many of the most distinguished men of the time sat to him, among them being the Earl of Beaconsfield, then Mr. Disraeli, whose portrait is now in the possession of the queen. On the outbreak of the Franco-German war in 1870, he repaired to the seat of hostilities, and there found many subjects for his pencil, such as 'The Attack of the Prussian Cuirassiers on the Chasseurs d'Afrique at Vionville,' 'The Surrender of Napoleon III at Sedan,' and 'A riderless War-horse at the Battle of Sedan,' painted in 1873. Two of the latest pictures which he exhibited at the Royal Academy were, in 1874, 'Balaklava: one of the Six Hundred;' and in 1876 'The Return through the Valley of Death,' representing Lord George Paget bringing out of action the remnant of the 11th hussars and 4th light dragoons after the heroic charge of the light brigade at Balaklava. His military subjects are faithful and impressive records of some of the most memorable events of the Crimean and Franco-German campaigns. He died in London on 27 March 1882.

Besides the pictures already mentioned, the following are among Barker's best-known works: 'The Meeting of Wellington and Blucher at La Belle Alliance;' 'Wellington crossing the Pyrenees;' 'Wellington in his Private Cabinet at Apsley House;' 'Nelson receiving the Swords of the Spanish Officers on board the San Josef;' 'Nelson's Prayer in the Cabin of the Victory;' 'Napoleon after the Battle of Bassano, or the Lesson of Humility;' 'The Allied Generals before Sevastopol;' 'The Capitulation of Kars;' 'The Relief of Lucknow' (painted in 1860); 'England's Greatest Generals;' 'The Morning before the Battle,' and 'The Evening after the Battle,' all of which have been engraved. Varying in character from these are: 'The Intellect and Valour of England' (1861), 'The Noble Army of Martyrs' (1867), 'The Secret of England's Greatness,' and 'The Death of the Princess Elizabeth at Carisbrooke Castle,' which have also been engraved. Mention may also be made of his paintings of genre subjects, prominent among which are: 'Salvator Rosa among the Brigands;' 'Preparing for the Start' (1858), a scene in the Piazza del Popolo at Rome before the race which takes place in the Corso at the conclusion of the carnival, a picture in which the horses are portrayed with much spirit; 'Sunny Hours at Sunnyside' (1868); 'Dean Swift and Stella' (1869); and 'A Poacher's Cottage in the Olden Time' (1871).

[Times, 29 March 1882; Meyer's Allgemeines Künstler-Lexikon, 1872, &c., iii. 22; Royal Acad. Exhib. Catals. 1845–76.] R. E. G.

BARKER, THOMAS RICHARD (1799–1870), independent minister, born in London on 30 Nov. 1799, was entered at Christ's Hospital in 1807, where he remained until his seventeenth year. Having reached the position of deputy Grecian, he was anxious to proceed to Cambridge to prosecute his classical studies, with a view to taking holy orders. His parents, however, who were strict and conscientious nonconformists, refused to give their consent to this scheme, to his bitter, though only temporary, chagrin. After a brief interval he determined to devote himself to the work of the independent ministry, entering Homerton Old College with the view of preparing himself for the duties of that calling in 1821. He married the same or the following year, thereby cutting short his college course. In 1822 he entered upon the active duties of the ministry as the pastor of a village church at Alresford, Hampshire, whence two years later he removed to Harpenden, near St. Albans. Here the next nine years of his life were passed in ministerial and educational labour. In 1833 he removed to Uxbridge, and in 1838 was appointed, at the recommendation of Dr. J. Pye Smith, tutor in classics and Hebrew at the college then being established at Birmingham under the name of the Spring Hill College. Here in the following year he was joined by the Rev. Henry Rogers, distinguished as a writer of christian apologetics. Barker was provided with quarters in the college, and was responsible for the maintenance of its discipline, a duty which he discharged for more than thirty years with signal efficiency. In dealing with men, whether his equals or his inferiors, he always showed good sense, tact, and consideration, and was very highly respected and esteemed both by his colleagues and by ministers of other denominations in Birmingham, and indeed throughout the midland counties. The prospect of death was painful to him, and he manifested throughout life a remarkable aversion to speaking of it. His death, however, was perfectly painless. On 22 Nov. 1870 he found himself too weak to rise, and spent the day in bed. In the evening, shortly before nine o'clock, he fell asleep, and though he woke again after a few minutes, he had already lost the power of speech, and died the next morning. He was buried on the 29th in the Birmingham general cemetery. Barker was married more than once. His first wife died in 1833. He left a wife, two daughters, and three sons, of whom one, the Rev. Philip C. Barker, is now professor of mathematics at Rotherham Congregational College, Sheffield.

[Congregational Year Book, 1871.] J. M. R.

BARKER, WILLIAM, (*fl.* 1572), translator, was educated in the university of Cambridge at the cost of Queen Anne Boleyn. He appears to have commenced M.A. in 1540, and to have been a member either of Christ's College or of St. John's College. After travelling in Italy, he served as one of the members for Great Yarmouth in the parliaments which met in January 1557–8, January 1558–9, and April 1571. He was one of the Duke of Norfolk's secretaries, and was deeply implicated in that nobleman's plots. About 4 Sept. 1571 he was committed to the Tower. At first he denied what was imputed to him, but he was soon induced by fear of the rack to make confessions which seriously involved the duke, who, however, denied many of his statements, and contemptuously styled him an Italianified Englishman.

Barker was probably the author of the following works: 1. 'Epitaphia et inscriptiones lugubres, cum in Italia animi causa peregrinatur, collecta,' Lond. 1554, 1566, 4to. 2. 'St. Basil the Great, his Exhortation to his kinsmen to the studie of the Scriptures' translated, Lond. 1557, 8vo. 3. 'The viii bookes of Xenophon, containing the institution, schole, and education of Cyrus, the noble king of Persye: also his civil and principal estate, his expedition into Babilon, Syria, and Egypt, and his exhortation before his death to his children. Translated out of Greek into English,' Lond. 1567, 8vo. Another edition containing only six bookes was printed by R. Wolfe, Lond. n. d. Dedicated to William, earl of Pembroke. 4. 'The Fearfull Fancies of the Florentine Cooper. Written in Tuscane by John Baptist Gelli, one of the free studie of Florence. And for recreation translated into English,' Lond. 1568, 1599, 8vo.

[Wood's Athenæ Oxon. (ed. Bliss), i. 142; Ames's Typographical Antiquities (ed. Herbert), 610, 612, 791, 795, 797, 1003; Manship and Palmer's Great Yarmouth, ii. 198, 199; Tanner's Bibl. Brit.; Cooper's Athenæ Cantab. i. 275, 556; Jardine's Criminal Trials, i. 134–7, 174, 175, 188, 191, 194–225, 232, 233; Calendar of State Papers.] T. C.

BARKER, WILLIAM BURCKHARDT (1810?–1856), orientalist, the son of John Barker, was born about 1810, at which time his father was consul at Aleppo [see BARKER, JOHN, 1771–1849]. From both his parents he inherited a singular linguistic aptitude. He was the godson of John Louis Burckhardt, who, about the time of his birth, was for several months the guest of his father. He was brought to England in 1819, and

educated there. From his early boyhood he prosecuted the study of oriental languages, and became at length as familiar with Arabic, Turkish, and Persian as he was with the chief languages of Europe. After his return to Syria Barker undertook a journey to the scarcely known sources of the Orontes, no account of which, until the communication of his 'Notes' to the Geographical Society of London in 1836, had ever been published. Barker returned on 22 Aug. 1835, to his father's residence at Suediah, near the mouth of the Orontes, and during part of the succeeding winter had the honour of playing chess almost every evening with Ibrahim Pasha, then resident at Antioch (*Syria and Egypt*, &c. ii. 225). Barker was for 'many years resident at Tarsus in an official capacity'—in the list of members of the Syro-Egyptian Society of London for 1847–8 he is designated, probably by mistake, as 'H.B.M. Consul, Tarsus'—and accumulated with much patience and discrimination materials for his elaborate work, which was finally edited by Mr. W. F. Ainsworth, with the title of 'Lares and Penates: or, Cilicia and its Governors; being a short Historical Account of that Province from the earliest times to the present day; together with a description of some Household Gods of the ancient Cilicians, broken up by them on their Conversion to Christianity, first discovered and brought to this country by the author,' 8vo, London, 1853. Before this date Mr. Barker had produced a splendid polyglott volume entitled 'Exhibition of the Works of Industry of all Nations. The Speech of His Royal Highness Prince Albert translated into the principal European and Oriental Languages,' fol., London, 1851. Others of Barker's works are 'Turkish Tales in English;' 'A Practical Grammar of the Turkish Language; with Dialogues and Vocabulary,' 8vo, London, 1854; 'A Reading Book of the Turkish Language, with Grammar and Vocabulary,' 8vo, London, 1854; and the 'Baitál Pachísí; or, Twenty-five Tales of a Demon: a new edition of the Hindí Text, with each Word expressed in the Hindústání Character immediately under the corresponding word in Nágarí, and with a perfectly literal English interlinear translation, accompanied by a free translation in English at the foot of each page, and explanatory notes,' 8vo, Hertford, 1855. This last work was edited by Professor E. B. Eastwick, to whom it was dedicated. Barker was for some time professor of the Arabic, Turkish, Persian, and Hindustani languages at Eton College, and he dedicated his Turkish grammar to Dr. Hawtrey, the provost. Two other volumes by Barker are of more general interest, the first being 'Odessa and its Inhabitants, by an English Prisoner in Russia,' 12mo, London, 1855; and the second 'A short Historical Account of the Crimea, from the Earliest Ages and during the Russian Occupation,' 12mo, Hertford and London, the Preface of which is dated from 'Constantinople, 12 March, 1855.' In the course of the Crimean war Barker placed his knowledge of the oriental languages and character at the disposal of the British government, in whose service he died on 28 Jan. 1856, 'of cholera, at Sinope, on the Black Sea, aged 45' (*Times*, 20 Feb. 1856), whilst employed as chief superintendent of the land transport depôt at that place.

[Journal of the Royal Geographical Society of London, vol. vii. 1837; Ainsworth's Introductory Preface to Lares and Penates; E. B. B. Barker's Syria and Egypt under the last five Sultans of Turkey, 2 vols. 8vo, London, 1876.]

A. H. G.

BARKER, WILLIAM HIGGS (1744–1815), Hebraist, was of the same family as Samuel Barker [see BARKER, SAMUEL], and son of George Barker, tailor, of Great Russell Street. He was admitted on the foundation of St. Paul's School 10 May 1756, aged twelve. He became Pauline Exhibitioner at Trinity College, Cambridge, in 1761, Perry Exhibitioner 1764–7, and took his degree of B.A. in 1765. He was also a fellow of Dulwich College, Surrey, and took holy orders. He was elected master of Queen Elizabeth's Grammar School at Carmarthen 22 July 1767, an office which he appears to have held for thirty years. He published a small work, entitled 'Grammar of the Hebrew Language adapted to the use of schools, with Biblical examples,' 1774, 8vo; and a 'Hebrew and English Lexicon,' 1812, 8vo.

[Nichols's Life of Bowyer; Gardiner's Reg. of St. Paul's School, 108, 402, 413; Spurrell's Carmarthen, p. 180; Blanch's Dulwich College, p. 118; Gent. Mag. xliv. 434; Addit. MS. 19209.]

J. M.

BARKHAM or BARCHAM, JOHN, D.D. (1572?–1642), antiquary and historian, was descended from the Barchams of Brabant, and afterwards of Meerfield, Dorsetshire. Wood and other biographers affirm that he was the second son of Lawrence Barkham of Exeter, and Joan, daughter of Edward Bridgman of Exeter; but in the visitation of Essex (*Harl. Soc. Publications*, vol. xiii.) he is entered as the eldest son, and his mother's father is stated to be of Greenway, Devonshire. Barkham was born in the parish of

St. Mary-the-Moor, Exeter, about 1572, and entering a sojourner of Exeter College in the Michaelmas term of 1587, he was in August of the following year admitted scholar of Corpus Christi College. He became B.A. in February 1590–91, M.A. in 1594, and probationer fellow of Corpus Christi College in 1596. In 1603 he took the degree of B.D., and some time after he was made chaplain to Dr. Bancroft, archbishop of Canterbury, an office which he also held under his successor, George Abbot. In June 1608 he was collated to the rectory of Finchley, Middlesex; in October 1610 to the prebend of Brownswold in St. Paul's Cathedral; in March 1615 to the rectory of Packlesham, Essex; in May following to the rectory of Lackington, in the same county; and in December 1616 to the rectory and deanery of Bocking, also in the same county. In 1615 he resigned the rectory of Finchley, and in 1617 that of Packlesham. He died at Bocking 25 March 1642, and was buried in the chancel of the church there. Barkham had the reputation of being an accomplished linguist, an able divine, and an antiquary and historian of great erudition; but he published comparatively little, and this more for the benefit of others than himself. Speed, the author of the 'History of Britain,' received from him much valuable assistance, and he also wrote for the work the 'Life and Reign of King John,' and the 'Life and Reign of Henry II.' According to Anthony à Wood he composed in his younger days a book on heraldry, which he gave to Guillim, who, 'after adding some trivial things,' published it in 1610, with the author's sanction, under his own name. There is, however, some reason to suppose that he gave to Guillim nothing more than notes, extensive and elaborate probably, but not in such a complete form for publication as Wood represents (see note by Bliss, *Athenæ*, ii. 299). In 1625 he published, with a preface, the posthumous volume of Crakanthorpe, 'Defensio Ecclesiæ Anglicanæ contra M. Antonii de Dominis injurias.' Barkham had made a very extensive collection of coins, which he gave to Laud, archbishop of Canterbury, who presented them to the Bodleian library. He left also a treatise on coins in manuscript, which was never published. He married Anne, daughter of Robert Rogers, of Dartford, Kent, by whom he had one son.

[Lloyd's Memories (1677), pp. 278–81; Wood's Athenæ Oxon. (ed. Bliss), iii. 35–7; Fuller's Worthies, ed. 1662, i. 276; Biographia Britannica, ed. Kippis, i. 602–3; Prince's Worthies of Devon, 101–4; Chalmers's Biog. Dict. iii. 476–8.]

T. F. H.

BARKING, RICHARD DE (*d.* 1246), judge, was for some years prior of the abbey of Westminster, and on 14 Oct. 1222 was elected abbot in succession to Humeto or Humez, receiving the benediction from Peter de Rupibus, Bishop of Winchester (DUGDALE, *Monasticon*, i. 271). He became successively a privy councillor, a baron of the exchequer next in rank to William de Hareshull, the treasurer (MADOX, *Exchequer*, ii. 318), and, according to Dugdale and Weever, chief baron; but it is very doubtful whether such an office existed at the time (Foss). In 1242 mandates to the sheriffs of counties to collect scutage money for the king's expedition to Gascony are tested in his name, and he appears then to have been a favourite and attendant upon the king. In 1245 he, with the Bishop of Carlisle, is the king's deputy or lord justice of the kingdom during the king's absence in the Welsh wars, and on that ground he is excused from attendance at the pope's general council in that year. He died 23 Nov. 1246, having increased the revenues of his abbey by 300 marks per annum (MATT. WESTM., *Flor. Hist.* 330), by the addition of the churches of Ocham, Aschewell, and Strengesham, the manor of Thorpe, the castle of Morton Folet, the village of New Morton, Gloucestershire, and one half the manors of Langdon and Chadesley, in Worcestershire. (Sporley's manuscript copy of inscription on his second tomb; *Cotton MS.* Claud. A 8, fol. 496). He was 'prudens et competenter literatus' (MATT. WESTM., *loc. cit.*), and was buried in a marble tomb before the altar of the Virgin in the lady chapel built in Humeto's abbacy; but his tomb was destroyed in the time of the Abbot Colchester, and the same fate has befallen the slab that succeeded it.

[Foss's Lives of the Judges; Dugdale's Monasticon; Dart's Westminster, ii. p. xx; Madox's Exchequer, ii. 318; Weever's Funeral Monuments.]

J. A. H.

BARKSDALE, CLEMENT (1609–1687), author, was born at Winchcombe in Gloucestershire in November 1609. He received his earlier education in the grammar school of Abingdon, Berkshire. He entered Merton College, Oxford, as 'a servitor,' in Lent term 1625, but removed shortly to Gloucester Hall (afterwards Worcester College), where he took his degrees in arts. He entered holy orders, and in 1637 acted as chaplain of Lincoln College. In the same year he proceeded to Hereford, where he became master of the free school, vicar-choral, and soon after vicar of All Hallows in that city. When the garrison of Hereford was taken by the parlia-

mentary army in 1646, he retreated to Sudeley Castle by the intervention of the Chandos family. In this family he acted as chaplain during the opening years of the civil war. Later, he found shelter at Hawling in Cotswold, where he taught a private school with success and had several pupils of rank. It was here that he composed his 'Nympha Libethris, or the Cotswold Muse, presenting some extempore Verses to the Imitation of yong Scholars,' 1651. At the Restoration he was presented to the livings of Naunton, near Hawling, and of Stow-on-the-Wold in Gloucestershire. These he retained until his death in January 1687, in his seventy-ninth year, when (says Anthony à Wood) he left behind him 'the character of a frequent and edifying preacher and a good neighbour.' His chief works are: 1. 'Monumenta Literaria: sive Obitus et Elogia doctorum Virorum, ex Historiis Jac. Aug. Thuani, 1640. 2. 'A Short Practical Catechism out of Dr. Hammond, with a Paper Monument,' 1649. 3. 'Adagilia Sacra Novi Testamenti . . . ab Andr. Schotto,' 1651. 4. 'Nympha Libethris, or the Cotswold Muse,' 4 parts, 1651. 5. 'Life of Hugo Grotius,' 1652. 6. 'Noctes Hibernæ: Winter Nights' Exercise,' 1653. 7. 'V. cl. Elogia Anglorum Camdeniana,' 1653. 8. 'The Disputation at Whinchcombe, 9 Nov. 1653,' 1653. 9. 'An Oxford Conference of Two Young Scholars touching their Studies,' 1659. 10. 'A Modest Reply in Three Letters touching the Clergy and Universities,' 1659. 11. Sermons, separately published: 'The Sacrifice,' 1655; 'King's Return,' 1660; on 2 Samuel xv. 25, 1660; on Psalm cxxii. 6, 1680. 12. 'Of Contentment,' 1660, 4th edit. 1679. 13. 'Defence of the Liturgy,' 1661. 14. 'Memorials of Worthy Persons,' 1661. 15. 'Remembrances of Excellent Men,' 1670. 16. 'Masora: a Collection out of the learned Master J. Buxtorfius's Comment. Masoreticus,' 1665. 17. 'Collection of Scripture illustrated by Mr. Richard Hooker,' 1675. 18. 'Three Ministers, . . . their Collections and Notices touching several Texts at their Weekly Meeting,' 1675. 19. 'Letter touching a College of Maids or a Virgin Society,' 1675. 20. 'Hugonis Grotii Annot. Selectæ ad vii. cap. S. Matthæi,' 1675. 21. 'Behold the Husbandman,' 1677. 22. 'Learn to die,' 1679. 23. 'Bezæ Epitaphia Selecta,' 1680. 24. 'Sententiæ Sacræ,' 1680. 25. 'Aurea Dicta: the King's gracious Words,' 1681. 26. 'Memorials of Alderman Whitmore, Bp. Wilkins, Reynolds,' &c. 1681. 27. 'Religion in Verse,' 1683. 28. 'Old Gentleman's Wish,' 1684. 29. 'Of Authors and Books,' 1684. 30. 'Century of Sacred Distichs, or Religion in Verse,' being No. 27 enlarged. 31. 'Grateful Mention of Deceased Bishops,' 1686. Also translations of books and tractates by Cyprian, Grotius, Schurman, &c. His only approach to poetic faculty is in his verse-translations of some of Crashaw's Latin epigrams. Otherwise he was a mere book-maker. As a biographer he is perfunctory and untrustworthy. His translations are usually paraphrastic and inelegant. His extempore verses in his 'Nympha Libethris' abound in allusions to contemporary persons and events.

[Wood's Athenæ Oxon. (Bliss), iv. 221–5; Corser's Collectanea Anglo-Poetica; Bliss's Catalogue, 141–8; Heber's Catalogue; Hunter's MS. Chorus Vatum, in Brit. Mus.; Barksdale's books.] A. B. G.

BARKSTEAD, JOHN (*d.* 1662), regicide, the date of whose birth is unknown, was originally a goldsmith in the Strand, and was often taunted by Lilburne and the royalist pamphleteers with selling thimbles and bodkins. 'Being sensible of the invasions which had been made upon the liberties of the nation, he took arms among the first for their defence in the quality of captain to a foot company in the regiment of Colonel Venn' (Ludlow). On 12 Aug. 1645 he was appointed by the House of Commons governor of Reading, and his appointment was agreed to by the Lords on 10 Dec. (A letter written by Barkstead during his government of Reading is in the *Tanner MSS.* vol. lx. f. 512). During the second civil war he commanded a regiment at the siege of Colchester. In December 1648 he was appointed one of the king's judges. Referring, at his own execution, to the king's trial, he says: 'I was no contriver of it within or without, at that time I was many miles from the place, and did not know of it until I saw my name in a paper . . . what I did, I did without any malice' (*Speeches and Prayers*). He attended every sitting during the trial except that of 13 Jan. (Noble). During the year 1649 he acted as governor of Yarmouth, but by a vote of 11 April 1650 his regiment was selected for the guard of parliament and the city, and on 12 Aug. 1652 he was also appointed governor of the Tower. Cromwell praised his vigilance in that capacity in his first speech to the parliament of 1656 (*Speech*, v.). 'There never was any design on foot but we could hear of it out of the Tower. He who commanded there would give us account, that within a fortnight, or such a thing, there would be some stirring, for a great concourse of people were coming to them, and they had very great elevations of spirit.' As governor of the Tower Bark-

stead's emoluments are said to have been two thousand a year. In the parliament of 1654 he represented Colchester, in that of 1656 Middlesex. In November 1655 he was appointed major-general of the county of Middlesex and the assistant of Skippon in the charge of London. His services were rewarded by knighthood (19 Jan. 1656) and by his appointment as steward of Cromwell's household. His conduct as governor of the Tower was attacked by all parties, and he was charged with extortion and cruelty (see 'A Narrative of the late Parliament,' and 'A Second Narrative of the late Parliament,' both reprinted in the *Harleian Miscellany*, vol. iii.; *Truth's Perspective Glass*, 1662; and *Invisible John made visible, or a Grand Pimp of Tyranny displayed*, 1659). In February 1659 he was summoned before the committee of grievances, was obliged to release some prisoners, and was in danger of a prosecution. At the Restoration Barkstead was one of the seven excepted both for life and estate (6 June 1660), but he contrived to escape to Germany, and to secure himself became a burgess of Hanau (Ludlow). In 1661, however, he ventured into Holland to see some friends, and Sir George Downing, the king's agent in the United Provinces, having obtained from the states a warrant for his apprehension, seized him in his lodgings with Colonel Okey and Miles Corbet. The three prisoners were immediately sent to England, and, as they had been previously outlawed, their trial turned entirely on the question of identity. Barkstead, with his companions, was executed on 19 April 1662. He showed great courage, thanked God he had been faithful to the powers he had served, and commended to the bystanders 'the congregational way, in which he had found much comfort.'

[Memoirs of Edmund Ludlow; the Thurloe State Papers contain much of Barkstead's official correspondence; Noble's House of Cromwell (p. 419) gives a sketch of his career, of which the account in the Lives of the Regicides is merely a repetition; Kennet's Register gives extracts from Mercurius Publicus and other sources on his arrest and execution. The following contemporary pamphlets deal with the same events: The Speeches, Discourses, and Prayers of Col. Barkstead, &c., faithfully and impartially collected, 1662; A Narrative of Col. Okey, Col. Barkstead, &c., their departure out of England . . . and the unparallelled treachery of Sir G. D., 1662. On the side of the government there is the official narrative, The Speeches and Prayers of John Barkstead, &c., with some due and sober animadversions, 1662, and A Letter from Col. Barkstead, &c., to their friends in the Congregational Churches in London, with the manner of their apprehension, 1662 (this, according to a note of Wood's on the fly-leaf, was written by some royalist).] C. H. F.

BARKSTED, WILLIAM (*fl.* 1611), actor and poet, was the author of the poems 'Mirrha, the Mother of Adonis; or Lustes Prodegies' (1607); and 'Hiren, or the Faire Greeke' (1611). On the title-page of the latter, he describes himself as 'one of the servants of his Maiesties Revels.' William Barksted in 1606 performed in Ben Jonson's 'Epicene,' and in 1613 in Beaumont and Fletcher's 'Coxcomb.' When he performed in 'Epicene' he was of the company 'provided and kept' by Kirkham, Hawkins, Kendall, and Payne, and in Jonson's famous folio of 1616 he is associated with 'Nat. Field, Gil. Carie, Hugh Attawel, Joh. Smith, Will Pen, Ric. Allen, and Joh. Blaney.' In the reign of Elizabeth, this company of actors was known as the 'children of the chapel;' in the reign of James I, as the 'children of the queen's revels.' 'Of the latter,' says Mr. J. Payne Collier, 'Barksted was a member, not of the former,' correcting herein an oversight of Malone. But in the title-page of 'Hiren' it is 'his Maiesties,' not the 'queen's' revels, so that the designation must have varied.

Certain documents—a bond and articles of agreement in connection with Henslowe and Alleyn—introduce Barksted's name in 1611 and 1615–16, as belonging to the company of actors referred to. Nothing later concerning him has been discovered, except an unsavoury and unquotable anecdote worked into the 'Wit and Mirth' of John Taylor, the Water Poet, in 1629. In some copies also of the 'Insatiate Countess,' dated 1631, the name of John Marston is displaced by that of William Barksted. But neither the wording of the one nor the fact of the other positively tells us that he was still living in 1629 or 1631. He may have in some slight way assisted Marston, but no more. It was doubtless as 'actor' that he became acquainted with Henry, earl of Oxford, and Elizabeth, countess of Derby. The former he calls, in the verse-dedication of 'Hiren,' 'the Heroicke Heros.' The renowned Countess of Derby is addressed as 'Your honor's from youth oblig'd.' There is a poor 'Prologue to a playe to the cuntry people' in Ashmole MS. 38 (art. 198), which Mr. W. C. Hazlitt has given to Barksted, although it is subscribed 'William Buckstead, Comedian.' Such unhappily is the little personal fact that research has yielded.

Barksted's two poems, 'Mirrha' and 'Hiren,' were very carelessly printed, and the abundant errors show that Barksted was ill-

educated and unpractised in composition. Barksted has been identified by some with W. B., the author of a rough verse-translation of a 'Satire of Juvenal,' entitled 'That which seems Best is Worst, exprest in a paraphrastical transcript of Iuvenal's tenth Satyre. Together with the Tragicall Narration of Virginius's Death interserted,' London, 1617. This is a paraphrase resembling in method Barksted's 'Mirrha,' which is paraphrased from the tenth book of Ovid's 'Metamorphoses.' Both 'Mirrha' and 'Hiren' owe much to 'Venus and Adonis,' and their author pays the following tribute to Shakespeare at the close of 'Mirrha:'—

But stay my Muse in thine owne confines keepe,
And wage not warre with so deere lou'd a neighbor,
But hauing sung thy day song, rest and sleepe,
Preserue thy small fame and his greater fauor:
His song was worthie merrit (*Shakspeare* hee)
Sung the faire blossome, thou the withered tree:
Lawrell is due to him, his art and wit
Hath purchas'd it, *Cypres* thy brow will fit.

[Dr. Grosart's reproduction of Mirrha and Hiren in Occasional Issues; Collier's Memoirs of Actors in Shakespeare's Plays, and Memoirs of Alleyn (Shakespeare Society); Henslowe's Diary; Warner's Dulwich Catalogue. Among Peele's Jests is an anecdote of one Barksted, which does not probably refer to the poet.]

A. B. G.

BARKWORTH, or LAMBERT, MARK (*d.* 1601), Benedictine monk, a native of Lincolnshire, was converted to the catholic faith at the age of twenty-two, and studied divinity in the English colleges of Rheims and Valladolid. After being admitted to holy orders he was sent to labour on the English mission. He quickly fell into the hands of the persecutors, and having been tried and convicted as a catholic priest unlawfully abiding in England, he was hanged at Tyburn 27 Feb. 1600–1. Roger Filcock, a Jesuit, suffered with him; and Stow records that 'also the same day, and in the same place, was hanged a gentlewoman, called Mistris Anne Line, for relieving a priest contrary to the same statute.' Barkworth is claimed by the Benedictine monks as a member of the English congregation of their order, and it is certain that he was drawn to the gallows in the Benedictine habit.

[Challoner's Missionary Priests (1803), i. 210; Oliver's Catholic Collections relating to Cornwall, &c., 497; Weldon's Chronological Notes, 43; Dodd's Church Hist. ii. 72; More's Historia Missionis Anglicanæ Soc. Jesu, 257, 258; Stow's Annales, 794.]

T. C.

BARLING, JOHN (1804–1883), dissenting minister, was born at Weymouth 11 Aug. 1804. He was educated for the ministry at Homerton, and settled as a congregationalist minister at Square Chapel, Halifax, in 1829. His opinions becoming unitarian, he resigned his charge in 1834, and became a worshipper at Northgate End Chapel. After a sojourn of some years in the south of England he returned to Halifax, and made public manifestation of his new views in some lectures on the Atonement (1849) at Northgate End, of which he became minister in January 1854 on the death of William Turner [see TURNER]. From January 1856 he had as colleague Russell Lant Carpenter, B.A. He retired from the ministry in January 1858, and resided, in studious leisure, at Belle Grange, Windermere, for many years, and subsequently at Leeds, where he died 20 Aug. 1883. Through his first wife (*d.* September 1857), the elder daughter of Riley Kitson, of Halifax, he had acquired considerable property. He was married to his second wife, Emma Ellis, on 16 Jan. 1862. He left four sons. He had a mind of metaphysical power, and a spirit never embittered by controversy. Through life he adhered to the Paley type of teleology, and his unitarianism was cast in a scriptural mould. He published: 1. 'A Review of Trinitarianism, chiefly as it appears in the writings of Bull, Waterland, Sherlock, Howe, Newman, Coleridge, Wallis, and Wardlaw,' Lond. 1847. 2. 'Leaves from my Writing Desk, being tracts on the question, What do we Know? By an Old Student,' 1872 (anon.). He left manuscript essays on 'Idealism and Scepticism,' and on 'Final Causes.'

[Chr. Reformer, 1849, p. 385; Inquirer, 1 Sept. 1853, p. 555, 15 Sept. p. 581; particulars from Rev. R. L. Carpenter.]

A. G.

BARLOW, EDWARD, known as AMBROSE (1587–1641), Benedictine monk, son of Alexander Barlow, Esq., of the ancient family of Barlow of Barlow, was born at Manchester in 1587. He received his education at Douay and Valladolid. Afterwards he assumed, at Douay, the habit of St. Benedict, and was professed near St. Malo on 5 Jan. 1615–6. Being sent on the English mission, he exercised his priestly functions in Lancashire for about twenty years. At length he was tried, and condemned as a catholic priest unlawfully abiding in England, and executed at Lancaster Castle 10 Sept. 1641. He was brother of Dr. Rudesind Barlow [q. v.].

[Challoner's Missionary Priests (1803), ii. 91; Dodd's Church Hist. iii. 100; Weldon's Chronological Notes, 183, App. 8; Oliver's Catholic Collections relating to Cornwall, &c., 500; Granger's Biog. Hist. of England, ii. 384. T. C.

BARLOW, alias BOOTH, EDWARD (1639–1719), priest and mechanician, was son of Edward Booth, of Warrington, in Lancashire, where he was baptised 15 Dec. 1639. He took the name of Barlow from his uncle, Father Edward (Ambrose) Booth [q. v.], the Benedictine monk, who suffered martyrdom on account of his priestly character. At the age of twenty he entered the English college at Lisbon (1659), and after being ordained priest he was sent on the English mission. He first resided with Lord Langdale in Yorkshire, and afterwards removed to Parkhall, in Lancashire, a seat belonging to Mr. Houghton, but his chief employment was attending the poor in the neighbourhood, 'to whom he conformed himself both in dress and diet.' He died in 1719 at the age of eighty.

Barlow invented repeating clocks about the year 1676, and repeating watches towards the close of the reign of James II. By means of the mechanism of repetition, clocks were made to indicate, on a string being pulled, the hour or quarter which was last struck. This invention was afterwards applied to watches. We are informed by Derham (*Artificial Clock-maker*, 4th edit., 117) that Barlow, who was supported in his efforts by the judge, Sir Richard Allibone, endeavoured to get a patent for his invention: 'And in order to it he set Mr. Tompion, the famous artist, to work upon it, who accordingly made a piece according to his directions. Mr. Quare, an ingenious watchmaker in London, had, some years before, been thinking of the like invention, but, not bringing it to perfection, he laid by the thoughts of it till the talk of Mr. Barlow's patent revived his former thoughts; which he then brought to effect. This being known among the watchmakers, they all pressed him to endeavour to hinder Mr. Barlow's patent. And accordingly applications were made at court, and a watch of each invention produced before the king and council. The king, upon tryal of each of them, was pleased to give the preference to Mr. Quare's, of which notice was given soon after in the "Gazette." The difference between these two inventions was, Mr. Barlow's was made to repeat by pushing in two pieces on each side of the watch-box, one of which repeated the hour, the other the quarter. Mr. Quare's was made to repeat by a pin that stuck out near the pendant; which being thrust in (as now 'tis done by thrusting in the pendant) did repeat both the hour and quarter with the same thrust.'

Dodd, the church historian, who was personally acquainted with Barlow, observes that 'he was master of the Latin and Greek languages, and had a competent knowledge of the Hebrew before he went abroad, and 'tis thought the age he lived in could not show a person better qualified by nature for the mathematical sciences; tho' he read not many books of that kind, the whole system of natural causes seeming to be lodged within him from his first use of reason. He has often told me that at his first perusing of Euclid, that author was as easy to him as a newspaper. His name and fame are perpetuated for being the inventor of the pendulum watches; but according to the usual fate of most projectors, while others were great gainers by his ingenuity, Mr. Barlow had never been considered on that occasion, had not Mr. Tompion (accidentally made acquainted with the inventor's name) made him a present of 200*l.*'

He was the author of: 1. 'Meteorological Essays concerning the Origin of Springs, Generation of Rain, and Production of Wind; with an account of the Tide,' Lond. 1715, 8vo. 2. 'An exact Survey of the Tide; explicating its production and propagation, variety and anomaly, in all parts of the world, especially near the coasts of Great Britain and Ireland; with a preliminary Treatise concerning the Origin of Springs, Generation of Rain, and Production of Wind. With twelve curious maps,' Lond. 1717, 8vo; 2nd edition, 1722. 3. 'A Treatise of the Eucharist,' 3 vols. 4to, MS.

[Catholic Magazine and Review (Birmingham, 1835), vi. 107; Dodd's Church History, iii. 480; Notes and Queries, 1st series, vi. 147, 392, 439; Rees's Cyclopædia; Watt's Bibl. Brit.; Sutton's Lancashire Authors, 8; Reid's Treatise on Clock and Watch Making, 2nd edit., 328, 329; Derham's Artificial Clock-maker (1759), 116–18.] T. C.

BARLOW, FRANCIS (1626?–1702), animal painter and engraver, born in Lincolnshire about 1626, was a pupil of William Sheppard, a portrait painter. He occasionally painted landscapes, but he is better known as a painter of animals, and he drew horses, dogs, birds, and fish with great spirit and accuracy; his colouring, however, was not equal to his drawing, otherwise his reputation would have stood much higher than it does. He painted with birds the ceilings of some country houses of the nobility and gentry, and designed and engraved two plates for Benlowe's poem 'Theophila,' which appeared in 1652, as well as upwards of a hun-

dred illustrations for the edition of 'Æsop's Fables' published with Mrs. Afra Behn's translation in 1666, and of which the greater part of the impression was burnt in the fire of London. Hollar engraved after him eighteen plates of birds for the work entitled 'Multæ et diversæ Avium species,' 1658; two for Stapylton's translation of Juvenal, 1660; and fourteen plates entitled 'Several Ways of Hawking, Hunting, and Fishing,' 1671, besides several single plates of animals. He painted a half-length portrait of George Monck, duke of Albemarle, of which there is an excellent etching by himself, and he designed the hearse for Monck's funeral in Westminster Abbey. There is also by him a print of an eagle soaring in the air with a cat in its talons, an incident which Barlow witnessed while sketching in Scotland. His drawings are very carefully executed with a pen, and are usually slightly tinted with brown. He resided in Drury Lane, London, and notwithstanding a considerable bequest from a friend, he died in indigence in 1702.

[Redgrave's Dictionary of Artists, 1878; Bryan's Dictionary of Painters and Engravers (ed. Graves), 1885.] R. E. G.

BARLOW, Sir GEORGE HILARO (1762–1847), who for two years acted as governor-general of India at a very critical period, was fourth son of William Barlow, of Bath, and younger brother of Admiral Sir Robert Barlow, G.C.B. He was appointed to the Bengal civil service in 1778, and reached Calcutta in the following year. Soon after his arrival he was attached as assistant to Mr. Law, the collector of Gya, and one of the ablest public servants in India. With the help of St. George Tucker and Robert Barlow, Law managed to change Gya from the most wretched into the most prosperous province of Bengal by encouraging fixity of tenure and observing simple economical laws. In 1787 the governor-general, Lord Cornwallis, who was delighted with the prosperity of Gya, sent Barlow to inquire into the manufactures and commerce of Benares, and in the following year made him sub-secretary to government in the revenue department. In this department it was his duty to carry out the famous permanent settlement of Bengal, and he was thus brought closely in contact with Mr. Shore, afterwards Lord Teignmouth, a member of the supreme council, and Lord Cornwallis. This great measure was conceived by Cornwallis, elaborated by Shore, and carried into execution by Barlow. Whether the measure was good or not, the chief persons concerned all gained much reputation, and struck up a warm friendship with each other. When Shore (now Sir John) succeeded Cornwallis as governor-general, he renewed his friendship with Barlow, and in 1796 made him chief secretary to government. Under Lord Wellesley, who succeeded Sir John Shore, Barlow continued to be chief secretary until he became a member of the supreme council in 1801. He became as indispensable to Wellesley as to Cornwallis, backed up his foreign policy, and was in 1802 nominated provisional governor-general, and in 1803 created a baronet. In July 1805 Cornwallis succeeded Wellesley, and on his death, in October, Sir George Barlow temporarily succeeded him. His policy at this period has been frequently and unjustly censured, because he did not continue the aggressive behaviour of Lord Wellesley. He merely continued the policy of Cornwallis, both in home and foreign affairs, and made economy and peace his chief objects. The whole question of his policy is ably discussed in a paper by Lord Metcalfe, and his conclusion is that Sir George had a narrow and contracted view of things, a natural judgment from a pupil of Lord Wellesley. The appointment of Sir George Barlow was confirmed by the court of directors, but the whig government refused to assent to it, and appointed Lord Lauderdale in his stead. The difference ended in the sacrifice of both, and Lord Minto eventually arrived in Calcutta in July 1807, when Sir George had been in power nearly two years. His government had not been brilliant, but it had been just and financially prosperous, and if he had left dangers lurking on the north-west frontier in the power of Scindia and Holkar, and the triumphant rajah of Bhurtpore, he had had the courage to draw back from a chance of great fame, to do his duty. To compensate him for his supersession the king had sent out to Sir George, by Lord Minto, the insignia of the Bath, and he was shortly afterwards nominated governor of Madras.

He arrived at Madras in December 1807, and took over the governorship from Lord William Bentinck. He abolished the revenue system commonly known as the ryotwári system, introduced by Read and Munro, and substituted a system of leases to middlemen, which was abandoned a few years later. By his repellent manners he began by turning every one against him, and then quarrelled with the leading men, both of the army and civil service. On the question of a grain contract he quarrelled with Mr. Sherson, and immediately after with Messrs. Roebuck and Petrie. But his most serious quarrel was with the army. In pursuit of economy his predecessor had decided, in conformity with

instructions from home, to abolish a monthly allowance to commanding officers, called the tent-contract, and Barlow carried out the intention. Lieutenant-colonel Munro, the quartermaster-general, was blamed by the officers for Barlow's action, and placed under arrest by the commander-in-chief, Lieutenant-general Hay Macdowall. The general was declared dismissed by Barlow, and the adjutant-general and deputy adjutant-general, Colonel Capper and Major Boles, placed under arrest. Other officers were suspended soon afterwards for preparing a memorial to the supreme government. Then broke out a universal mutiny. The officers everywhere combined; at Masulipatam and Seringapatam preparations were made to march on Madras, and at Jaulnah the march was commenced. At Seringapatam there was a collision between the native regiments and the king's troops, in which 150 lives were lost. Sir George Barlow showed no intention of giving way, but depended on the king's officers and the sepoys themselves against the company's officers. Malcolm and Close first tried to reconcile the officers, and at last Lord Minto came down in person to complete the reconciliation. The officers had to give in; many were cashiered, and several more lightly punished. The dispute had hardly affected the reputation of Sir George Barlow; in it he had shown great want of tact, but plenty of courage. The king wished to make him a peer, and the company to grant him a large income. But the officers who came home filled London with hostile pamphlets, and in 1812 he was recalled, and only granted the usual annuity of 1,500*l.* a year. His career was over, and he lived in perfect quiet till his death at Farnham in February 1847. Sir George Barlow was manifestly an able man and a good servant, but he failed utterly when placed in a government at a crisis, and it is not to be regretted that he was superseded in India by Lord Minto.

[For his early life see a Brief Sketch of the Services of Sir G. Barlow, London, 1811; also consult the Cornwallis Despatches, the Life of Lord Teignmouth, and the Wellesley Despatches. See for his policy as governor-general selections from the papers of Lord Metcalfe, by Kaye, London, 1848, pp. 1–11. For the mutiny at Madras consult the Asiatic Annual Register for 1809, and an article in the Quarterly Review, vol. v., and also Lord Minto in India, by Lady Minto, chap. ix. The best of the innumerable pamphlets are quoted in the article in the Quarterly Review.] H. M. S.

BARLOW, HENRY CLARK, M.D. (1806–1876), writer on Dante, was born in Churchyard Row, Newington Butts, Surrey, 12 May 1806. He was the only child of Henry Barlow, who, after spending the years 1799–1804 in the naval service of the East India Company, settled at Newington; passed fourteen years (1808–1822) at Gravesend as a revenue officer (*Memoir of Henry Barlow*, p. 18); and died at Newington, in his seventy-fifth year, 12 Jan. 1858. Barlow's mother, who lived till 14 Jan. 1864, was Sophia, youngest daughter of Thomas Clark, a solicitor. Barlow was educated at Gravesend and Hall Place, Bexley; and in 1822 was articled to George Smith, an architect and surveyor, of Mercers' Hall, and soon became a student of the Royal Academy. In 1827, however, in consequence of an accidental wound in the nerve of the right thumb, he relinquished the profession, and devoted two years to 'private study, to supply the deficiencies of a neglected education' (*Brief Memoir*, &c., 1868). In 1829 he was in Paris attending the public lectures in the Jardin des Plantes and at the Collège de France. He matriculated at Edinburgh, after a preliminary course of classical study at Dollar, as a medical student, in November 1831, and took the degree of M.D. on 3 Aug. 1837. After an interval he removed to Paris, where he not only devoted himself to medical and scientific studies, but also to artistic criticism. From Paris in 1840 he proceeded to Belgium, the Rhine, and Holland. In the course of these journeys, as in previous ones made in the Isle of Wight, North and South Wales, Ireland, and the Western Highlands of Scotland, Barlow enriched his sketch-books and journals with drawings and descriptions, and his cabinet with geological specimens. He returned home to study Italian, and in the spring of 1841 again went to the continent. He spent the summer in Switzerland, in the autumn crossed the St. Gothard to Milan, and remained in Italy nearly five years. It was at Pisa, during the winter of 1844–5, that Barlow became acquainted 'with the great poet of Italy and Europe, Dante Allighieri.' In 1846, after revisiting England, he returned to Florence. In October 1847 he made 'a pilgrimage to Ravenna, the Mecca of all Dantophilists.' In 1848 he extended his travels to Athens and Constantinople, returning by way of the Danube through Hungary and Austria. In 1849 he resided for some time in Berlin, Dresden, and Prague. He published in 1850, from Newington Butts, a slight paper on Dante, entitled 'La Divina Commedia: Remarks on the Reading of the 59th Verse of the 5th Canto of the "Inferno,"' and Barlow's whole subsequent life seems to have been consecrated to the study of Dante. Later in

1850 he was again at Vienna, Venice, and Florence. In 1851 Barlow returned to England, where he published a little work entitled 'Industry on Christian Principles,' 8vo, London, 1851. In 1852 he was in Paris, engaged in the examination of the 'Codici' of Dante in the various libraries. He afterwards collated above 150 other manuscripts in Italy, Germany, Denmark, and England. In 1853 Barlow was in Germany, prosecuting his favourite studies; in the autumn of 1854 in the south of France; in 1856 in Denmark and Sweden; and, revisiting Edinburgh in 1857, was thence attracted to Manchester by the Art Treasures' Exhibition of that year. About this time he published at London 'Letteratura Dantesca: Remarks on the Reading of the 114th Verse of the 7th Canto of the Paradise of the "Divina Commedia"' (1857), and two years afterwards 'Francesca da Rimini, her Lament and Vindication; with a brief Notice of the Malatesti' (1859, 2nd edition, 1875). An Italian translation, 'Francesca da Rimini, suo Lamento e Difesa,' &c., in Dr. Filippo Scolari's 'Esercitazioni Dantesche,' appeared at Venice in 1865. Barlow published in 1862 'Il Gran Rifiuto, what it was, who made it, and how fatal to Dante Allighieri,' 'a dissertation on verses 58 to 63 of the 3rd canto of the "Inferno,"' of which an Italian translation by G. G[uiscardi] appeared at Naples in 1864. Barlow also issued in 1862 'Il Conte Ugolino e l'Arcivescovo Ruggieri: a Sketch from the Pisan Chronicles,' and a fragment of English history, entitled 'The Young King and Bertrand de Born,' from which the author deduced an amended reading in line 135 of the 28th canto of the 'Inferno.' In 1864 Barlow published the final result of his laborious work on the 'Divina Commedia,' 'Critical, Historical, and Philosophical Contributions to the Study of the "Divina Commedia."' In the celebration of the sixth centenary of Dante's birth (14–16 May 1865), at Florence, Barlow took a prominent part, and described the festival in his 'Sixth Centenary Festivals of Dante Allighieri in Florence and at Ravenna. By a Representative' (London, 1866). Barlow was also present for a time at the festival which took place at Ravenna on 24–26 June following, in consequence of the recent discovery there of the bones of Dante. Before the first of these two celebrations the king of Italy bestowed upon Barlow the title of Cavaliere dell' Ordine dei SS. Maurizio e Lazzaro. After the Dante commemoration he spent his time in studious seclusion and studious travel at home and abroad. He died, whilst on a foreign tour, at Salzburg, on Wednesday, 8 Nov. 1876. He was at the time a fellow or member of many learned societies in England, Italy, and Germany. He read a paper, which he had been contemplating since 1854, at the Royal Institute of British Architects, on 'Symbolism in reference to Art' (1860), and an article of his on 'Sacred Trees' was reprinted 'for private circulation' from the 'Journal of Sacred Literature' for July 1862. These papers, with a third, on the 'Art History of the Tree of Life,' originally read, 11 May 1859, before the Royal Society of Literature, were collected in a volume entitled 'Essays on Symbolism,' and published in 1866. He was a prolific contributor to the 'Athenæum,' to which he communicated some fifty articles on 'subjects in reference to Dante and Italy.' He was a constant correspondent of the 'Morning Post,' to which, besides articles referring to Dante, he addressed over forty 'Letters on the National Gallery,' 1849–67, as well as 'Letters on the British Museum' and 'Letters on the Crystal Palace at Sydenham.' His writings as poet, critic, and student are very numerous. He was the author of an inaugural 'Dissertation on the Causes and Effects of Disease, considered in reference to the Moral Constitution of Man' (Edinburgh, 1837); and he left several treatises in manuscript, one of which, the 'Harmony of Creation and Redemption,' 4 vols., folio, was placed thirteenth amongst the essays of over two hundred candidates for the great Burnett theological prize awarded at Aberdeen in 1854. Barlow left by will 1,000*l.* consols to University College, London, for the endowment of an annual course of lectures on the 'Divina Commedia,' as well as all the books, prints, &c. in his library which related to Dante and Italian history and literature. He also left 500*l.* consols to the Geological Society for the furtherance of geological science.

[Henry Barlow, of Newington Butts: a Memoir in Memoriam, privately printed; the Sixth Centenary Festivals of Dante Allighieri in Florence and at Ravenna, 1866; A Brief Memoir of Henry Clark Barlow, privately printed, whence the quoted passages in the foregoing life are chiefly taken; Athenæum, 11 and 18 Nov. 1876; Academy, 2 Dec. 1876.] A. H. G.

BARLOW, PETER (1776–1827), mathematician, physicist, and optician, was born at Norwich in October 1776. He began life in an obscure mercantile situation; he then kept a school, and having by his own exertions attained considerable scientific knowledge, he became a regular correspondent of the 'Ladies' Diary,' then under the management

of Dr. Hutton, professor of mathematics at Woolwich. By Hutton's advice he sought, and after a severe competitive examination obtained, in 1801, the post of assistant mathematical master, from which he was subsequently advanced to that of professor, in the Royal Military Academy. His first book, 'An Elementary Investigation of the Theory of Numbers,' was published in 1811, and was succeeded in 1814 by 'A New Mathematical and Philosophical Dictionary.' In the same year appeared his 'New Mathematical Tables,' giving the factors, squares, cubes, square and cube roots, reciprocals and hyperbolic logarithms of all numbers from 1 to 10000, together with the first ten powers of numbers under 100, and the fourth and fifth of all from 100 to 1000. The principal part of this vast mass of accurate and highly useful numerical information was reprinted in stereotype (1856) by the Society for the Diffusion of Useful Knowledge, under the supervision of Professor De Morgan. Barlow's merits, however, were first rendered conspicuous by the publication, in 1817, of an 'Essay on the Strength of Timber and other Materials' (6th ed. 1867), supplying, as the results of numerous experiments in Woolwich dockyard, much-needed data for the calculations of engineers. The experiments upon the resistance of iron which formed the basis of the design for the Menai suspension bridge were submitted by Telford to his examination, and were printed as an appendix to the third edition of his 'Essay' (1826). His services to the profession were acknowledged by admission, in 1820, as an honorary member, to the Institution of Civil Engineers.

In 1819, with a view to devising a remedy for the large deviations of the compass due to the increasing quantities of iron used in the construction and fittings of ships, he undertook the first experimental investigation ever attempted of the phenomena of induced magnetism. The remarkable fact that the intensity of magnetic effects depends not on mass, but on extent of surface, established by his observations on the deflections produced in a magnetised needle by vicinity to an iron globe, as well as an empirical law of such deflections, were shown by Poisson in 1824 to be mathematically deducible from Coulomb's hypothesis of magnetic action (*Mém. de l'Institut*, v. 261, 336). In his 'Essay on Magnetic Attractions' (1820), Barlow gave the details of his experiments, and described a simple method of correcting ships' compasses by fixing a small iron plate in such a position as to compensate all other local attractions. After successful trial in various latitudes, it was adopted by the admiralty, but has not proved adequate to its purpose in ships built wholly of iron. For this invention he received from the board of longitude a grant of 500*l.*, besides presents from the chief naval boards; from the Emperor Alexander, on its introduction into the Russian navy in 1824, a gold watch and chain; and in 1821 the gold medal of the Society of Arts.

In a second enlarged edition of his work, published in 1823, Barlow succeeded in connecting the whole of his experimental results by a mathematical theory based on a few simple assumptions; the effects of varying temperature on the magnetic power of iron were first recorded in detail (see also his paper 'On the anomalous Magnetic Action of Hot Iron between the White and Blood-red Heat,' *Phil. Trans.* cxii. 117), while additional sections were introduced for the theoretical and experimental illustration of the new science of electro-magnetism. In an essay 'On the probable Electric Origin of all the Phenomena of Terrestrial Magnetism,' communicated to the Royal Society on 27 Jan. 1831, he described an ingenious experiment (strikingly confirmatory of Ampère's theory) showing the precise similarity between the action of the earth on the magnetic needle and that of a wooden globe coiled round with copper wire carrying a galvanic current (*Phil. Trans.* cxxi. 104). He moreover employed a neutralised needle in his magnetic researches (*Phil. Trans.* cxiii. 327), and made an early attempt at signalling by electricity. The publication in 1833 of a variation chart embodying a large amount of new information (*Phil. Trans.* cxxiii. 667) closed the list of his contributions to this branch of science.

His optical experiments began about 1827. In the course of some efforts to reduce to practice rules for the curvatures of achromatic object-glasses given by him in vol. cxvii. of the 'Philosophical Transactions,' he was met with the difficulty of procuring suitable flint-glass, and immediately set himself to devise a substitute. This he found in disulphide of carbon, a perfectly colourless liquid, with about the same refractive, and more than twice the dispersive power of flint-glass. He accordingly constructed two telescopes, of respectively 3 and 6 inches aperture, in which the corrections both for colour and curvature were effected by a concavo-convex lens composed of this substance enclosed in glass, of half the diameter of the plate-lens, and fixed at a distance within it of half its focal length (*Phil. Trans.* cxviii. 107; see also Baily in *Astronomische Nachrichten*, No. 127). Aided by a grant from the board of longitude, he shortly after advanced to an

aperture of 7·8 inches (surpassing that of any refractor then in England, *Phil. Trans.* cxix. 33), and was willing with some further improvements to attempt one of 2 feet. A committee appointed by the Royal Society in 1831 to report upon the practicability of this daring scheme, advised a preliminary trial upon a smaller scale, and a 'fluid-lens' telescope of 8 inches aperture and the extremely short focal length of $8\frac{3}{4}$ feet (one of the leading advantages of the new principle) was in 1832 executed by Dollond from Barlow's designs. The success, however, of this essay (described *Phil. Trans.* cxxiii. 1) was not sufficient to warrant the prosecution of the larger design (see the reports of Herschel, Airy, and Smyth, in *Proc. R. Soc.* iii. 245–53). The 'Barlow lens' now in use for increasing the power of any eye-piece is a negative achromatic combination of flint and crown glass, suggested by Barlow, applied by Dollond in 1833 (*Phil. Trans.* cxxiv. 199), and first employed by Dawes in the measurement of minute double stars (*Month. Not.* x. 176).

Barlow was much occupied with experiments designed to afford practical data for steam locomotion. He sat on railway commissions in 1836, 1839, 1842, and 1845; and two reports addressed by him in 1835 to the directors of the London and Birmingham Company on the best forms of rails, chairs, fastenings, &c., were regarded as of the highest authority both abroad and in this country. He resigned his post in the Woolwich Academy in 1847, his public services being recognised by the continuance of full pay. His active life was now closed, but he retained the powers of his mind and the cheerfulness of his disposition until his death, 1 March 1862, at the age of 86.

Barlow was elected a fellow of the Royal Society in 1823, and in 1825 received the Copley medal for his discoveries in magnetism. Somewhat later he was admitted to the Astronomical Society, and sat on the committee for the improvement of the 'Nautical Almanac' in 1829–30, and on the council in 1831. He was besides a corresponding member of the Paris, St. Petersburg, and other foreign academies.

In addition to the works already mentioned he wrote for Rees's 'Encyclopædia' most of the mathematical articles from the letter H downwards, and contributed to the 'Encyclopædia Metropolitana' the articles Geometry, Theory of Numbers, Mechanics, Hydrodynamics, Pneumatics, Optics, Astronomy, Magnetism, Electro-Magnetism, as well as the bulky volume on Manufactures. A report by him on the 'Strength of Materials' was presented to the British Association in 1833 (*Reports*, ii. 93). A list of his contributions to scientific periodicals, forty-nine in number, many of them reprinted abroad, will be found in the Royal Society's 'Catalogue of Scientific Papers' (8 vols. 8vo, 1867–79).

[Month. Not. R. Astr. Soc. xxiii. 127; Minutes of Proceedings of Inst. Civ. Engineers, xxii. 615, 1862–3; Proc. R. Soc. xii. xxxiii.]

A. M. C.

BARLOW, RUDESIND (1585–1656), Benedictine monk, elder brother of the Benedictine, Edward Barlow [q. v.], became superior of St. Gregory's at Douay. Weldon relates that Barlow was looked upon as one of the first divines and canonists of his age; and that 'he exerted the force of his pen against Dr. Richard Smith (who governed the catholics of England under the title of Chalcedon), and succeeded in forcing him to desist from his attempts and pretended jurisdiction of ordinary of Great Britain.' Barlow died at Douay 19 Sept. 1656. Weldon adds that 'after the death of this renowned monk, a bishop sent to the fathers of Douay to offer them an establishment if they would but make him a present of the said father's writings. But in vain they were sought for, for they were destroyed by an enemy.'

[Oliver's Catholic Collections relating to Cornwall, &c., 474, 477, 506; Weldon's Chronological Notes; MS. Burney, 368, f. 100 *b*.]

T. C.

BARLOW, THOMAS (1607–1691), bishop of Lincoln, was descended from an ancient family seated at Barlow Moor near Manchester. His father, Richard Barlow, resided at Long-gill in the parish of Orton, Westmoreland, where the future bishop was born in 1607 (Barlow's *Genuine Remains*, p. 182). He was educated at the grammar school at Appleby, under Mr. W. Pickering. In his seventeenth year he entered Queen's College, Oxford, as a servitor, rising to be a tabarder, taking his degree of B.A. in 1630, and M.A. in 1633, in which year he was elected fellow of his college. In 1635 he was appointed metaphysical reader to the university, in which capacity he delivered lectures which were more than once published under the title 'Exercitationes aliquot Metaphysicæ de Deo.' His father dying in 1637, Barlow printed a small volume of elegies in his honour, written by himself and other members of his college, entitled 'Pietas in Patrem.' Barlow was regarded as a master of casuistry, logic, and philosophy, in which subjects he had as his pupil the celebrated independent, John Owen, who, as dean of

Christ Church and perpetual vice-chancellor, was the ruling power at Oxford during the Protectorate. Among other distinguished associates of Barlow may be mentioned Sanderson, then regius professor of divinity (1642–8), and Robert Boyle, who made Oxford his chief residence (1654–68), whose 'esteem and friendship' he 'gained in the highest degree,' being 'consulted by him in cases of conscience' (Birch's *Life of Boyle*, p. 113). Barlow's 'prodigious reading and proportionable memory' rendered him one of the chief authorities of the university on points of controversial divinity and cases of casuistry. He was regarded as 'a great master of the whole controversy between the protestants and the papists,' being the uncompromising opponent of the latter, whose salvation he could only allow on the plea of 'invincible ignorance' (Barlow, *Genuine Remains*, pp. 190–205, 224–31, ed. 1693). He was a decided Calvinist, strongly opposed to the Arminian tenets of Jeremy Taylor and Bull and their school. During this period he was one of the chief champions of what were then considered orthodox views at Oxford, uniting, together with Dr. Tully, a much higher Calvinist than himself, in 'keeping the university from being poisoned with Pelagianism, Socinianism, popery, &c.' (Wood, *Athen. Oxon.* iii. 1058). Kippis says of him that he was 'an universal lover and favourer of learned men of what country or denomination soever.' Thus we find him 'offering an assisting hand' and showing 'publick favours' to Anthony à Wood, afterwards his ill-natured maligner (Wood, *Life*, xxiii, lix); patronising the learned German, Anthony Horneck, and appointing him to the chaplaincy of Queen's soon after his entrance at that college in 1663 (Kidder's *Life of Horneck*, p. 4); helping Fuller in the compilation of his 'Church History,' particularly with regard to the university of Oxford (Fuller, *Ch. Hist.* ii. 293, ed. Brewer); and even 'receiving' at the Bodleian 'with great humanity' the celebrated chaplain and confessor of Henrietta Maria, Davenport, otherwise a Sancta Clara, when visiting Oxford 'in his troubled obscurity' (Wood, *Athen. Oxon.* iii. 1223). Barlow was by constitution what was contemptuously called a 'trimmer.' Naturally timid, his casuistical training provided him on each occasion with arguments for compliance which always leant to the side of his own self-interest. The freedom with which he regarded some important tenets of the Anglican church is shown by the somewhat depreciating tone in which he spoke of infant baptism in a letter written to Tombes, the anabaptist divine, a letter which, to his honour, he is said to have refused to withdraw when, after the Restoration, it affected his position at the university and damaged his prospect of preferment in the church (Birch, *Life of Boyle*, p. 299).

On the surrender of Oxford to Fairfax in 1646, Barlow accommodated himself to his changed circumstances without any apparent difficulty. Two years later, when the university was purged of malignants, Barlow was one of the fortunate few who escaped ejection. We may safely set aside Anthony à Wood's spiteful story that he secured the favour of Colonel Kelsey, the deputy-governor of the garrison, by making presents to his wife, and accept the statement of Walker (*Sufferings of the Clergy*, pt. ii. p. 132) that the retention of his fellowship was due to Selden and his former pupil Owen, then all-powerful in the university, by whom Barlow's learning and intellectual power were justly appreciated. It is certainly surprising, considering his caution against committing himself, except on the winning side, to find him contributing anonymously to the flood of scurrilous tracts issuing from the press on the parliamentary visitation of Oxford in 1648 a pamphlet entitled 'Pegasus, or the Flying Horse from Oxford, bringing the Proceedings of the Visitors and other Bedlamites,' in which, with a heavy lumbering attempt at wit, he endeavoured to hold up the proceedings of the visitors to ridicule. In spite of this indiscretion Barlow retained his fellowship all through the Protectorate, rising from one dignity to another, and finally becoming provost of his college in 1657. He occupied the rooms over the old gateway of the college, now pulled down, which tradition pointed out as those once tenanted by Henry V. On the death of John Rouse, Barlow, then in his forty-sixth year, was elected to the librarianship of the Bodleian on 6 April 1642, a post which he held until he succeeded to the Lady Margaret professorship in 1660, being 'a library in himself and the keeper of another,' 'than whom,' writes Dr. Bliss, 'no person was more conversant in the books and literary history of his period' (Wood, *Athen. Oxon.* iii. 64). Barlow proved a careful guardian of the literary treasures committed to his charge, opposing 'both on statute and on principle the lax habit of lending books, which had been the cause of serious losses.' He is, however, charged with carelessness in keeping the register of new acquisitions to the library (Macray, *Annals of the Bodl. Lib.* pp. 79, 84, 100).

On the death of Dr. Langbaine in 1657 Barlow became head of his college. The next year, 1658, we find Robert Boyle

employing his 'dear friend' Barlow to communicate to Sanderson, then living in extreme poverty with his wife and family on his plundered benefice, his request that he would review his lectures 'De Conscientia,' accompanied with the gift of 50*l.*, professedly to pay an amanuensis, with the promise of the same sum yearly. Barlow was a frequent correspondent of Sanderson's, who 'resolved his doubts on casuistical points by his letters.' Two of these on 'original sin,' against Jeremy Taylor, are published in Jacobson's edition of Sanderson's Works (vi. 384, 389).

On the Restoration, Barlow at once adapted himself to the change of rulers. He was one of the commissioners for restoring the members of the university who had been ejected in 1648, and for the expulsion of the intruders. He repaid the kindness shown him by Owen under similar circumstances, by mediating with the lord chancellor on his behalf after his expulsion from the deanery of Christ Church, when he was molested for preaching in his own house.

Among those who were now called to suffer by the turn of the wheel was Dr. Wilkinson, Lady Margaret professor of divinity, into whose place Barlow stepped, together with the stall at Worcester annexed to the chair, on 25 Sept. 1660. A few days before, 1 Sept., he had taken his degree of D.D., one of a batch, Wood spitefully remarks, created by royal mandate 'as loyalists, though none of them save one had suffered for their loyalty in the times of rebellion and usurpation' (*Fasti*, ii. 238). The following year, 1661, on the death of Dr. Barton Holiday, Barlow was appointed archdeacon of Oxford; but through a dispute between him and Dr. Thomas Lamplugh, ultimately decided in Barlow's favour, he was not installed till 13 June 1664.

At this epoch Barlow, at the request of Robert Boyle, wrote an elaborate treatise on 'Toleration in Matters of Religion.' What he wrote was, however, not published till after his death (in his 'Cases of Conscience,' 1692), Boyle 'fearing on the one hand that it would not be strong enough to restrain the violent measures against the nonconformists, so, on the other, it might expose the writer to the resentment of his brethren.' Barlow's reasoning is based rather on expediency than on principle. He is careful to show that the toleration in religion he advocates does not extend to atheists, papists, or quakers. At an earlier period, on the Jews making application to Cromwell for readmission into England, Barlow, 'at the request of a person of quality,' had composed a tract on the 'Toleration of the Jews in a Christian State,' published in the same collection of 'Cases of Conscience.'

Barlow was a declared enemy of the 'new philosophy' propounded by the leading members of the Royal Society, which he absurdly stigmatised as 'impious if not plainly atheistical, set on foot and carried on by the arts of Rome,' designing thereby to ruin the protestant faith by disabling men to defend the truth (see Barlow's *Censure of a Lecture before the Royal Society*, 1674, by Sir William Petty; and his second letter, *Gen. Rem.* pp. 151–159). His 'Directions to a young Divine for his Study of Divinity' belong to this period. They contain a carefully compiled catalogue of theological works classified according to subjects, with remarks on their value and character.

Barlow is accused by Wood of underhand meddling in the election of Dr. Clayton to the wardenship of Merton in 1661 (Wood, *Life*, vii, xlii). When pro-vice-chancellor in 1673 he called in question one Richards, chaplain of All Souls, for Arminian doctrine in a sermon at St. Mary's (*ibid.* lxxi). On the publication of Bull's 'Harmonia Apostolica,' Barlow pronounced a severe censure on his doctrine, and applied very scurrilous epithets to the author. Bull, hearing of Barlow's opprobrious treatment of his work, came to Oxford and offered to clear himself by a public disputation. Barlow is said to have endeavoured at first to deny or extenuate the charge, and altogether declined Bull's challenge, showing that 'the person who had been so forward to defame him in his absence durst not make good the charge to his face' (Nelson's *Life of Bull*, pp. 90, 181, 211). During this period Barlow wrote much, but published little. He added a preface to an edition of Ussher's 'Chronologia Sacra,' Oxon, 1660, and also to Holyoke's 'Latin Dictionary,' 1677. 'Mr. Cottington's Divorce Case,' on which Barlow's reputation as an ecclesiastical lawyer and casuistical divine mainly rests, was written in 1671. It displays a very extensive acquaintance with the writings of the chief authorities on canon law, and a complete command of their writings. The curious may read the whole in Barlow's 'Cases of Conscience' (No. iv.) In 1673, having as archdeacon of Oxford received from his bishop, the weak and courtly Crewe, the archbishop's orders concerning catechising, revived by royal authority, to communicate to the clergy of the diocese, Barlow, with covert malice, teazed the bishop, who was suspected of secretly favouring the Romish faith, by inquiries whether the 'sects' complained of in the archbishop's letter included 'papists,' and if their children were to be summoned to be

catechised. Crewe resented being catechised in his turn, and a correspondence ensued which may be found in Barlow's 'Remains' (pp. 141–150).

Barlow took a prominent part in the two abortive schemes of comprehension which were set on foot in October 1667, and February 1668. The 'Comprehensive Bill,' as it was styled, was based on Charles II's declaration from Breda. It was drawn by Sir Robert Atkyns and Sir Matthew Hale, and revised and endorsed by Barlow and his friend Bishop Wilkins. The introduction of the bill was frustrated by a declaration of the House of Commons, and the whole plan was finally dropped. A careful report of the whole proceeding, written by Barlow, exists in manuscript in the Bodleian library, and is printed in Thorndike's Works (Library of Anglo-Catholic Theology, v. 302–8; Stoughton's *Church of the Restoration*, iii. 371–9).

The credit of having been the means of obtaining the release of John Bunyan, the author of the 'Pilgrim's Progress,' from his twelve years imprisonment in Bedford gaol, was erroneously assigned to Barlow by Bunyan's earliest biographer, Charles Doe, and the error was repeated with fuller details in the life of Barlow's famous pupil, Dr. John Owen, published in 1721. Bunyan, however, was set at liberty in 1672, and Barlow did not become bishop of Lincoln till 1675. It is not improbable that Barlow, as bishop, may have procured this favour for some friend of Bunyan at Owen's request, and that the mistake has thus arisen.

On the death of Fuller, bishop of Lincoln, 22 April 1675, Barlow, then in his sixty-ninth year, at last attained his long-desired elevation to the episcopate. Anthony à Wood charges him with indecent eagerness for the mitre, which he gained, against Archbishop Sheldon's wishes, through the good offices of the two secretaries of state, Sir Joseph Williamson and Mr. H. Coventry, both of Queen's College, the latter having been his pupil. He is said to have obtained the promise of the see on the very day of Bishop Fuller's death, and without an hour's delay to have been introduced into the royal presence and kissed hands. It deserves notice that Barlow's consecration (27 June) did not take place in the customary place, Lambeth chapel, but in the chapel attached to the palace of the Bishop of Ely (then Peter Gunning) in Holborn, and that Bishop Morley of Winchester, not the primate, was the consecrating prelate. Evelyn notes that he was present at the consecration of 'his worthy friend the learned Dr. Barlow, at Ely House,' and that it was 'succeeded by a magnificent feast' (*Diary*, ii. 310, ed. 1879). Entering on a bishopric is always a costly business, and Barlow prudently kept his archdeaconry *in commendam* for a couple of years after his consecration (Wood, *Fasti*, ii. 345).

Barlow resided so constantly at the episcopal palace at Buckden, near Huntingdon, and was so little seen in other parts of the diocese, that he was contemptuously styled the 'Bishop of Bugden,' and charged with never having entered his cathedral. Whether he ever visited Lincoln after he became bishop is uncertain, but that Barlow was not an absolute stranger to Lincoln is proved by a manuscript letter, written from Oxford half a year after his consecration, to Dr. Honywood, the dean, preserved in the chapter muniments, in which he says: 'I have seene and love y^e^ place, and like it as y^e^ fittest place of my abode, . . . but for some reasons I must a while reside at Bugden till I can make better accommodation at Lincoln for my abode there.' The ruined palace at Lincoln was at this time quite insufficient for a bishop's residence, but the 'better accommodation' proposed by Barlow was never provided until his prolonged absence from his cathedral city became a matter of public scandal. One of his own officials, Cawley, archdeacon of Lincoln, went so far as to publish a work affirming that bishops ought to reside in the cities where their cathedrals stand (*Tanner MSS.*). The Marquis of Halifax having remonstrated with Barlow on the subject in 1684, he wrote an elaborate apology, urging his age and infirmities, the example of his predecessors, and the central position of Buckden, but promising that as soon as God gave him ability he would not fail to visit Lincoln (*Genuine Remains*, p. 156). At the same time he told his friend, Sir Peter Pett, that the real ground of animadversion was not his absence from Lincoln, but the fact that he was 'an enemy to Rome and the miscalled catholic religion,' and that 'God willing, while he lived he would be so' (*ibid.*). This professed enmity to popery Barlow lost no opportunity of declaring, as long as to do so fell in with the popular feeling of the country. In 1678, when Titus Oates and his 'plot' had infected the whole nation with madness, he publicly declared his bitter enmity to the papists, and to their supposed leader, the Duke of York. On the introduction of the bill enforcing a test against popery which excluded Roman catholic peers from the House of Lords, Bishop Gunning of Ely having defended the church of Rome from the charge of idolatry, Barlow answered him with much vehemence and learning (Burnet, *Own Time*, i. 436). When two

years later, 1680, while the madness was still at its height, James had been presented by Shaftesbury and others as a 'popish recusant,' he took the opportunity of lashing the nation to further fury by the republication, under the title of 'Brutum Fulmen,' of the bulls of Popes Pius V and Paul III pronouncing the excommunication and deposition of Queen Elizabeth and of Henry VIII, with inflammatory animadversions thereon, and learned proofs that 'the pope is the great Antichrist, the man of sin, and the son of perdition.' In 1682 appeared Barlow's answer to the inquiry 'whether the Turk or pope be the greater Antichrist,' giving the palm to the latter (*Gen. Rem.* 228), and in 1684 his letter to the Earl of Anglesey proving that 'the pope is Antichrist' (*ibid.* 190). When, 'on Mr. St. John's having been unfortunately convicted for the unhappy death of Sir William Estcourt,' Charles II, fast becoming absolute, interposed the royal prerogative for his pardon, Bishop Barlow published an elaborate tract, 1684–5, in support of the regal power to dispense with the penal laws. This tract was succeeded by 'a case of conscience,' proving that kings and supreme powers have the authority to dispense with the positive precept condemning murderers to death. In the same year (1684) when the persecutions against the nonconformists increased in violence, the quarter sessions of Bedford having published 'a sharp order,' enforcing strict conformity, Barlow, ever discreetly following the tide, issued a letter to the clergy of his diocese, requiring them to publish the order in their churches (*Gen. Rem.* pp. 641–3). A 'free answer' was written to this letter by John Howe (Calamy's *Memoir of Howe*, pp. 104–112).

A dispute arising in the parish of Moulton in South Lincolnshire, celebrated in the courts as the case of the 'Moulton images,' gave Barlow an occasion to display his strong anti-popish bias. The churchwardens and leading parishioners, desirous to make their church more decent and comely, obtained a faculty from the deputy-chancellor of the diocese to place the communion table at the east end of the chancel and to fence it in with rails, and at the same time to adorn the walls of the church with paintings of the apostles and other sacred emblems. When done, the pictures proved very obnoxious to the puritanically disposed vicar, Mr. Tallents, and on his protest the bishop's chancellor, Dr. Foster, annulled his deputy's decree. Barlow, being appealed to, sided with the remonstrants, and wrote an elaborate 'Breviate of the Case,' setting forth with great learning the illegality of the whole proceeding. The parishioners, however, appealed to the court of Arches, and the dean, Sir Richard Lloyd, gave sentence, 7 Jan. 1685, in their favour, and condemned the vicar and his abettors in costs. Barlow's 'Breviate' was printed after his death in his 'Cases of Conscience' (No. vi.), in the preface to which, by a complete misconception of the editor, it is represented as being called forth by the prosecution of the bishop in the court of Arches for allowing the so-called 'images' to be defaced, and to have been the means of stopping the whole proceedings.

The death of Charles II at once caused a complete reversal of Barlow's policy. He was one of the first to declare his loyal affection for his new sovereign. When James issued his first declaration for liberty of conscience, he was one of the four bishops who, 'gained by the court,' carried 'their compliance to so shameful a pitch' as to send up an address of thanks to the sovereign for his promise to allow the bishops and clergy and their congregations the free exercise of their religion and quiet enjoyment of their possessions, and caused it to be signed by six hundred of his clergy, issuing a letter in defence of his conduct (*Gen. Rem.* p. 340; Echard, *Hist. of Engl.* iii. 821). He was much vexed at the refusal of Dr. Gardiner, then sub-dean and afterwards bishop of Lincoln, to sign the address (*Tanner MSS.*). On the appearance of the second declaration, 1688, Barlow, apparently awake to the probable turn in public affairs, addressed to his clergy a characteristic letter. The caution with which the trimming prelate seeks to avoid committing himself either way, that he may not be compromised whatever course events might take, would be amusing were it less despicable (Kennett, *Complete History*, iii. 512, *note* i; Stoughton, *Church of the Restoration*, iv. 147). This characteristic letter was dated 29 May 1688, a month previous to the famous acquittal of his seven episcopal brethren. A few months later we find Barlow voting among the bishops that James had abdicated, and calmly taking the oaths to his successors. Nor was any bishop, if Wood is to be believed, 'more ready than he to put in and supply the places of those of the clergy who refused the oaths, just after the time was terminated for them to take the same, 9 Feb. 1689' (*Ath. Oxon.* 335). Barlow died at Buckden in the eighty-fifth year of his age, 8 Oct. 1691, and was buried in the chancel of the parish church, by his own desire occupying the same grave as his predecessor, William Barlow (*d.* 1613) [q. v.], a monument being affixed to the north wall commemorating both in an epitaph of his own

composition. Such of his works as were not already in the Bodleian Library he bequeathed to the university of Oxford, and the remainder to his own college, Queen's, where a new library was erected to receive them, 1693. Barlow's portrait was bequeathed by Bishop Cartwright of Chester, to be hung up and kept for ever in the provost's lodgings. Arthur, Earl of Anglesey, in his 'Memoirs,' p. 20, gives Barlow this high commendation: 'I never think of this bishop nor of his incomparable knowledge both in theology and church history and in the ecclesiastical law without applying to him in my thoughts the character that Cicero gave Crassus: "Non unus e multis, sed unus inter omnes prope singularis."'

His published works, as given by Wood, are: 1. 'Pietas in Patrem,' Oxon. 1637. 2. 'Exercitationes aliquot Metaphysicæ de Deo,' Oxon. 1637, 1658. 3. 'Pegasus, or the Flying Horse from Oxford,' 1648. 4. 'Popery, or the Principles and Position of the Church of Rome very dangerous to all,' London, 1678. 5. 'Concerning the Invocation of Saints,' London, 1679. 6. 'The Rights of the Bishops to judge in Capital Cases cleared,' Lond. 1680. 7. 'Brutum Fulmen,' Lond. 1681. 8. 'Discourse concerning the Laws made against Heretics by Popes, Emperors, and Kings,' Lond. 1682. 9. 'Letter for putting in Execution the Laws against Dissenters,' 1684. 10. 'Plain Reasons why a Protestant of the Church of England should not turn Roman Catholic,' Lond. 1688. 11. 'Cases of Conscience,' Lond. 1692. 12. 'Genuine Remains,' published by Sir Peter Pett, Lond. 1693, 'Containing divers Discourses Theological, Philosophical, Historical, &c., in Letters to several Persons of Honour and Quality, to which is addded the Resolution of many Abstruse Points, as also Directions to a Young Divine for his study of Divinity and choice of Books.' This posthumous collection contains no fewer than seventy-six different tracts and letters on a large variety of subjects. Many were private letters, and few, if any, were intended for publication. The most considerable is the 'Directions to a Young Divine.' 13. (*a*) 'Explicatio Inscriptionis Græcæ,' (*b*) 'Directions for the Study of the English History and Antiquities,' appended to Archdeacon Taylor's 'Commentarius ad legem Decemviralem,' Cant. 1742.

[Wood's Life, Athenæ Oxon. (Bliss), iv. 333, 880; Fasti Oxon. (Bliss), i. 454, 469, ii. 201, 238; Kippis's Biog.; Macray's Annals of the Bodleian Library; Nelson's Life of Bull; Kidder's Life of Horneck; Birch's Life of Robert Boyle; Bp. Sanderson's Works, ed. Jacobson, vols. ii., vi.; Calamy's Life of Howe; Thorndike's Works (Anglo-Catholic Library), vol. v.; Burnet's Own Time, i. 436; Kennett's Complete History, iii. 512; Evelyn's Diary, ii. 310, ed. 1879; Walker's Sufferings; Fuller's Church Hist. ii. 293, ed. Brewer; The Genuine Remains of Bishop Barlow; Tanner MSS. in Bodleian Library, 2479–2511.] E. V.

BARLOW, THOMAS WORTHINGTON (1823?–1856), antiquary and naturalist, was the only son of William Worthington Barlow, Esq., of Cranage, Cheshire. Educated for the legal profession, he became a member of Gray's Inn in May 1843, and was called to the bar 14 June 1848. He had the April before been elected a fellow of the Linnean Society, and was also an early member of the Wernerian Club. He afterwards resided at Manchester, where he practised as a special pleader and conveyancer. In 1853 he started an excellent antiquarian miscellany called the 'Cheshire and Lancashire Historical Collector,' the last number of which appeared in August 1855. He had previously published 'Cheshire, its Historical and Literary Associations,' 8vo, 1852 (enlarged edition in 1855), and seventy copies of a 'Sketch of the History of the Church at Holmes Chapel, Cheshire,' 8vo, 1853. In April 1856 he accepted the appointment of queen's advocate for Sierra Leone; but within less than four months after his arrival in the colony he fell a victim to the fatal climate, dying at Freetown on 10 Aug., aged 33. In addition to the works mentioned above, Barlow was the author of: 1. 'A Chart of British Ornithology,' 4to [1847]. 2. 'The Field Naturalist's Note Book,' obl., 1848. 3. 'The Mystic Number: a Glance at the System of Nature,' 8vo, 1852. 4. 'Memoir of W. Broome, with Selections from his Works,' 8vo, 1855.

[Register of Admissions to Gray's Inn; Law List; Lond. Gaz. 4 April 1856, p. 1264; Gent. Mag. (1856), i. 656.] G. G.

BARLOW, WILLIAM (*d.* 1568), successively bishop of St. Asaph, St. David's, Bath and Wells, and Chichester, was, it is said, a native of Essex, though Fuller was unable to ascertain in what county he was born. He was brought up in the houses of the canons regular of the order of St. Austin at St. Osyth in Essex and at Oxford, where, it is said, he became a doctor in the theological faculty. He is claimed without evidence as a member of Cambridge University. First a canon of St. Osyth's he soon became prior of Blackmore. Resigning this office in 1509 he became prior of Tiptree, and in 1515 of Lees. He became about 1524 prior of Bromehill, and in 1525 rector of Great Cressingham, both in Norfolk. These were his first preferments outside Essex. Wolsey's suppression

of Bromehill made Barlow a violent enemy of the cardinal, and inspired him to write a long series of heretical pamphlets, whose names clearly show their general tendency. They were: 1. 'The Treatyse of the Buryall of the Masse.' 2. 'A Dialogue betwene the Gentyllman and the Husbandman.' 3. 'The Clymbynge up of Fryers and Religious Persones.' 4. 'A Description of Godes Worde compared to the Lyght.' 5. 'A Convicyous Dialoge against Saynt Thomas of Canterberye' (unpublished), which in 1529 were prohibited by the bishops. Barlow, however, soon renounced the errors of these tracts, and wrote piteously to the king, imploring pardon for his attacks on Wolsey and the church (*Letters on the Suppression of the Monasteries*, p. 6, Camden Society. The date, 1533, endorsed by a later hand on the manuscript, *Cotton MSS.*, Cleo. E. iv., presents some difficulties). He now became a favourite at court, and was attached to an embassy to France and Rome (January 1529-30). An anti-Lutheran book, published in 1531, with the title of 'A Dialogue describing the Original Ground of these Lutheran Factions, and many of their Abuses,' attributed to him, appears to have been republished in 1553. Preferment after preferment was now lavished on Barlow. The special favour of Anne Boleyn made him prior of Haverfordwest. Some letters of his to Cromwell, in 1535, show that he had already become a zealous reformer. His zeal provoked furious opposition from the clergy of the neighbourhood. They ill-treated his servants, and threatened him with violence and persecution. He bewails to Cromwell their blindness and ignorance, and complains that 'no diocese is so without hope of reformation.' Next year he was removed from his unruly flock to the rich priory of Bisham in Berkshire, and was sent with Lord Robert Howard on an embassy to Scotland. While thus engaged he was elected bishop of St. Asaph (16 Jan. 1535–6). But before he left Scotland he was translated to St. David's, certainly without having exercised any episcopal functions, and probably without having been consecrated. When on a short visit to London, Barlow was confirmed bishop of St. David's in Bow Church (21 April 1536). He immediately returned to Scotland, and there is no record of his consecration in Cranmer's registers. Mr. Haddan conjectures that he was consecrated on 11 June, after his final return from Scotland; and he certainly took his seat in parliament and possession of his see about that time. The question is a matter of controversy and assumes some importance in the light of subsequent ecclesiastical polemics. In July 1537 he surrendered his priory of Bisham, still held by him *in commendam*, to the royal commissioners.

From 1536 to 1549 Barlow remained at St. David's. He does not seem to have been very successful in spreading the light which he considered so wanting in Wales. He was involved in serious quarrels with his turbulent and reactionary chapter, who sent up a series of articles addressed to the president of the Council of Wales, denouncing him as a heretic. Nevertheless he carried on a constant warfare against relics, pilgrimages, saint-worship, and the like. In despair of forcing his convictions on the wild and remote district round St. David's, he sought to transfer his see to the central and populous Caermarthen. He established the later custom of the bishops residing at Abergwili, a village within two miles of Caermarthen, and by stripping the lead from the roof of the episcopal palace at St. David's, he endeavoured to make retreat thither impossible for his successors. No such charitable hypothesis, however, will palliate his alienation of the rich manor of Lamphey from the possessions of his see. His zeal for educating his diocese is the most creditable part of his career. He aspired to maintain a free grammar school at Caermarthen, and succeeded in obtaining the grant of some suppressed houses for the foundation of Christ's College, Brecon, and of a grammar school there (19 Jan. 1541-2).

Besides his work in Wales, Barlow took part in general ecclesiastical politics. He signed the articles drawn up in 1536. He shared in composing the 'Institution of a Christian Man,' and was conspicuous among his order for his zeal for the translation of the Bible. He vainly endeavoured to substitute a milder policy for the Six Articles of 1539. The extreme Erastianism, which maintained that simple appointment by the monarch was enough, without episcopal consecration, to constitute a lawful bishop, he shared with Cranmer. But the opinions he maintained—that confession was not enjoined by Scripture; that there were but three sacraments; that laymen were as competent to excommunicate heretics as bishops or priests; that purgatory was a delusion—make it remarkable that he should have managed to retain his position during the reactionary end of Henry VIII's reign.

Early in the reign of Edward VI Barlow commended himself to the Duke of Somerset by preaching against images. Accordingly, in 1548, he was translated to the bishopric of Bath and Wells. On 20 May of the same year he sold to the duke seven manors, together with the palace at Wells, and certain other

estates and profits of jurisdiction belonging to the see, for, it is said, 2,000*l.*; but of this sum he appears to have received only 400*l.* He is said also to have alienated many valuable estates to the crown, receiving a few advowsons in exchange for them (*Pat. Rolls*, 2 Edw. VI; Rymer, xv. 171). A comparison of this grant with the 'Close Rolls' (2 Edw. VI, p. 7, 10 Oct.) shows that the surrender to the crown was simply for the purpose of a regrant. The king allowed the bishop and his successors to keep the advowsons at a yearly rent, gave back the estates granted to the crown 20 May, and, in consideration of the impoverishment of the see, permanently reduced the first fruits. Bath Place and the Minories went to the duke's brother, Lord Seymour. Barlow was lodged in the deanery (Collinson, iii. 395). Finding that Dean Goodman had annexed the prebend of Wiveliscombe, Barlow deprived him. The dean in return attempted to prove him guilty of 'præmunire,' the deanery being a royal donative. Barlow had to accept the king's pardon, but the deprivation stood, and a mandate for the installation of a new dean was sent to Wells, 4 March 1550 (*Wells Chapter Docs.*, E., fo. 48; information supplied by Rev. W. Hunt). Barlow's appearance on the commission for the reform of the ecclesiastical laws shows his full sympathy with the rulers of the time. But he was not qualified to take a great share in anything, and Cranmer did not trust him. He was now married to Agatha Wellesbourne.

On Mary's accession Barlow resigned his see. He attempted to escape from England, but was caught and imprisoned in the Tower. There he made some sort of recantation, and the republication of the tract of 1531 against the 'Lutheran factions' was followed by his escape or release. He fled to Germany, where, Fuller says, he became minister to an English congregation at Embden.

The accession of Elizabeth brought Barlow back to England. He assisted in the consecration of Archbishop Parker, and on 18 Dec. 1559 was made bishop of Chichester, receiving the next year a prebend of Westminster as well. The see of Chichester was of less value than that of Bath and Wells, but Barlow probably disliked the idea of returning to his old diocese after his recantation, though Sir J. Harington declares that he was influenced by a foolish superstition. The marriage of one of his daughters to a son of Parker indicates a close alliance between Barlow and the new archbishop. He died in August 1568, and was buried at Chichester.

Barlow's conduct is marked by doctrinal zeal, but at the same time by moral weakness and constant change of front. There was also a vein of levity in his character that made Cranmer distrust him, and the apologist Burnet admit his indiscretion. Mr. Froude describes him as a 'feeble enthusiast.'

Barlow left a son, William (*d.* 1625) [q. v.], and five daughters, who were all married to bishops—Anne to Westphaling of Hereford, Elizabeth to Day of Winchester, Margaret to Overton of Lichfield, Frances, after her first husband Parker's death, to Matthew of York, and Antonia to Wykeham of Winchester. His wife survived him, and died in extreme old age in 1595.

Besides the books already mentioned, Barlow is said to have written a tract entitled 'A B C for the Clergy;' 'Homilies;' 'A Brief Somme of Geography,' Royal MSS., Brit. Mus.; 'Translation of the Books of Esdras, Judith, Tobit, and Wisdom, in the Bishops' Bible,' and some 'Letters.'

[Strype's Ecclesiastical Memorials, Annals, Cranmer and Parker; Wood's Athenæ Oxonienses (ed. Bliss), i. 366, ii. 375; Godwin, De Præsulibus; Collier's Church History; Fuller's Worthies; Burnet's Reformation. For Barlow's administration of his several bishoprics, see Jones and Freeman's History of St. David's; Cassan's Lives of the Bishops of Bath and Wells; Collinson's History of Somerset, iii.; Harington's Nugæ Antiquæ; Somerset Archæol. Soc.'s Proc. xii. ii. 36; Reynolds's Wells Cathedral, pref. 72; Rymer's Fœdera, xv.; MS. Pat. and Close Rolls of 1548. For all his Welsh relations his letters, printed in Wright's Letters relating to the Suppression of the Monasteries (Camden Society), pp. 77, 183, 187, and 206, are the chief original authority. For his mission to Scotland, see the abstracts of his correspondence in the Calendar of State Papers, 1535. For the much-disputed question of Barlow's consecration, see Archbishop Bramhall's Works (Library of Anglo-Catholic Theology), iii. 136–47, with A. W. Haddan's exhaustive notes and preface. The longest and best modern account of Barlow is in Cooper's Athenæ Cantabrigienses, i. 276–80.] T. F. T.

BARLOW, WILLIAM (*d.* 1613), bishop of Lincoln, is stated by Wood to have belonged to the family settled at Barlow Moor, near Manchester, but is thought by Baker to have been born in London. He was educated at the expense of Dr. Richard Cosin, the famous civilian, dean of the arches, the college friend and contemporary of Whitgift, at St. John's College, Cambridge, where he graduated as B.A. 1583–4 and M.A. 1587. His reputation for learning led to his being elected fellow of Trinity Hall, 1590, where he took the theological degrees of B.D. in 1594 and D.D. in 1599. The introduction of Barlow by Cosin to Archbishop Whitgift

laid the foundation of his advancement. Whitgift made him his chaplain, and in 1597 appointed him rector of St. Dunstan's-in-the-East, by the Tower. The same year he was presented by Bishop Bancroft to the prebendal stall of Chiswick in St. Paul's Cathedral, which he held till 1601, when he received a stall at Westminster, which he retained *in commendam* till his death. For two years, 1606–8, he also held a prebendal stall at Canterbury, together with the deanery of Chester, which he received in 1602, and resigned on his consecration to the see of Rochester in 1605. By Whitgift's recommendation Barlow was made chaplain to Queen Elizabeth. His sermons were to her majesty's taste, and he was often appointed to preach before her. One sermon 'on the plough,' we are told by Sir John Harington (*Brief View of the State of the Church*, p. 148), the queen greatly commended, saying that 'Barlow's text might seem taken from the cart, but his talk might teach all in the court.' Barlow was appointed, with two others, by the queen to attend on the unhappy Earl of Essex while under sentence of death in the Tower, and at his semi-private execution within the walls of the fortress on Ash Wednesday, 25 Feb. 1600–1. The following Sunday he preached by royal command at Paul's Cross, with instructions from Cecil, followed by him most precisely, to make known to the people the earl's acknowledgment of his guilt and his profession of repentance for his treasonable designs (*State Papers*, vol. cclxxviii.). On the death of his patron, Dr. Cosin, in 1597, Barlow published 'a biography, or rather panegyric,' in Latin, couched in the language of fulsome eulogy of the great customary in that age. On the opening of convocation in 1601, Barlow's position as one of the rising divines of the day was recognised by his selection to preach the Latin sermon in St. Paul's. This was probably the sermon which, according to Sir John Harington, was so 'much misliked' by the puritans that they contemptuously termed it the 'Barley Loaf.' On the accession of James I, Barlow, as one of the leading members of the church party as opposed to the puritans, was summoned in January 1604 to take part in the Hampton Court conference for discussing the points of difference between the two sections of the church. Of the proceedings of this conference Barlow drew up, by Archbishop Whitgift's desire, a report entitled 'The Summe and Substance of the Conference,' which is the chief authority on the subject. The puritans afterwards denounced Barlow's account as grossly partial to his own side, and very unfair to them. Their leaders, Dr. Reynolds and Dr. Sparkes, complained that 'they were wronged by his relation,' a charge which is to a certain extent endorsed by Fuller, the church historian, in his remark that Barlow, 'being a party, set a sharp edge on his own and a blunt one on his adversaries' weapons' (*Ch. Hist.* chap. x.). It admits of question, however, how far these complaints are well grounded. The fact that, as Heylyn observes, 'the truth and honesty of the narrative was universally approved for fifty years,' and the absence of any more correct narrative on the other side, acquit Barlow of anything like wilful misrepresentation, and his report is probably as fair a one as could be expected from a warm partisan who could hardly fail to do, perhaps unconsciously, injustice to objections he could not sympathise with and a tone of feeling which was at variance with his own. The story that Barlow was much troubled on his death-bed with the injustice he had done the puritans in his narrative is rejected by Heylyn as 'a silly fiction.' A graver charge is brought against Barlow of having suppressed the strong charges brought by James against 'the corruptions of the church' and 'the practice of prelates,' when Bishop Andrewes is reported to have said 'for five hours his majesty did wonderfully play the puritan.' Certainly no such language, if ever uttered by the king, is to be found in Barlow's report; and it was subsequently objected by the impugners of Barlow's veracity that such a suppression threw doubt on the faithfulness of the whole, for 'if the king's own speeches were thus dishonestly treated, it would be much more likely that those of other men were tampered with.' However this may be, there is no doubt that, in the interest of decorum, Barlow lopped off excrescences, and toned down James's coarse and abusive language. Barlow's own preface offers a painful example of the gross sycophancy which was the disgrace of the churchmen of that age when speaking of kings and others in high rank, of which the conference as a whole affords a pitiful spectacle.

In that which was almost the only valuable result of this conference, the revision of the translation of the Bible, which has given us the authorised version, Barlow had a share. His name as dean of Chester stands first of the company of scholars meeting at Westminster, to whom the apostolic epistles, 'Romans to Jude inclusive,' were entrusted.

On the death of Bishop Young, Barlow was elevated to the see of Rochester, being consecrated at Lambeth 30 Jan. 1605. He had

the reputation, according to Harington, of being 'one of the youngest in age, but one of the ripest in learning, of all that had occupied the see. 'It is like,' adds the worthy knight, 'that he shall not abide there long,' a prophecy fulfilled when, in three years' time, he was translated to the see of Lincoln.

After his elevation to the see of Rochester, Barlow's powers as a controversialist were publicly recognised by his being selected, together with Bishop Andrews and Drs. Buckeridge and King, afterwards bishops of Ely and London, in September 1606, to preach one of the course of controversial sermons at Hampton Court, commanded by the king in the vain hope of converting the learned and highly gifted presbyterian divine, Andrew Melville, and his nephew James, who had been summoned by James I to appear before him, to the acceptance of the episcopal form of church government and the acknowledgment of the royal supremacy. Bishop Barlow's sermon 'concerning the Antiquity and Superioritie of Bishops,' on Acts xx. 28, was the first of the four. Its effect on him whom it was intended to convince is commemorated in one of Melville's caustic epigrams (*Musæ*, pp. 23, 24) :—

In Concionem Doctoris Barlo dictam Catecheticam.

Praxiteles Gnidiæ Veneris dum sculperet ora,
Cratinæ ad vultus sculpsit et ora suæ.
Divinum Barlo Pastorem ut sculperet, Angli
Præsulis ad vultum sculpsit et ora sui.
Praxiteles Venerem sculpsit divamne lupamve?
Pastorem Barlo sculpserat, anne lupum?

When, two years later, 1608, Parsons, the jesuit, writing under the disguise of 'a banished catholic Englishman,' attacked the 'Apology for the Oath of Allegiance,' in which James I, 'transferring his quarrel with the pope from the field of diplomacy to that of literature, had refuted the asserted right of the Bishop of Rome to depose sovereigns and to authorise their subjects to take up arms against them, he received a learned and elaborate answer from Barlow, who in the meantime had been translated to the see of Lincoln, 27 June 1600. To this Parsons wrote a reply, published in 1612 after the author's death. It was also answered by another English Roman catholic named FitzHerbert.

Barlow's career as bishop of Lincoln was uneventful. He continued to reside partly in his prebendal house at Westminster, from which he wrote several lamentable letters to Cecil, praying for the remission of the first-fruits of his see, 'his necessities pressing on him' (*Calendar of State Papers*, 1609, 1610). He died somewhat suddenly, in his palace at Buckden, 7 Sept. 1613, and was buried in the chancel of Buckden church. His monument, which had been defaced by the puritans, was restored by his successor and namesake, Bishop Thomas Barlow [see Barlow, Thomas], who, by his request, was buried in the same grave.

Bishop Barlow's published works are as follows: 1. 'Vita et obitus Ricardi Cosin,' 1598. 2. 'Sermon preached at Paules Crosse, 1 March 1600, with a short Discourse of the late Earle of Essex, his confession and penitence before and at the time of his death,' 1601. 3. 'A Defense of the Articles of the Protestant Religion in answer to a libell lately cast abroad,' 1601. 4. 'The Summe and Substance of the Conference at Hampton Court,' 1604. 5. 'Sermon on Acts xx. 28, preached at Hampton Court,' 1607. 6. 'Answer to a Catholike Englishman (so by himself entituled),' 1609.

[Baker's History of St. John's College, Cambridge, ed. Mayer; Godwin de Præsulibus; Sir J. Harington's Brief View of the State of the Church of England; Neal's History of the Puritans; Fuller's Church History; Heylyn's History of Presbyterianism; Cardwell's Conferences; Spotiswood's History of the Church of Scotland; Heylyn's Life of Laud.] E. V.

BARLOW or BARLOWE, WILLIAM (*d.* 1625), archdeacon of Salisbury, son of William Barlow [see Barlow, William, *d.* 1568] and Agatha Wellesbourne, was born at St. David's when his father was bishop of that diocese, and was educated at Balliol College, Oxford. He graduated B.A. in 1564. About 1573 he entered into holy orders, and was made a prebendary of Winchester (1581) and rector of Easton. Most of his biographers assume that he spent the greater part of these years at sea, but on no better ground, it would appear, than the interest he showed in navigation, and the following ambiguous extract from the dedicatory epistle to his first book, 'The Navigator's Supply:' 'Touching experience of these matters'—compasses, &c. —'of myself I have none. For by natural constitution of body, even when I was young and strongest, I altogether abhorred the sea. Howbeit, that antipathy of my body against so barbarous an element could never hinder the sympathy of my mind and hearty affection towards so worthy an art as navigation is: tied to that element, if you respect the outward toil of the hand; but clearly freed therefrom, if you regard the apprehension of the mind.' This book was published in 1597 and dedicated to the Earl of Essex. In 1588 Barlow was transferred to a prebendal stall

at Lichfield, which in the following year he resigned, on being appointed treasurer of that cathedral body. He afterwards became chaplain to Prince Henry, son of James I, and finally archdeacon of Salisbury (1615). His numerous ecclesiastical preferments are accounted for not only by his being a bishop's son, but by his four sisters having all married bishops. He says, in some introductory verses to 'The Navigator's Supply:'—

> This booke was written by a bishop's sonne,
> And by affinitie to many bishops kinne.

Barlow's tastes were decidedly scientific, though, if his epitaph may be believed, he also 'applied himself for two and fifty years to the edifying of the body of Christ.' Science is indebted to Barlow for some marked improvements in the hanging of compasses at sea, for the discovery of the difference between iron and steel for magnetic purposes, and for the proper way of touching magnetic needles, and of piercing and cementing loadstones. Anthony à Wood endorses Barlow's statement that 'he had knowledge in the magnet twenty years before Dr. William Gilbert published his book of that subject,' and adds that he was 'accounted superior, or at least equal, to that doctor for a happy finder out of many rare and magnetical secrets.' This opinion was not, however, shared by a contemporary, Dr. Mark Ridley, who published a reply to Barlow's 'Magnetical Advertisements,' charging him with plagiarism, not only of Gilbert's famous work, 'De Magnete' (1600), but of his own book, 'Magnetical Bodies and Motions' (1613). This called forth an indignant rejoinder from Barlow in 'A Brief Discovery of the Idle Animadversions of Mark Ridley,' overflowing with personalities, in which he repudiates the accusation of Ridley, and retorts upon him that he had purloined a large portion of the material of his book from a manuscript of Barlow's treatise, surreptitiously obtained before its publication. He says: 'Except this Ridley had ploughed with my Heifor, hee had not knowne my Riddle—sic vos non vobis.' It is only fair to say that Barlow publishes a letter of Gilbert's to him which shows that they were in the habit of freely communicating their ideas to each other, and expressing Gilbert's high sense of Barlow's scientific attainments. Barlow has not, however, any claim to be set on the same level with Gilbert. Barlow died 25 May 1625, and was buried in the chancel of his church at Easton. His works are: 1. 'The Navigator's Supply,' London, 1597. 2. 'Magnetical Advertisements concerning the nature and property of the Loadstone,' London, 1618. 3. 'A Brief Discovery of the Idle Animadversions of Mark Ridley, M.D.,' London, 1618.

[Wood's Ath. Oxon. (Bliss), ii. 375; Biogr. Britannica; Le Neve's Fasti Eccl. Anglic., ed. Hardy.] P. B.-A.

BARMBY, JOHN GOODWYN (1820-1881), christian socialist, was born at Yoxford in Suffolk. His father, who was a solicitor, died when Goodwyn—he does not appear to have used the first christian name at all—was fourteen years old. He declined opportunities of entering various professions, and became an ardent radical. When only sixteen he would harangue small audiences of agricultural labourers. At seventeen he went to London, and became associated with a group of revolutionists, and in 1840 he visited Paris, living in the students' quarter, and examining for himself the social organisation of the French capital. Here he claimed to have originated the now famous word 'communism' in the course of a conversation with a French celebrity. In 1841 he founded the Communist Propaganda Society, which was afterwards known as the Universal Communitarian Association. He was one of the men grouped around James Pierrepont Greaves at Alcott House, who met periodically, and during 1843–4 published the 'New Age or Concordian Gazette' as their organ. He was a practical preacher of christian socialism; and he attempted to realise in his own household the scheme of universal brotherhood. His socialistic home was known as the Morville Communitorium at Hanwell. The form of socialism which Barmby advocated adopted the Church of Jerusalem as its model, but the 'orthodox' views of Christianity were largely modified by pantheism. Thomas Frost about this time describes him as 'a young man of gentlemanly manners and soft persuasive voice, wearing his light brown hair parted in the middle after the fashion of the Concordist brethren, and a collar and necktie à la Byron.' He combined with Frost to revive the 'Communist Chronicle,' for which he translated some of Reybaud's 'Sketches of French Socialists,' and wrote a philosophical romance, entitled 'The Book of Platonopolis.' The views of Frost and Barmby were divergent, and a separation, if not a rupture, soon followed. In 1848 he revisited Paris as the messenger of the Communistic Church to the friends of freedom in France. He had already been the editor and principal writer of a periodical called 'The Promethean,' and he now began to contribute to 'Howitt's Journal,' the 'People's Journal,' 'Tait's Magazine,' 'Chambers's Journal,' and other periodicals. He had the friendship of

Mr. W. J. Fox, M.P., and it was probably to him that he owed his introduction to the unitarian denomination. After his return from Paris he was successively minister at Southampton, Topsham, and Lympstone, Devonshire, Lancaster, and Wakefield, and at the last-named place his ministry extended over a period of twenty-one years. He was one of the best known ministers in the West Riding of Yorkshire. In the organisation known as the 'Band of Faith' he embodied some of the aspirations of his earlier life. He retained his radical convictions to the last, and in 1867 was the moving spirit of a great meeting held at Wakefield in support of manhood suffrage as the basis of the reform agitation then proceeding. The socialism of his earlier years was replaced by more modified convictions as to the help to be given by co-operation in bettering the condition of the people. In 1879 his health gave way, and he retired to the home of his boyhood at Yoxford, where he continued to hold private services, which were notable for their intensely devotional and liberal spirit.

His writings were: 1. 'The Poetry of Home and Childhood,' 1853. 2. 'Scenes of Spring,' 1860. 3. 'The Return of the Swallow,' and other poems, London, 1864. This includes a reprint of 'Scenes of Spring.' 4. 'Aids to Devotion,' 1865. He also issued several volumes of the 'Band of Faith Messenger,' which was printed and issued at Wakefield from 1871 to 1879. The Band of Faith was 'a brotherhood and sisterhood' consisting of associates and 'covenanted members,' with 'elders' who were to work for the spread of liberal ideas in theology. 'It is only,' he said, 'through organisation that the broad church of the future can supplant the narrow churches of the past and present.' The 'Messenger' contained many contributions from Goodwyn Barmby and from Catharine Barmby. He was a frequent writer of tracts. He was also the composer of many hymns. He was twice married. His first wife was Miss Reynolds, who, under the signature of 'Kate,' contributed to the 'Moral World.' He died 18 Oct. 1881, and was buried at the cemetery of Framlingham, Suffolk. His character was ardent and truth-loving, fearless and uncompromising; but he was also tolerant, sympathetic, and hospitable.

[The Inquirer, xl. 721 (29 Oct. 1881); Unitarian Herald, xxi. 358 (this last notice, which appeared 9 Nov. 1881, was written by Rev. William Blazeby, B.A., who conducted his funeral service, and was an intimate friend); Holyoake's History of Co-operation, 1875, i. 228–30; Frost's Forty Years' Recollections, London, 1880, 54–75.] W. E. A. A.

BARNARD, Sir ANDREW FRANCIS (1773–1855), general, was born at Fahan in the county of Donegal. He was the son of the Rev. Dr. Henry Barnard, of Bovagh, county Londonderry (second son of William, bishop of Derry [q. v.], and brother of Thomas, bishop of Limerick [q. v.]), by Mary, daughter of Strafford Canning, Esq., of Bovagh. He entered the army as an ensign in the 90th regiment in August 1794, became a lieutenant in the 81st in September and a captain in November of the same year. He served in St. Domingo from April till August 1795, and on 2 Dec. was transferred to the 55th regiment. He served in the expedition to the West Indies under Sir Ralph Abercromby, and was present at the reduction of Morne Fortuné. In 1799 he accompanied the expedition to the Helder, and was present at the actions of 27 Aug., 10 Sept., and 2 and 6 Oct. On 19 Dec. he was gazetted lieutenant and captain in the 1st regiment of footguards, obtained the rank of major on 1 Jan. 1805, embarked with the 1st brigade of guards for Sicily in 1806, and returned to England in September 1807. On 28 Jan. 1808 he became a lieutenant-colonel in the army, and was appointed inspecting field officer of militia in Canada. He embarked for Canada in July 1808, was gazetted into the 1st Royals on 18 Dec., and returned to England in August 1809. On 29 March 1810 he exchanged into the 95th regiment, now called the rifle brigade, and with the glories of that distinguished regiment his name was henceforth linked. He was appointed to the command of the 3rd battalion, which had lately been raised, and on 11 July 1810 he embarked with the headquarters and two companies in the Mercury frigate, and landed on the 29th at Cadiz, which was then besieged by Marshal Victor. He commanded his battalion at the battle of Barrosa, where he was wounded twice, once severely; was present at the sieges of Ciudad Rodrigo and Badajos, and at the battles of Salamanca and Vittoria. Soon after the capture of Badajos he was transferred to the 1st battalion. He obtained the rank of colonel on 4 June 1813; was at the storming of San Sebastian, at the passage of the Nivelle, where he was again severely wounded—shot through the lung—and at the battles of Orthes and Toulouse. In July 1813 we find him a knight commander of the Bath. On 16 Feb. 1814 Sir Andrew Barnard was appointed to the command of the 2nd or light brigade (the 43rd, 52nd, and 1st battalion 95th) of the celebrated light division. For his services in Spain and Portugal he received a gold cross and four clasps.

On the resumption of hostilities against Napoleon in 1815 Sir Andrew embarked with six companies of the 1st battalion of the 95th at Dover on 25 April, landed at Ostend on the 27th, and arrived at Brussels on 12 May. He was present at the battle of Quatre Bras, and was slightly wounded at Waterloo. For his services in this campaign he was awarded the Russian order of St. George and the Austrian order of Maria Theresa. The Duke of Wellington had so high an opinion of his services that, on the capitulation of Paris, he appointed him commandant of the British division occupying the French capital. In 1821 King George IV appointed him a groom of the bedchamber, and in 1826 he was made equerry to his majesty. On 4 June 1830 he was gazetted one of three 'commissioners for affixing his majesty's signature to instruments requiring the same' (*London Gazette*, 4 June 1830). On the accession of William IV he became clerk-marshal in the royal household, and for many years, until the death of her majesty, he was clerk-marshal to Queen Adelaide.

Sir Andrew became a major-general on 12 Aug. 1819, and on 25 Aug. 1822 colonel of the rifle brigade. He was gazetted a lieutenant-general on 10 Jan. 1837. On 26 Nov. 1849 the Duke of Wellington appointed him lieutenant-governor of Chelsea Hospital, and on 11 Nov. 1851 he obtained the full rank of general. He had the honorary dignity of M.A. conferred on him by the university of Cambridge in 1842, and was a governor of the Royal College of Music, of which institution he was one of the early promoters. He was nominated a grand cross of the Hanoverian Guelphic order in 1834, and a grand cross of the Bath in 1840.

He died at Chelsea on 17 Jan. 1855. Prior to the funeral those of the pensioners who had served under him in the Peninsula obtained permission to see his remains. After they had left the room it was found that the coffin was covered with laurel leaves, for each man, unobserved, had brought in one and laid it on the body of his venerated chief.

[Gent. Mag. 1855, xliii. 309; Napier's History of the War in the Peninsula; Cope's History of the Rifle Brigade; Hart's Army List, 1855, p. 252.] A. S. B.

BARNARD, LADY ANNE (1750–1825), authoress of the ballad of 'Auld Robin Gray,' was the eldest daughter of James Lindsay, fifth earl of Balcarres, by his wife Anne, daughter of Sir Robert Dalrymple, of Castleton, and was born on 8 Dec. 1750. Her youth was mainly spent at her home in Fifeshire, with occasional winter-flights to Edinburgh. She early gained admission into the social circle within which moved Hume and Henry Mackenzie, Lord Monboddo, and other celebrities. When Dr. Johnson visited Edinburgh in 1773 she was introduced to him. Later she and her sister—Lady Margaret, the widow of Alexander Fordyce—resided in London. Her nephew, Colonel Lindsay of Balcarres, states that she had been frequently sought in marriage; but that it was not until Andrew Barnard, son of Thomas, bishop of Limerick [q. v.], addressed her, that she changed her resolution of living a maiden life. She was married in 1793. Her husband was younger than herself; accomplished, but poor. The young couple proceeded to the Cape of Good Hope, when Barnard was appointed colonial secretary under Lord Macartney. Her 'Journals and Notes,' illustrated with drawings and sketches whilst at the Cape, are printed in the 'Lives of the Lindsays' (vol. iii.) Her husband died at the Cape in 1807, without issue, and she returned home. Once more her sister and herself resided in Berkeley Square, London, till the Lady Margaret was married a second time, in 1812, to Sir James Bland Burges [q. v.]. The sisters' house was a literary centre. Burke and Sheridan, Windham and Dundas, and the Prince of Wales, were among their habitual visitors. Lady Anne had the dubious honour of winning the lifelong attachment of the prince regent.

The ballad of 'Auld Robin Gray,' which has given immortality to her name, was composed by her in 1771, when she was in her twenty-first year. It was published anonymously, and various persons claimed its authorship, among others a clergyman. Not until two years before her death did Lady Barnard acknowledge it as her own. The occasion has become historical. In the 'Pirate,' which appeared in 1823, Scott compared the condition of Minna to that of Jeanie Gray, 'the village heroine in Lady Anne Lindsay's beautiful ballad,' and quoted the second verse of the continuation. This led Lady Anne to write to Sir Walter and confide its history to him. In her letter, dated 8 July 1823, she says: 'Robin Gray, so called from its being the name of the old herd at Balcarres, was *born* soon after the close of the year 1771. My sister Margaret had married, and accompanied her husband to London. I was melancholy, and endeavoured to amuse myself by attempting a few poetical trifles. There was an English-Scotch melody of which I was passionately fond. Sophy Johnstone, who lived before your day, used to sing it to us at Balcarres. She did not object to its having improper words,

though I did. I longed to sing old Sophy's air to different words, and give its plaintive tones some little history of virtuous distress in humble life, such as might suit it. While attempting to effect this in my closet, I called to my little sister [Elizabeth], now Lady Hardwicke, who was the only person near me, "I have been writing a ballad, my dear; I am oppressing my heroine with many misfortunes. I have already sent her Jamie to sea, and broken her father's arm, and made her mother fall sick, and given her auld Robin Gray for a lover; but I wish to load her with a fifth sorrow within the four lines, poor thing! Help me to one!" "Steal the cow, sister Anne," said the little Elizabeth. The cow was immediately *lifted* by me, and the song completed. At our fireside and amongst our neighbours "Auld Robin Gray" was always called for. I was pleased in secret with the approbation it met with; but such was my dread of being suspected of writing anything, perceiving the shyness it created in those who could write nothing, that I carefully kept my own secret.' Sir Walter Scott prepared a thin quarto volume for the Bannatyne Club (1824), which contains Lady Anne's narrative of the composition of the ballad, a revised version of it, and two of Lady Anne's continuations. The continuations, as in so many cases, are not worthy of the first part. Lady Anne Barnard died 6 May 1825, in her seventy-fourth year.

[Anderson's Scottish Nation; Lives of the Lindsays.] A. B. G.

BARNARD, CHARLOTTE ALINGTON (1830–1869), who for about ten years, under the pseudonym of CLARIBEL, enjoyed great reputation as a writer of ballads, was born 23 Dec. 1830. On 18 May 1854, she was married to Mr. Charles Cary Barnard, and about four years after her marriage began to compose the songs which for a time were so extraordinarily popular. What little education she received in the science of music was from Mr. W. H. Holmes, though she had singing lessons from Mesdames Parepa and Sainton-Dolby, and also from Signori Mario and Campana. Between 1858 and 1869 she wrote about one hundred ballads, the majority of which, though popular in their day, are now forgotten. She usually wrote the words of her songs, and published a volume of 'Thoughts, Verses, and Songs,' besides which a volume of her 'Songs and Verses' was printed for private circulation. She died at Dover 30 Jan. 1869, where she is buried in the cemetery of St. James's.

[The Choirmaster, March 1869; information from Mr. C. C. Barnard.] W. B. S.

BARNARD, EDWARD (1717-1781), provost of Eton, born in 1717, was the son of a Bedfordshire clergyman. He was on the foundation at Eton, but, becoming superannuated, entered at St. John's College, Cambridge, where he became B.A. 1738, M.A. 1742, B.D. 1750, and D.D. 1756. He was fellow of his college from March 1743-4 to 1756. In 1752 he was at Eton as tutor to Henry Townshend, brother to Lord Sydney, and he became also tutor to George Hardinge, afterwards Welsh justice, whose recollections of Barnard are given at length in Nichols's 'Anecdotes' (viii. 543). Barnard succeeded Sumner as head master of Eton in 1754, and raised the numbers of the school from three hundred to five hundred. He received a canonry of Windsor in 1761, and in 1764 became provost of Eton. He was also rector of St. Paul's Cray, Kent. He died 2 Dec. 1801. A tablet to his memory, with an inscription, is in Eton College chapel. Barnard, according to Hardinge, was a man of coarse features and clumsy figure, but with a humour and vivacity which, but for his physical disadvantages, would have made him the equal of Garrick; and he ruled his boys chiefly by force of ridicule. Upon Barnard's death Johnson, according to Mrs. Piozzi, pronounced a long eulogium upon his wit, learning, and goodness, and added: 'He was the only man that did justice to my good breeding, and you may observe that I am well bred to a needless degree of scrupulosity.' He is not to be confounded with Thomas Barnard, the bishop of Killaloe and Limerick [q. v.], who was also a friend of Johnson.

[Nichols's Lit. Anecdotes, vol. viii.; Baker's History of St. John's College, ed. Mayor, i. 306.] L. S.

BARNARD, EDWARD WILLIAM (1791–1828), divine, poet and scholar, was educated at Harrow and Trinity College, Cambridge. He proceeded B.A. in 1813 and M.A. in 1817, but took no honours, owing to his distaste for mathematics. In 1817 he published anonymously, 'Poems, founded upon the Poems of Meleager,' which were re-edited in 1818 under the title of 'Trifles, imitative of the Chaster Style of Meleager.' The latter volume was dedicated to Thomas Moore, who tells us in his journal that he had the manuscript to look over, and describes the poems as 'done with much elegance.' Barnard was presented to the living of Brantingthorp, Yorkshire, from which is dated his next publication, 'The Protestant Beadsman' (1822). This is described by a writer in 'Notes and Queries' as a 'delight-

ful little volume on the saints and martyrs commemorated by the English church, containing biographical notices of them, and hymns upon each of them.' Barnard died prematurely on 10 Jan. 1828. He was at that time collecting materials for an elaborate life of the Italian poet Marc-Antonio Flaminio, born at the end of the fifteenth century, and had got together 'numerous extracts, memoranda, and references from a wide range of contemporary and succeeding authors.' The life was to accompany a translation of Flaminio's best pieces, but unfortunately the work was only partially completed at the author's death. Such translations as were ready for publication were edited for private circulation, along with some of Barnard's original poems, by Archdeacon Wrangham, the editor of Langhorne's 'Plutarch.' The title of this volume, published in 1829, is 'Fifty Select Poems of Marc-Antonio Flaminio, imitated by the late Rev. Edw. Will. Barnard, M.A. of Trinity College, Cambridge,' and a short memoir by Archdeacon Wrangham is prefixed. Mr. Barnard had also projected a 'History of the English Church,' and collected many valuable materials for the work. He married the daughter of Archdeacon Wrangham, and is said to have made a 'most exemplary parish priest.'

[Notes and Queries, 2nd series, vols. iv., ix., x.; Moore's Memoirs and Journal; Lowndes's Bibliog. Manual; Gent. Mag. xcviii. p. 187; Brit. Mus. Cat.] R. B.

BARNARD, Sir HENRY WILLIAM, (1799–1857), lieutenant-general, son of the Rev. William Barnard of Water Stratford, Bucks, and great-grandson of William Barnard, bishop of Derry [q. v.], was born at Wedbury, Oxfordshire, in 1799. He was educated at Westminster and Sandhurst, and obtained a commission in the grenadier guards in 1814. He served on the staff of his uncle, Sir Andrew Francis Barnard [q. v.] during the occupation of Paris, and afterwards on that of Sir John Keane in Jamaica. Later he was with his battalion in Canada, and filled various staff appointments at home. A newly made major-general, Barnard landed in the Crimea in 1854, in command of a brigade of the 3rd, or Sir Richard England's, division of the army, with which he was present during the winter of 1854–5. When General Simpson succeeded to the chief command on the death of Lord Raglan, Barnard became his chief of the staff, a position he held at the fall of Sevastopol in September 1855. Afterwards he commanded the 2nd division of the army in the Crimea. After brief periods of command at Corfu, Dover, and Shorncliffe, Barnard was appointed to the staff in Bengal, and reached Umballa, to take over the Sirhind division, towards the end of April 1857, when rumours of impending mischief were gathering fast. On 10 May occurred the outbreaks at Meerut and Delhi, the vague tidings of which reaching Umballa were at once sent on by Barnard, and gave the first warning of actual revolt to the commander-in-chief, General Anson, then at Simla. Upon Anson's death at Kurnaul a fortnight later, Barnard received in charge the scanty force available for the movement against Delhi, and at its head he struck a heavy blow at the mutineers, at Budlee-ke-Serai, on 8 June following, taking up his position on the ridge commanding the north-west front of the city of Delhi the same evening. The value of this victory, as the historian Kaye has truly said, was not to be measured by returns of killed and wounded or captured ordnance. 'It gave us an admirable base of operations —a commanding military position—open in the rear to the lines along which thenceforth our reinforcements and supplies and all that we looked for to aid us in the coming struggle were to be brought. And, great as this gain was to us in a military sense, the moral effect was scarcely less; for behind the ridge lay the old cantonments, from which a month before the British had fled for their lives. On the parade-ground the British head-quarters were now encamped, and the familiar flag of the Feringhees was again to be seen from the houses of the imperial city.' Four weeks of desultory and unprofitable fighting followed, the strength of the mutineers in the city—strangely under-estimated in most other quarters at the time—being to Barnard's force as six to one in men and four to one in guns. And then, like his predecessor Anson, Barnard was stricken down at his post by the pestilence that was among the British ranks. He died of cholera on 5 July 1857, eleven weeks before the fall of the city, leaving behind him the name of an officer, skilful, if little versed in Indian warfare, and a brave and chivalrous gentleman.

[Army Lists; London Gazettes, 1854–56; Kaye's Hist. of Sepoy Mutiny, vol. ii.; also Sir H. Norman's estimates of strength of mutineers at Delhi in Hist. Record the King's, Liverpool Regiment (1883), pp. 106–7 and 113.] H. M. C.

BARNARD, JOHN (*fl.* 1641), musician, of whose life nothing else is known, was a minor canon of St. Paul's in the reign of Charles I. He was the first who made a collection of cathedral music, and it is through his most valuable collection

that some of the finest specimens of the English school of the sixteenth century have been preserved. The work was published in 1641 under the title of 'The First Book of selected Church Musick, consisting of Services and Anthems, such as are now used in the Cathedrall and Collegiat Churches of this Kingdome. Never before printed. Whereby such Bookes as were heretofore with much difficulty and charges, transcribed for the use of the Quire, are now to the saving of much Labour and expence, publisht for the general good of all such as shall desire them either for publick or private exercise. Collected out of divers approved Authors.' A complete list of the contents of the work is given in Grove's Dictionary under 'Barnard.' No absolutely perfect set of the part-books is known to exist, though the set in Hereford cathedral approaches most nearly to completion. A score has been constructed by Mr. John Bishop, of Cheltenham, but is unpublished; it is in the British Museum. All the composers represented in the work were dead at the time of its compilation, the collector having intended to give selections from living writers in a future publication, which never appeared. In the Sacred Harmonic Library many of the manuscript collections made by Barnard for his work are preserved, together with a set of the published part-books, second only to the Hereford set. A very imperfect set is in the British Museum.

[Burney's History of Music; Grove's Dictionary of Music and Musicians.] J. A. F. M.

BARNARD or **BERNARD, JOHN,** D.D. (*d.* 1683), the biographer of Dr. Heylyn, was the son of John Barnard, and was born at Castor, in Lincolnshire. He was educated at the grammar school of his native place, and at Cambridge, where he was a pensioner of Queens' College. In 1648 he proceeded to Oxford, where, by preferment of the board of visitors, he was granted the degree of B.A. on 15 April, and on 29 Sept. following was presented to a fellowship of Lincoln College. In 1651 he proceeded to his M.A. degree, and became then for some time a preacher in and near Oxford. He married the daughter of Dr. Peter Heylyn at Abingdon, and afterwards purchased the perpetual adowson of the living of Waddington, near Lincoln, which he held for some time, together with that of Gedney in the same county. Conforming after the Restoration, he was made prebendary of Asgarty in the church of Lincoln 13 April 1672, and in the year 1669 was granted the degrees of B.D. and D.D. in succession.

Barnard was the author of a pamphlet in three sheets quarto, entitled 'Censura Cleri, against scandalous ministers not fit to be restored to the church's livings in prudence, piety, and fame.' This was published in the latter end of 1659 or beginning of 1660, 'to prevent such from being restored to their livings as had been ejected by the godly party in 1654–55.' His name is not set to this pamphlet, and Wood says he did not care afterwards, when he saw how the event proved, to be known as its author. He is best known as the author of 'Theologo-Historicus, a true life of the most reverend divine and excellent historian, Peter Heylyn, D.D., sub-dean of Windsor' (London, 1683, 8vo). This was published, according to the author, to correct the errors, supply the defects, and confute the calumnies of George Vernon, M.A., rector of Burton in Gloucester, who had brought out a life of Dr. Heylyn in 1682. Printed with 'Theologo-Historicus' was an answer to Mr. Baxter's false accusation of Dr. Heylyn. Barnard also wrote a catechism for the use of his parish, and left behind him a manuscript tract against Socinianism, which was never printed. He died on 17 Aug. 1683 at Newark, while on a journey to the Spa, and was buried in his own church of Waddington.

[Wood's Athenæ (Bliss), iv. 496; Kippis's Biog. Britann.] R. H.

BARNARD, JOHN (*fl.* 1685–1693), supporter of James II, was son of Dr. John Barnard [q. v.], fellow of Lincoln College, Oxford, and sometime rector of Waddington, near Lincoln, by Lettice, daughter of Dr. Peter Heylyn. He became a student of Lincoln College (matriculating 17 Nov. 1676 at the age of fifteen), and was elected fellow of Brasenose College (being then B.A.) in 1682. This date (which we learn from Anthony à Wood) gives us 1661–2 for the date of his birth. He proceeded afterwards to holy orders in the church of England.

According to Wood, in December 1685, after James II's accession, Barnard 'took all occasions to talk at Bal. coffee house on behalf of popery.' Later he declared himself a papist, and took the name of Joh. Augustine Barnard (or Bernard) 'protected by the king' (May 1686), 'for what he should do or omit.' He was 'dispenc'd' 'from going to common prayer, rarely to sacrament.' On 3 Jan. 1686–7 'came a mandamus from the king that he should succeed Mr. —— Halton, of Queen's College [Oxford], in the [White's] moral philosophy lecture.' On 28 March 1687 he was elected and admitted moral philosophy reader. In October 1688 he left the university, and soon afterwards sent in his resignation of his fellow-

ship at Brasenose upon a forethought 'that the Prince of Orange would turn the scales, as he did.' He likewise resigned the moral philosophy lecture 5 Jan. 1688. He is found in Ireland with King James when he landed there. He was 'taken notice of' by his majesty, who 'talk'd familiarly with him.' In September 1690 he returned from Ireland and came to Chester, 'poor and bare.' He was reconciled to the church of England, 'as 'tis said,' and was 'maintain'd with dole for some time by the Bishop of Chester (Stratford).' Wood states that he 'wrote some little things that were printed.' His only known literary performance was that he 'continued, corrected, and enlarged, with great additions throughout,' the 'great Geographical Dictionary of Edmund Bohun, Esq.' (1693, folio), and placed before it 'A Reflection upon the Grand Dictionary Historique, or the Great Historical Dictionary of Lewis Morery, D.D., printed at Utrecht 1692.' The date of his death is unrecorded.

[Wood's Athenæ, (ed. Bliss), iv. 610; Brasenose Reg.; Hearne, in his Diary (vol. ix.), speaks of his turning papist; Wood's Fasti (ii. 372) says: 'He hath published several things, but such is his modesty that he'll acknowledge none;' cf. Bliss's manuscript annotated copy of the Fasti in the Bodleian Library.] A. B. G.

BARNARD, Sir JOHN (1685–1764), merchant and politician, was born of quaker parents at Reading in 1685. When only fifteen he was placed in the counting-house of his father, who was engaged in the London wine trade. Soon afterwards he became a convert to the principles of the church of England, and was baptised by Bishop Compton in his chapel at Fulham in 1703. For many years he remained in private life, but public attention was drawn to his talents by the skill which he displayed in guarding the interests of his colleagues in business during the progress in parliament of a measure affecting their trade. He filled in turn a variety of civic offices. From 1728 to 1750 he was alderman of Dowgate ward; from 1750 to 1756 he represented the ward of Bridge Without, a distinction which gave him the title of father of the city; he was sheriff in 1735, lord mayor in 1737, and was knighted on 28 Sept. 1732, on the presentation of an address to George II. The citizens of London elected him as their representative in parliament in 1722, and he continued their member until 1761. He was numbered among the opponents of Sir Robert Walpole, who, in an oft-quoted anecdote, acknowledged that he had frequently felt the power of Sir John Barnard's speeches, and from the first he took high rank as an authority on financial questions. In March 1737 he brought forward a scheme for the reduction of interest on the national debt, by which money was to be borrowed at 3 per cent. and applied in the redemption of annuities at a higher rate of interest. It was at first coldly supported by the prime minister, and when public opinion declared against it Walpole secured its rejection for a time, but the plan was not long afterwards carried out by Henry Pelham. Many pamphlets were published on this matter, as on a subsequent scheme of Sir John Barnard for raising three millions of money for the state in 1746. His efforts in opposing Walpole's excise bill were only exceeded by those of Pulteney, but he did not approve of the action taken by the select committee on Walpole's resignation, and he refused to be chancellor of the exchequer in Lord Bath's short-lived ministry of 1746. He took an active part in the attempts which were made to ameliorate the condition of the poor debtors and to raise the character of the London police, and during his mayoralty he endeavoured to suppress mendicity and to procure a better observance of the Sunday, but he naturally incurred considerable odium among the nonconformists by nominating to the office of sheriff five of their number, who were compelled to serve or to pay a fine of 400*l.* each towards the building of the Mansion House. When public confidence was declining in the Bank of England during the panic of 1745, Sir John Barnard was instrumental in procuring the signatures of the leading city merchants to an agreement to receive the bank-notes, and for his services on this and other occasions his fellow citizens erected, though in opposition to his wishes, his statue on the Royal Exchange in May 1747. About 1758 he began to retire from public life, and, after he had been dead to the world for some time, died at Clapham on 29 Aug. 1764, and was buried in the chancel of Mortlake Church on 4 Sept. His wife, Jane, third daughter of John Godschall, a Turkey merchant of London, died during his mayoralty, and was carried by the boys of Christ's Hospital to be buried at Clapham. One son and two daughters survived; the son became known as an art collector, dying about 1784; the elder daughter, Sarah, married Alderman Sir Thomas Hankey; the younger, Jane, became the wife of the second Lord Palmerston. Lord Stanhope in his 'History of England' styles Sir John Barnard the type of an honourable British merchant in his day; Lord Chatham, when Mr. Pitt, frequently called him the great commoner. To his pen is assigned by Watt a work entitled 'The Nature and Go-

vernment of the Christian Church, gathered only from the Word of God' (1761), and he is known to be the author of a little volume which went through many editions, called 'A Present for an Apprentice; or a sure guide to gain both esteem and an estate, by a late Lord Mayor of London' (1740), a curious medley of christianity and commerce, containing hints on all subjects, from the purchase of a horse to the selection of a nurse. In 1735 he introduced into the House of Commons a bill for limiting the number of playhouses, but it was dropped through the attempt of Sir Robert Walpole to enlarge its provisions.

[Memoirs of late Sir J. Barnard; Chalmers; Rose; Orridge's Citizens of London, 178–81, 206, 245; Lysons's Environs, i. 374–75; Stanhope's History, ii. 157, 163, 198, 231, iv. 30, vi. 312; Chester's Westminster Abbey, 21; Walpole's Letters, i. 106, 158, ii. 7, iv. 264; Heath's Grocers' Company, 313–15; Coxe's Walpole, i. 497–508, iii. 466–68.] W. P. C.

BARNARD, THOMAS, D.D. (1728–1806), bishop of Limerick, was the eldest son of Dr. William Barnard, bishop of Derry [q. v.], and was born in or about 1728. He was educated at Westminster School, and admitted a king's scholar in 1741, being then thirteen years of age (WELCH, *Alumni Westmon.* ed. Phillimore, 324). He graduated M.A. at Cambridge in 1749; was collated to the archdeaconry of Derry on 3 June 1761, when he was created D.D. by the university of Dublin; was instituted to the deanery of Derry on 2 June 1769; was consecrated bishop of Killaloe and Kilfenora on 20 Feb. 1780; was translated to the united sees of Limerick, Ardfert, and Aghadoe by patent dated 12 Sept. 1794; and died on 7 June 1806 at Wimbledon, in the house of his only son, Andrew Barnard, husband of Lady Anne [q. v.].

He married first the daughter of William Browne, Esq., of Browne's Hill, county Carlow; secondly, in 1803, Jane, daughter of John Ross-Lewin, Esq., of Fort Fergus, county Clare.

Dr. Barnard was elected a fellow of the Royal Society on 29 May 1783, and was a member of most of the literary societies in the United Kingdom, particularly of the famous club to which Garrick, Johnson, Burke, Sir Joshua Reynolds, Cumberland, and Goldsmith also belonged. Goldsmith, in the 'Retaliation,' describes him as

> Ven'son just fresh from the plains;

and in the same poem thus writes his epitaph:—

> Here lies the good dean, reunited to earth,
> Who mix'd reason with pleasure, and wisdom with mirth;
> If he had any faults, he has left us in doubt;
> At least in six weeks I could not find them out;
> Yet some have declar'd, and it can't be denied 'em,
> That Slyboots was cursedly cunning to hide 'em.

The famous encounter with Johnson, who illustrated his favourite position that a man could improve in late life by telling Barnard that there was plenty of room for improvement in him, is told by Richard Burke (letter of 6 Jan. 1773 in *Burke's Correspondence* (1844), i. 403–7), and by Miss Reynolds (appendix to CROKER's *Boswell*), and is noticed by Boswell (under 1781), who says that the two were afterwards good friends. Miss Reynolds tells the story to show how handsomely Johnson could apologise. Walpole refers to it characteristically in a letter to the Countess of Ossory, on 27 Dec. 1775, after referring to Barnard's well-known verses, which conclude:—

> Johnson shall teach me how to place
> In fairest light each borrow'd grace;
> From him I'll learn to write,—
> Copy his clear, familiar style,
> And, by the roughness of his file,
> Grow, like himself, polite.

[Boswell's Johnson, ed. Croker (1876), ix. 215; Burke's Correspondence, ii. 463; Cantabrigienses Graduati (1787), 23; Cat. of Dublin Graduates (1869), 28; Cotton's Fasti Eccl. Hibern. i. 332, 407, iv. 334, 338; Gent. Mag. lxxvi. (i.), 588; Thomson's Hist. of the Royal Society, append. p. lix; Walpole's Letters (Cunningham), vi. 302; Welch's Alumni Westmon. (Phillimore), 325.] T. C.

BARNARD, WILLIAM, D.D. (1697–1768), bishop of Derry, the son of John Barnard, was born at Clapham, Surrey, in or about 1697, and admitted into Westminster School, on the foundation, in 1713, whence he was elected in 1717 to a scholarship at Trinity College, Cambridge (B.A. 1720, M.A. 1724, D.D. 1740). He was elected a minor fellow of Trinity on 1 Oct. 1723, and a major fellow on 7 July 1724 (*Addit. MS.* 5846, f. 124). On 11 July 1726 he was collated to the rectory of Esher, Surrey, and so became acquainted with the Duke of Newcastle, who appointed him his chaplain. He was appointed chaplain to the king in 1728, and he held the same office at Chelsea College. In January 1728–9 he was presented to the vicarage of St. Bride's, Fleet Street, London, which he held till his translation to Derry. On 4 Oct. 1732 he was installed prebendary of Westminster, and on 26 April 1743 he was gazetted to the deanery of

Rochester. He was appointed to the see of Raphoe on 14 May 1744, and translated to Derry on 3 March 1747. Having returned to England on account of ill-health, he died in Great Queen Street, Westminster, on 10 Jan. 1768, in the seventy-second year of his age, and was buried in the north aisle of Westminster Abbey, where a tablet records his virtues and dignities (MALCOLM, *Londinium Redivivum*, i. 122). He married a sister of Dr. George Stone, archbishop of Armagh. His eldest son, Thomas Barnard [q. v.], became bishop of Limerick. His second son, Henry, was father of Sir Andrew Francis [q. v.] and of the Rev. William, father of Sir Henry William [q. v.]. Barnard was a great benefactor to the see of Derry. His only publication is 'A Sermon preached before the Incorporated Society for Promoting English Protestant Schools in Ireland,' Dublin, 1752, 8vo.

[Cotton's Fasti Eccl. Hibern. iii. 324, 356; Gent. Mag. ii. 980, xxxviii. 47; Le Neve's Fasti (Hardy), ii. 578, iii. 365; Malcolm's Londinium Redivivum, i. 358; Manning and Bray's Surrey, ii. 757; Welch's Alumni Westmon. (Phillimore), 259, 269, 270, 278, 325, 546, 575; Widmore's Hist. of Westminster Abbey, 226.] T. C.

BARNARD, WILLIAM (1774–1849), mezzotint engraver, was born in 1774. He practised his art in London, and held for some years the office of keeper of the British Institution. He died 11 Nov. 1849. Among his most successful plates are 'Summer' and 'Winter,' after Morland, which are often found printed in colours, and no less than four portraits of Lord Nelson, after Abbott.

[Redgrave's Dictionary of Artists, 1878; J. Chaloner Smith's British Mezzotinto Portraits, 1878–84, i. 7–12.] R. E. G.

BARNARDISTON, SIR NATHANIEL (1588–1653), puritan and opponent of the government of Charles I, was descended from an ancient Suffolk family which took its name from the little village of Barnardiston, or Barnston, near Ketton, or Kedington, where its chief estates lay. The family pedigree goes back to the time of Richard I, and the line of descent has remained unbroken until the present time. Sir Nathaniel, the thirteenth in descent from the twelfth century, was born at Ketton in 1588; he was knighted at Newmarket by James I on 15 Dec. 1618, and is stated to have been the twenty-third knight of his family. His grandfather, Sir Thomas Barnardiston, was educated at Geneva under Calvin 'in the miserable and most unhappy days of our Queen Mary,' and first gave the family its puritan leanings, which Sir Nathaniel finally developed. His father, also Sir Thomas, was high sheriff of Suffolk in 1580, and was knighted 23 July 1603. His mother was Mary, daughter of Sir Richard Knightley, of Fawsley in Northamptonshire. Sir Thomas the elder survived by nine years Sir Thomas the younger, who died 29 July 1610, and in 1611 his name appeared on the first list of persons about to be created baronets, but by a later order the bestowal of the dignity was 'stayed' indefinitely. Sir Nathaniel's steady opposition to the Stuart government has been ascribed to disappointment on this account, but baronetcies were not then rated high enough to make the statement credible. Sir Nathaniel succeeded to the family estates on his grandfather's death in 1619. At the time they were in a very prosperous condition and producing an annual income of nearly 4,000*l*. Since his father's death in 1610 the distribution of church preferment in the gift of his grandfather had been largely in Sir Nathaniel's hands, and he had shown a strong predilection for eminent puritan divines.

In 1623 Sir Nathaniel was high sheriff of his county, and with his habitual piety he 'took with him his sheriffsmen to a weekly lecture at some distance from his house.' In the parliaments of 1625 and 1626 he was M.P. for Sudbury in Suffolk. Although he sat in five consecutive parliaments, he never took any prominent part in the debates, but he voted invariably with the party opposed to the king. In 1625 he was nominated one of the commissioners for the collection of the general loan enforced without parliamentary consent, but he refused either to take the oath tendered him 'according to the commission' or to lend 20*l*., 'alleging that he was not satisfied therein in his conscience' (*Cal. Dom. State Papers*, 16 Dec. 1625). Early in 1627 (25 Feb. 1626–7), the council ordered Sir Nathaniel to be brought before it to explain his resistance to the loan after having, as it was reported, formerly given consent to it. And for persisting in his refusal to contribute 'the shipmoney, coal, and conduct money, and the loan,' he was 'committed to prison, at first in the Gatehouse in London, and subsequently in a castle of Lincolnshire.' In March 1627–8, at a council held at Whitehall, orders for his release were issued at the same time as John Hampden and Richard Knightley, Barnardiston's first cousin, were also discharged from prison (NUGENT'S *Memorials of Hampden*, 369, ed. 1860). In the same month Sir Nathaniel and Sir Edward Coke were returned to parliament

as representatives of Suffolk, and an attempt was made on the part of the royalists to discredit the importance of the election by the assertion that 'they would not have been chosen if there had been any gentlemen of note, for neither Ipswich had any great affection for them nor most of the country; but there were not ten gentlemen at this election' (*Cal. Dom. State Papers*, 4 March 1627–8). During the long interval between the parliament of 1629 and the summoning of the short parliament in 1640, Sir Nathaniel seems to have lived quietly at Ketton. He had married Jane, daughter of Sir Stephen Soame, knight, and alderman of London, who was lord mayor in 1597–8, and had by her a large family, in whose religious education he was deeply interested. His piety at home (he prayed thrice a day), and his benevolence to ministers of religion, gave him a wide reputation among the puritans of the eastern counties. 'He had ten or more servants so eminent for piety and sincerity that never was the like seen all at once in any family.' He encouraged in his parish catechetical instruction in religion; and he attended with his children the religious classes held by Samuel Fairclough, the rector of Ketton; replied himself to the questions that his sons and daughters were unable to answer, and urged his neighbours, both rich and poor, to follow his example. In 1637 his wife, Lady Barnardiston, gave 200*l.* 'to be bestowed by his direction' to Mr. Marshall, vicar of Finchingfield, who was described by the vicar-general of London as governing 'the consciences of all the rich puritans in these parts and in many places far remote' (*Cal. Dom. State Papers*, March 1636–7). On 14 April 1640 Sir Nathaniel was returned to the Short parliament for his county, and in October he was elected to the Long parliament for the same constituency (cf. *Harl. MS.* 165, No. 5). In 1643 he took the covenant, became a parliamentary assessor for Suffolk, and joined the Eastern Counties' Association. He does not appear to have taken any active part in the war, but he was in close relations with the leaders of the parliament (Whitelock, *Memorials*, i. 467). He subscribed 700*l.* and lent 500*l.* to the parliament for the reduction of the Irish rebels; the latter sum was 'to be repaid with interest at the rate of eight per cent.' out of the first payments of the parliamentary subsidy of 400,000*l.* levied in 1642. On 10 May 1645 he petitioned parliament to repay the greater part of his loan, for which he declared he had special occasion, and his request was formally granted (*Commons' Journal*, iv. 133; *Lords' Calendar* in Hist. MSS. Com. Rep. vi. 59 *a*). Shortly after the execution of the king, Sir Nathaniel's health broke down, and he retired to Ketton to prepare for death. He devoted himself unceasingly to religious exercises during his last two years (1651–1653), and read constantly Baxter's 'Saint's Everlasting Rest.' About 1652 he removed to London for the convenience of his doctors, and died at Hackney on 25 July 1653. 'His corpse being carried down from London was met about twenty miles from his own house by 2,000 persons, most of them of quality; and his funeral at Ketton on 26 Aug. following was attended by many thousands.' The sermon was preached by Samuel Fairclough, the rector, his intimate friend and adviser, who had been presented to the living 26 Jan. 1629–30, and it was published under the title of "Αγιοὶ Ἄξιοι or the Saints Worthinesse and the Worlds Worthinesse, both opened and declared in a Sermon preached at the Funerall of that eminently religious and highly honoured Knight, Sir Nathaniel Barnardiston,' with a dedication to Lady Jane Barnardiston and her children. The sermon, which is a full memoir of the life of Sir Nathaniel, was reprinted in Samuel Clark's 'Lives of Sundry Eminent Persons in this Later Age' (1683). A collection of elegies on his death was issued, later in 1653, under the title of 'Suffolks Tears, or Elegies on that renowned knight, Sir Nathaniel Barnardiston. A Gentleman eminent for Piety to God, love to the Church, fidelity to his Country.' Twenty-two English poems, twelve Latin, and one Greek are included, which are all of very mediocre quality. One of the best is 'The Offering of an Infant Muse' (p. 39), signed 'Nath. Owen, anno ætat. 12°.'

Lady Jane Barnardiston, who shared her husband's religious fervour, was buried at Ketton, 15 Sept. 1669. Of Sir Nathaniel's eight sons, the eldest, Sir Thomas, and the third, Sir Samuel, both attained political eminence [see Barnardiston, Sir Thomas, and Barnardiston, Sir Samuel]. Another of his sons, John, has been identified with the Mr. Barnardiston, member of the committee of parliament in the eastern counties, who was seized by the royalists at Chelmsford in 1648; was imprisoned in Colchester Castle at the time that the parliamentarians were besieging it; was released in order to negotiate terms with Sir Thomas Fairfax; and finally signed articles (20 Aug. 1648) which assented to the execution of two royalist leaders, Sir George Lisle and Sir Charles Lucas

(Whitelock, *Memorials*, ii. 392). But according to other accounts the actor in this episode was Giles Barnardiston, a son of Sir Thomas Barnardiston, Sir Nathaniel's grandfather, by a second marriage. Other sons of Sir Nathaniel, Nathaniel, Pelatiah, William, and Arthur, were well-known oriental merchants. In 1649–50 Nathaniel, who married a daughter of Nathaniel Bacon in 1648, was acting at Smyrna as agent for the Levant company (*Cal. State Papers*, 1649–51). Arthur was one of the commissioners for ejecting scandalous and inefficient ministers in Suffolk under Cromwell's order in 1654. Jane, Sir Nathaniel's only daughter, was, by her second marriage with Sir William Blois, the grandmother of the eighth, ninth, and tenth Lords St. John of Bletsoe, through her daughter Jane, the wife of Sir St. Andrew St. John, baronet.

A fine engraved portrait by Van Houe of Sir Nathaniel, whose features resembled those of Oliver Cromwell, is given in Clark's 'Lives,' p. 105.

[Davy's Suffolk Collections, xl. 353 et seq., in Brit. Mus. (Addit. MS. 19116); Proceedings of the Suffolk Institute of Archæology, iv. 123–82; Corser's Collectanea; Granger's Biographical History; Fairclough's memoir in Samuel Clark's Lives, as above, whence quotations in the article have been taken.] S. L. L.

BARNARDISTON, Sir SAMUEL (1620–1707), whig politician and deputy governor of the East India Company, born 23 June 1620, was the third son of Sir Nathaniel Barnardiston [q.v.]. Like other members of his family, he showed himself early in life strongly opposed to Charles I's arbitrary government, and he joined the London apprentices in 1640 in the rioting that took place at Westminster on the appointment of Colonel Lumsford as constable of the Tower. According to Rapin, Barnardiston's prominence in the crowd on this occasion gave rise to the political use of the word *Roundhead*. 'The apprentices, it seems, wore the hair of their head cut round, and the queen, observing out of a window *Samuel Barnardiston* among them, cryed out: "See what a handsome young Roundhead is there!" And the name came from thence' (Rapin's *History*, ed. Tindal, iv. 403). Barnardiston appears to have become while still young a Levant merchant, and in 1649 and 1650 he was residing at Smyrna as agent for the Levant company, in whose service he laid the foundations of a very gigantic fortune. He took no active part in the civil wars, and passed much time during the protectorate in Suffolk, with which his family was intimately connected. At Brightwell, near Ipswich, he purchased a large estate, which he carefully improved, and built upon it a large house known as Brightwell Hall (Brayley, *Beauties of England*, xiv. 265). One of its characteristics, which gave it a wide local fame, was the erection 'on the top of it' of 'a reservoir of water which not only might supply the domestic purposes for which it was wanted, but which was so large as to serve as a stew for fish which were always kept in it ready for consumption.' Barnardiston's household was a strictly puritan one, and a puritan chaplain usually lived with him. In 1663 he engaged in this capacity the services of Robert Franklyn, who had experienced an unusual share of persecution (*Nonconform. Memor.* iii. 293). He endeavoured to repress the influence of the high-church party in his neighbourhood, and in June 1667 reported to the council that Captain Nathaniel Daryll, commanding a regiment stationed at Ipswich, was suspected of being a papist (*Cal. State Papers*, 1667, p. 246).

In 1660 Barnardiston welcomed the return of Charles II, and was rewarded for his acquiescence at first by a knighthood, and in 1663 by a baronetcy, the patent of which described him as a person of 'irreproachable loyalty.' Soon afterwards he entered into active political life. In 1668 he was deputy-governor of the East India Company, and in that office came prominently before the public. The company had been forced into a serious struggle with the House of Lords. Thomas Skinner, an independent English merchant, had had his ships confiscated by the company's agents for infringing its trading monopolies in India. Skinner had straightway appealed for redress to the House of Lords, which had awarded him 5,000*l.* damages against the company. Sir Samuel, on behalf of the East India corporation, thereupon presented a petition to the House of Commons against the action of the lords, and the lower house voted (2 May 1668) Skinner's complaint and the proceedings of the lords illegal. On 8 May Barnardiston was summoned to the bar of the upper house and invited to admit himself guilty of having contrived 'a scandalous libel against the house.' In a short dignified speech Sir Samuel declined to 'own his fault,' and, in the result, was ordered upon his knees, and sentenced to a fine of 300*l.*, and to be imprisoned till the money was paid. Parliament was adjourned the same day. Sir Samuel refused to comply with the judgment, and was straightway committed to the custody of the usher of the black rod, in whose hands he remained until 10 Aug. following,

when he was suddenly released without any explanation of the step being given. On 19 Oct. 1669, at the first meeting of a new session of parliament, Barnardiston was called to the bar of the House of Commons, and there invited to describe the indignities which the lords had put upon him. At the conclusion of his speech the commons voted the proceedings against him subversive of their rights and privileges. The lords refused at first to 'vacate' their action in the matter, and the quarrel between the houses continued till December; but finally both houses yielded to the suggestion of the king to expunge from their journals the entries relating to the incident.

From the date of these proceedings Sir Samuel enjoyed all the popularity that comes of apparent persecution. In 1672 the death of Sir Henry North created a vacancy in the representation of Suffolk, and Barnardiston was the candidate chosen by the whigs, with whom his religious opinions and his fear of arbitrary government caused him to heartily sympathise. The election was viewed as a trial of strength between the 'church and loyal' party and the country party. Dissenters and the commercial classes faithfully supported Sir Samuel, and he gained seventy-eight votes more than his opponent, Lord Huntingtower. But the contest did not cease there. Sir William Soame, the sheriff of Suffolk, was well-disposed to the losing candidate, and on the ground that Sir Samuel's supporters comprised many of the 'rabble,' about whose right to vote he was in doubt, he sent up to the commons a double return announcing the names of the two candidates, and leaving the house to decide their rights to the seat. Each candidate petitioned the house to amend the return in his interest; and after both petitions had been referred to a committee, Sir Samuel was declared duly elected, and took his seat (*Commons' Journal*, ix. 260–2, 291, 312–3). But these proceedings did not satisfy Barnardiston. He brought an action in the King's Bench against the sheriff, Soame, to recover damages for malicious behaviour towards him, and Soame was placed under arrest. The case was heard before Lord Chief Justice Hale on 13 Nov. 1674, and judgment, with 800*l.* damages, was given in favour of the plaintiff. By a writ of error the proceedings were afterwards transferred to the Exchequer Chamber, and there, by the verdict of six judges out of eight, the result of the first trial was reversed. In 1689 Sir Samuel, after renewing his complaint in the commons, carried the action to the House of Lords. In the interval Soame had died, and his widow was now made the defendant. The lords heard the arguments of both parties in the middle of June, but they finally resolved to affirm the judgment of the Exchequer Chamber. The whole action is one of the utmost constitutional importance, and the final judgment gave the House of Commons an exclusive right to determine the legality of the returns to their chamber, and of the conduct of returning officers. The two most elaborate judgments delivered in the case—that of Sir Robert Atkyns, one of the two judges who supported Sir Samuel in the Exchequer Chamber, and that of Lord North on the other side in the House of Lords, who, as attorney-general Sir Francis North, had been counsel for the defendant in the lower court—were published in 1689, and have since been frequently reprinted. The case was popularly viewed at the time as a political trial, and is elaborately commented on with much party feeling by Roger North, the tory historian, in his 'Examen.' North declares that Barnardiston throughout the proceedings sought the support of 'the rabble,' and pursued Soame with unnecessary vindictiveness, in the first instance by making him bankrupt after the trial in the King's Bench, and in the second by sending the case to the House of Lords after his death (pp. 516 et seq.).

These lengthy proceedings had made Sir Samuel's seat in parliament secure for many years. He was again returned for Suffolk to the parliaments of 1678, 1679, and 1680, and to William III's parliaments of 1690, 1695, 1698, and 1701. Throughout his career he steadily supported the whigs. In 1681 he was foreman of the grand jury of Middlesex which threw out the bill of high treason against the Earl of Shaftesbury. In 1688 he openly expressed his dissatisfaction with the proceedings that had followed the discovery of the Rye House Plot, but too much weight was attached to his opinions by the opponents of the court to allow this expression of them to go unpunished. On 28 Feb. 1683–4 he was summoned to take his trial for libel as 'being of a factious, seditious, and disaffected temper,' and having 'caused several letters to be written and published' reflecting on the king and officers of state. No more flagrant instance of the extravagant cruelty of the law courts at the close of Charles II's reign has been adduced than these proceedings against Barnardiston (cf. Stephen, *Hist. of Criminal Law*, ii. 313–4). Two of the four letters which formed the basis of the charge were privately addressed to a Suffolk friend, Sir Philip Skipton, and the others to a linen-draper of Ipswich and to a gentleman of Brightwell, with both of whom Sir Samuel was intimate. They contained sentences

favouring Russell and Sydney, and stating that 'the papists and high tories are quite down in the mouth,' and that 'Sir George [Jeffreys] is grown very humble;' and upon these words the accusation was founded. Jeffreys, who had a personal concern in the matter, tried the case, and directed the jury to return a verdict of guilty on the ground that the act of sending the letters was itself seditious, and that there was no occasion to adduce evidence to prove a seditious intent. An arrest of judgment was moved for, and it was not till 19 April 1684 that Jeffreys pronounced sentence. A fine of 10,000*l.* was imposed. Barnardiston resisted payment, and was imprisoned until June 1688, when he paid 6,000*l.*, and was released on giving a bond 'for the residue.' The whole case was debated in the House of Lords, 16 May 1689, and Jeffreys judgment reversed. It was stated at the time that during his long imprisonment Sir Samuel's private affairs had become much disordered, and that he lost far more money than the amount of the fine. An account of the trial was published in 1684.

Barnardiston took no forward part in parliament as a speaker, but his financial ability was fully recognised. In 1690 he was nominated a member of the important commission appointed to audit and control the public accounts, which discovered many scandalous frauds and embezzlements, and first effectively supervised the expenditure of the public money. In 1691 a quarrel with Sir Josiah Child, governor of the East India Company, who had been originally brought into its direction by the influence of Barnardiston and his friends, caused him to retire from the management, and afterwards to withdraw the money he had invested in its stocks. The dispute was one of party politics, Child being an adherent of the tories, who were at the time in a majority on the board of directors, while Barnardiston continued in his whig principles. In 1697 Sir Samuel narrowly escaped imprisonment for a third time on disobeying the instructions of the House of Commons when deputed by them to attend a conference with the House of Lords for the purpose of regulating the importation of East India silk. Little is known of Barnardiston's career after this date. He retired from parliament in 1702, at the age of eighty-two, and died, 8 Nov. 1707, at his house in Bloomsbury Square, London. He was twice married, (1) to Thomasine, daughter of Joseph Brand of Edwardstone, Suffolk, and (2) to Mary, daughter of Sir Abraham Reynardson, lord mayor of London. He had no children, and his nephew, Samuel, son of his eldest brother Nathaniel, succeeded to his title and estate, and died on 3 Jan. 1709–10. Another nephew, Pelatiah, brother of the second baronet, was third baronet for little more than two years, dying on 4 May 1712. On the death a few months later (21 Sept. 1712) of the fourth baronet, Nathaniel, son of Pelatiah Barnardiston, the first baronet's youngest brother, the baronetcy became extinct. Sir Samuel's house, Brightwell Hall, was pulled down in 1753.

[Davy's MS. Suffolk Collections, vol. xl. (Addit. MS. 19117 ff.); State Trials, vi. 1063–92, 1117, ix. 1333–72; Pepys's Diary, ed. Bright, iv. 438–9; Mill's India, i. 103; Parl. Hist. iv. 422–3, 431–4; Commons' Journal, x. 13; May's Parliamentary Practice, 19. 172; Luttrell's Brief Relation, passim; Calendar State Papers, 1649–50, 1661–3; Bluebook of Members of Parliament; Granger's Biographical History; Macaulay's History, iii. 297; Hallam's History, iii. 23–4.] S. L. L.

BARNARDISTON, Sir THOMAS (*d.* 1669), parliamentarian, was the eldest son of Sir Nathaniel and Lady Jane Barnardiston, and was knighted by Charles I on 4 July 1641. He was frequently one of the parliamentary assessors for Suffolk from 1643 onwards, and was on the committee of the Eastern Counties' Association. Cromwell addressed a letter (31 July 1643) to Sir Thomas and his neighbours, in which he spoke of them as his 'noble friends,' and urged them in very forcible terms to raise 2,000 foot soldiers (*Camden Society Miscellany*, v. 87). In 1645 Barnardiston became M.P. for Bury St. Edmunds, in place of a member resigning through ill-health; he brought a regiment of foot to the assistance of the parliamentary forces at Colchester in 1648, and was perhaps the Thomas Barnardiston appointed by the parliament in 1649 comptroller of the mint (*Cal. Dom. State Papers*, 1649–50). Sir Thomas was M.P. for Suffolk in Cromwell's parliaments of 1654 and 1656, and in Richard Cromwell's parliament of 1658–9. He was in 1654 one of the commissioners 'for ejecting scandalous, ignorant, and insufficient ministers and schoolmasters' from Suffolk. On 20 Nov. 1655 he headed the list of those who signed a declaration to secure the peace of the commonwealth in the eastern counties, and to use his best care and diligence therein; to his signature great importance was attached by the major-general of the eastern counties (Thurloe, *State Papers*, iv. 225). But Sir Thomas's republican sympathies did not survive the Restoration, which he readily supported. He received a baronetcy from the king on 7 April 1663 'for the antiquity of the family and the virtues of his ancestors.' He died in October 1669, and was buried at

Ketton. He married Ann, daughter of Sir William Armine [q. v.], of Osgodby, Lincolnshire. Their eldest son, Thomas, succeeded to the baronetcy on his father's death; was frequently returned to parliament as M.P. for Suffolk; and died in 1698. The baronetcy became extinct in 1745.

[Davy MS. Suffolk Collections, xl. 353 et seq. in Brit. Mus. (Addit. MS. 19116); Proceedings of the Suffolk Institute of Archæology, iv. 143–8.]

S. L. L.

BARNARDISTON, THOMAS (*d.*1752), legal reporter, was educated at the Middle Temple, and created a serjeant-at-law 3 June 1735. He died 14 Oct. 1752, and was buried on the 20th at Chelsea.

His reports in Chancery were published in folio, 1740, 1741, and 1742; and his 'Reports of Cases adjudged in the King's Bench,' from 12 Geo. I to 7 Geo. II, were published in 2 vols. folio in 1744. Sir James Burrow asserts that 'Lord Mansfield absolutely forbid the citing of Barnardiston's reports in Chancery, for that it would only be misleading students to put them upon reading it (*sic*). He said it was marvellous, however, to those who knew the serjeant and his manner of taking notes, that he should so often stumble upon what was right, but that there was not one case in his book which was so throughout.' And Lord Lyndhurst remarks: 'I recollect in my younger days it was said of Barnardiston that he was accustomed to slumber over his note-book, and the wags in his rear took the opportunity of scribbling nonsense in it.' Lord Manners, on the other hand, said on one occasion: 'Although Barnardiston is not considered a very correct reporter, yet some of his cases are very accurately reported;' and Lord Eldon, in reference to the same work, observed: 'I take the liberty of saying that in that book there are reports of very great authority.' A comparison of the volumes with the registrar's book has proved that Barnardiston for the most part correctly reported the decisions of the court. His reports have a peculiar value from the fact of their containing the decisions of the great Lord Hardwicke.

Barnardiston's King's Bench reports also have been repeatedly denounced, and yet they are frequently cited.

[Faulkner's Chelsea, ii. 136; Clarke's Bibliotheca Legum, 348; Bridgman's Legal Bibliography, 12; Stevens and Hayne's Bibliotheca Legum, 9; Woolrych's Serjeants-at-Law, ii. 537; Burrow's King's Bench Reports, ii. 1142 *n.*; Marvin's Legal Bibliography, 94; Wallace's Reporters, 261, 322; Notes and Queries, 4th ser. i. 580; Gent. Mag. xxii. 478; Bromley's Cat. of Engr. Portraits, 285.]

T. C.

BARNES, AMBROSE (1627–1710), nonconformist, of Newcastle, the eldest son of Thomas Barnes, a prominent puritan of Startforth, Yorkshire, was born there in 1627; was apprenticed to a merchant adventurer of Newcastle in 1646; showed remarkable aptitude for trade; became a merchant adventurer in 1654–5; was alderman of Newcastle in 1658, and mayor in 1660–1. An ardent puritan from his youth, Barnes strove to alleviate the sufferings of the nonconformists in the north during the reign of Charles II, and was for some time imprisoned in Tynemouth Castle for holding prayer-meetings in his own house. He was the intimate friend of Richard Gilpin, Simeon Ashe, Edmund Calamy, and Joseph Caryll, and often met Richard Baxter at the London house of Alderman Henry Ashurst [q. v.]. He died 23 March 1709–10. He married Mary Butler in 1655, and had by her seven children. His eldest son Joseph was recorder of Newcastle from 1687 to 1711, and his son Thomas was minister of the independent congregation from 1698 till his death in 1731. Barnes wrote a 'Breviate of the Four Monarchies,' an 'Inquiry into the Nature, Grounds, and Reasons of Religion,' and a 'Censure upon the Times and Age he lived in.' Extracts only from these works, which all display much learning, have been published; but they remain in manuscript in the library of the Literary and Philosophical Society of Newcastle, together with a very elaborate, though discursive, life of their author (dated 1716) by an unidentified writer, who signs himself 'M. R.' Barnes's memoirs and works were printed in an abridged form by the Newcastle Typographical Society in 1828, and again in a completer shape, with elaborate notes, by the Surtees Society in 1867, under the direction of Mr. W. H. D. Longstaffe. The 'Life' shows Barnes to have been a man of high and independent character, and to have enjoyed the regard of men of all religious and political parties. He had an implacable hatred of Charles II, whom he saw in London when he presented a petition to the privy council in behalf of the municipal rights of Newcastle, but he showed much respect for James II.

[Memoirs of Ambrose Barnes, late merchant and sometime alderman of Newcastle-on-Tyne, edited by Longstaffe for the Surtees Society, 1867.]

BARNES, BARNABE (1569?–1609), poet, a younger son of Dr. Richard Barnes [q. v.], bishop of Durham, was born in Yorkshire about the year 1569. He became a student of Brasenose College, Oxford, in 1586, and left the university without taking his

degree. In 1591 he accompanied the Earl of Essex into Normandy, to join the French forces against the Prince of Parma. He must have been in England again in 1593, when he published (or perhaps printed for private circulation) the collection of love-poems on which his fame rests. Of this volume only one copy (in the Duke of Devonshire's library) is known to exist. The title is 'Parthenophil and Parthenophe. Sonnettes, Madrigals, Elegies, and Odes. To the right noble and vertuous gentleman, M. William Percy, Esquier, his dearest friend.' The date and printer's name are cut away; but we find the book entered on the registers of the Stationers' Company on 10 May 1593 (ARBER, *Transcripts*, i. 298). Harvey, in his 'New Letter of Notable Contents,' dated 16 Sept. 1593, thanks the publisher Wolf for the present of 'Parthenophil' and other books. Barnes had sided with Harvey against Nash, and had contributed a strong sonnet, 'Nash, or the Confuting Gentleman,' to 'Pierce's Supererogation,' 1593. Nash, that unrivalled master of invective, was not slow to respond. In 'Have with you to Saffron Walden,' 1596, he accuses Barnes of cowardice in the face of the enemy, and of stealing 'a nobleman's steward's chayne at his lord's installing at Windsor.' If the evidence of Nash may be believed, it was owing to Harvey's encouragement that Barnes's 'Parthenophil' saw the light. Before making Harvey's acquaintance, he did not 'so much as know how to knock at a printing-house dore,' but 'presently uppon it, because he would be noted, getting a strange payre of Babilonian britches . . . and so went up and down towne and shewd himselfe in the presence at court, where he was generally laught out by the noblemen and ladies.' Allusion is made to Barnes, under the name of Barnzy, in Thomas Campion's 'Observations in the Art of English Poesie,' 1602. In the sixth chapter, 'Of the English Trochaick Verse,' the author (who was a close friend of Nash) introduces some epigrams of his own, in one of which he hints that Harvey had been too familiar with Barnes's wife—in all probability a piece of idle scandal. Previously in his 'Poemata' Campion had written an epigram against Barnes, in which he held him up to ridicule as a braggart and coward. Bastard, in 'Chrestoleros,' 1598, has this couplet:

> Barneus' verse, unless I do him wrong,
> Is like a cuppe of sacke, heady and strong.

In the 'Scourge of Villanie,' 1599, Marston makes a satirical allusion to 'Parthenophil.'

Barnes's second work appeared in 1595 under the title of 'A Divine Centurie of Spirituall Sonnets.' According to the fashion of the time he attached, or pretended to attach, more importance to these sonnets than to his volume of love-poetry. Posterity, as usual, has taken a different view. To Florio's 'Worlde of Wonders,' 1598, Barnes prefixed some complimentary verses. At Cambridge Florio had been Barnes's servitor (MALONE's appendix to *Love's Labour's Lost*). In 1606 Barnes published in folio a dull treatise, entitled 'Offices, enabling privat Persons for the speciall service of all good Princes and Policies.' Prefixed to this work (or to some copies of it) are verses by William Percy, the sonnetteer, and John Ford, the dramatist, to whose 'Fame's Memoriall' Barnes paid a similar compliment. Our author's last work was a tragedy, published in 1607, 'The Divil's Charter: a Tragœdie conteining the Life and Death of Pope Alexander the Sixt.' For the most part, the 'Divil's Charter' is very unpleasant reading, often tedious and sometimes nauseous; but there are powerful passages, and Dyce thought that from one scene Shakespeare drew a hint for stage business in the 'Tempest.' Shakespearean commentators have pointed out a striking parallelism between a passage of Barnes's play and the 'pitiful mummery' (by whomsoever introduced) in 'Cymbeline,' v. 4. Barnes also wrote a play on the subject of the 'Battle of Evesham' (others say 'Hexham'), which was never printed. The autograph manuscript is said to have been sold at the sale of Isaac Reed's books and manuscripts in 1809; but we find no mention of it in the sale-catalogues, and its present possessor is unknown. From the registers of St. Mary-le-Bow, Durham, it appears that Barnes was buried in December 1609.

As a sonnetteer and lyrist Barnes takes high rank among the minor Elizabethans. His sonnets, fervent and richly coloured, suffer from over-elaboration and conceit; but these were the faults of the age. His imagery is not of the cheap, commonplace character affected by Watson, but testifies to rare imaginative power joined to the gift of true poetic expression. The madrigals, fine and free (but unfortunately too few), prove him to have been a born singer.

[Wood's Athenæ (Bliss), ii. 47; Parthenophill and the Spiritual Sonnetts were edited, with an introduction and notes, by Dr. Grosart in 1875. In the second volume of Heliconia, 1815, Thomas Park had published the Spirituall Sonnetts; and Parthenophil is included in the fifth volume of Mr. Arber's English Garner, 1882. The best criticism on Barnes is an article by Prof. Dowden, in the Academy of 2 Sept. 1876.] A. H. B.

BARNES, SIR EDWARD (1776–1838), of Beech-hill Park, near Barnet, was colonel of the 31st regiment. He commenced his career as an ensign in the 47th regiment on 8 Nov. 1792, became a lieutenant in the army on 8 May 1793, was gazetted into the 86th regiment on 30 Oct. following, became a captain in the 99th regiment on 11 Feb. 1793, a major in the 79th regiment on 17 Feb. 1800, a lieutenant-colonel in the 46th regiment on 23 April 1807, a colonel in the army on 25 July 1810, and a major-general on 4 June 1813. He served on the staff in the Peninsula, to which he was appointed in 1812, and commanded a brigade at the battles of Vittoria, Pyrenees, Nivelle, Nive, and Orthes. For these services he received a cross and three clasps. He also served in the campaign of 1815 in the Netherlands and France as adjutant-general, and was severely wounded at Waterloo. For this campaign he received the Austrian order of Maria Theresa, and the Russian order of St. Anne, 1st class; and previously, on the enlargement of the order of the Bath, he had been nominated K.C.B. He was gazetted as colonel of the 99th regiment on 24 Oct. 1816, and was appointed to the staff in Ceylon in 1819. On 25 Aug. 1822, he was made colonel of the 78th regiment, and became a lieutenant-general on 27 May 1825. In January 1824 he was appointed governor of the island of Ceylon, and held the appointment till October 1831. On 24 Feb. 1831 he was raised to the rank of Grand Cross of the Bath, and on 7 June of the same year he was appointed commander-in-chief in India, which appointment he held till May 1833 with the local rank of general. On 14 Oct. 1834 he became colonel of the 31st regiment. In July 1834, on the death of M. A. Taylor, Esq., he contested the borough of Sudbury, when, the number of votes being equal, the mayor or returning officer, exercising the privilege, which he conceived to belong to him, of making his selection between the two candidates, returned Sir Edward Barnes. A petition was in progress when the general election of 1835 ensued, at which he failed to secure his seat. At the next election (1837) he again contested the borough, and was returned at the head of the poll. He died in Piccadilly on 19 March 1838, at the age of 62. After his death a resolution was passed at a general meeting in Ceylon to erect a monument to his memory at Colombo. His portrait was painted for the island of Ceylon by John Wood, and a mezzotint engraving of it on steel was afterwards published by G. T. Payne.

[Gent. Mag. 1838, p. 214; Royal Military Catalogue, iii. 227; Napier's History of the War in the Peninsula; Army Lists.] A. S. B.

BARNES, JOHN (*d.* 1661), Benedictine monk, was a Lancashire man by extraction, if not by birth. He was educated at Oxford, but after being converted to catholicism he went to Spain and studied divinity in the university of Salamanca under Juan Alfonso Curiel, who 'was wont to call Barnes by the name of John Huss, because of a spirit of contradiction which was always observed in him.' Having resolved to join the Spanish congregation of the order of St. Benedict, he was clothed in St. Benedict's monastery at Valladolid 12 March 1604; was professed the next year on 21 March; and was ordained priest 20 Sept. 1608. He was subsequently stationed at Douay and St. Malo; and in 1613 the general chapter in Spain nominated him first assistant of the English mission. After he had laboured in this country for some time, he was apprehended and banished into Normandy with several other priests. Invited to the English priory at Dieulwart, in Lorraine, he read a divinity lecture there, and he was next similarly employed in Marchienne College at Douay.

Venturing again into England, Barnes resided privately at Oxford in 1627 for the purpose of collecting, in the Bodleian library, materials for some works which he intended to publish. At this period his brethren regarded him with grave suspicion. He was an enemy to the pope's temporal power; he had attacked the teaching of certain casuists on the subject of equivocation; he had affirmed that prior to the Reformation there never existed any congregation of Benedictines in England, excepting that of the Cluny order; and he had, with Father Francis Walgrave, opposed the coalition in this country of the monks belonging respectively to the Spanish, Italian (Cassinese), and English congregations. Wood relates that his writings 'made him so much hated by those of his order that endeavours were made to seize upon him and make him an example.' Barnes, perceiving the danger, fled to Paris, and there placed himself under the protection of the Spanish ambassador. In consequence, however, of the efforts made by Father Clement Reyner and his interest with Albert of Austria, Barnes was carried from Paris by force, was divested of his habit, and, like a four-footed brute, was in a barbarous manner tied to a horse and hurried away into Flanders (preface to *Catholico-Romanus Pacificus*). The securing of Father Barnes cost the order 300*l.* According to Wood he was conveyed from Flanders to Rome, where, by command of the pope,

he was, as a contriver of new doctrine, thrust into a dungeon of the Inquisition. His mind giving way, he was removed to a lunatic asylum behind the church of St. Paul the Less, and he appears to have been confined there until his death, which occurred in August 1661. 'If he was in his wits,' wrote Father Leander Norminton from Rome, 'he was an heretic; but they gave him christian burial because they accounted him rather a madman.'

By the reformed party Barnes is described as the good Irenæus, a learned, peaceable, and moderate man; but catholic writers, particularly of his own order, condemn his conduct in the severest terms. For example, Dom Bennet Weldon says (*Chronological Notes*, 138): 'I have gathered many letters which show him to have tampered much with the state of England to become its pensioner, to mince the catholic truths that the protestants might digest them without choking, and so likewise to prepare the protestant errors that catholic stomachs might not loathe them. He was hard at work in the prosecution of this admirable project in the years 1625 and 1626. He took upon him in a letter to a nobleman of England, which is without date of year or month, to maintain out of true divinity the separation of England from the court of Rome as things then stood, and the oath of fidelity of the English communion, to be lawful and just according to the writers of the Roman church. And he says at the beginning of this wonderful letter, that he had been about eight years at work to get an opportunity of insinuating himself into his majesty's knowledge.'

Barnes wrote the following works: 1. 'Examen Trophæorum Congregationis Prætensæ Anglicanæ Ordinis S. Benedicti.' Rheims, 1622, 8vo, dedicated to Pope Urban VIII. It is a reply to Father Edward Mayhew's 'Congregationis Anglicanæ Ordinis S. Benedicti Trophæa,' Rheims, 1619. An answer to Barnes is found in some copies of Reyner's 'Apostolatus Benedictinorum in Angliâ,' but without a name to it or any mention of Barnes. 2. 'Dissertatio contra Æquivocationes,' Paris, 1625, 8vo. He attacks the arguments of Parsons and Lessius. 3. 'The Spiritual Combat.' Translated into Latin from the Spanish of John Castaniza. 4. 'Catholico-Romanus Pacificus,' Oxford, 1680, 4to. The manuscript was kept among the protestants at Oxford, and not printed till the year named. It is reprinted in Brown's edition of Gratius's 'Fasciculus Rerum Expetendarum et Fugiendarum,' Lond. 1690, fol. ii. 826–870. Before the work itself was printed *in extenso*, portions appeared at the end of Richard Watson's translation of Dr. Basire's treatise on 'The Ancient Liberty of the Britannick Church,' Lond. 1661, 8vo, with this separate title: 'Select Discourses concerning, 1. Councils, the Pope, Schism. 2. The Priviledges of the Isle of Great Britain. 3. The Pope's Primacy and the Supream Power of Kings, both in Temporals, and also Spirituals, accordingly as they put on the quality of Temporals, and are means for the hindring, or procuring, the safety of the Republick.'

[Weldon's Chronological Notes, 79, 81, 97, 131, 135–139, 170, Append. 5; Reyner's Apostolat. Benedictinorum in Anglia, 214–221; Wood's Athenæ Oxon. (ed. Bliss), ii. 500; Oliver's Hist. of the Catholic Religion in Cornwall, 507; Dodd's Church Hist. ii. 134, iii. 101; Wadsworth's English Spanish Pilgrime, 2nd ed. 1630, p. 71; François, Bibl. des Ecrivains de l'Ordre de Saint Benoît, i. 93.] T. C.

BARNES, JOSHUA (1654–1712), Greek scholar and antiquary, the son of a London tradesman, was born on 10 Jan. 1654. He was educated at Christ's Hospital and admitted a servitor of Emmanuel College, Cambridge, on 11 Dec. 1671. He graduated B.A. in 1675, was elected to a fellowship in 1678, took the degree of M.A. in 1679, and of B.D. in 1686 (incorporated at Oxford July 1706). He was chosen professor of Greek in 1695.

At Christ's Hospital Barnes was remarkable for his precocity. When only fifteen years of age he published 'Sacred Poems in Five Books,' and in the following year a poem on the 'Life of Oliver Cromwell the Tyrant.' To the same date belong some dramatic pieces, in English and Latin, on Xerxes, Pythias and Damon, and similar subjects; a Latin poem on the fire of London and the plague; and a Latin elegy on the beheading of John the Baptist. In 1675 he published 'Gerania, or the discovery of a little sort of people anciently discoursed of, called Pygmies,' a whimsical *voyage imaginaire* that may perhaps have given Swift some hints for the 'Voyage to Lilliput.' His next publication was 'Αὐλικοκάοπτρον, sive Estheræ Historia, Poetica Paraphrasi, idque Græco carmine, cui versio Latina opponitur, exornata,' 1679. In the preface to this book he states that he found it easier to write in Greek than in Latin, or even English, 'since the ornaments of poetry are almost peculiar to the Greeks, and since he had for many years been extremely conversant in Homer, the great father and source of Greek poetry.' Bentley used to say of him that he 'knew as much Greek as a Greek cobbler'—a doubtful compliment. In 1688 he published a 'Life of

Edward III,' dedicated and personally presented to James II. This work has been praised for the fulness of its information, but the author's practice of introducing long speeches into the narrative has not escaped censure. Barnes had also planned a poem, in twelve books, on the subject of Edward III, but the work was never completed. His edition of Euripides, in folio, appeared in 1694. As a contribution to scholarship it is of small importance; but it no doubt helped to procure him the Greek professorship in the following year.

In 1700 Barnes married a Mrs. Mason, a widow lady of some property, living at Hemingford, near St. Ives, Hunts. The tale goes that the lady came to Cambridge, and expressed a desire to settle 100*l.* per annum on Barnes after her death; and that the professor gallantly refused to avail himself of the offer unless Mrs. Mason (who was between forty and fifty years of age, and ill-favoured withal) would become his wife. In 1705 he published an edition of 'Anacreon,' to which he appended a list of forty-three works that he intended to publish. Some of the titles are curious, as 'Ἀλεκτρυομαχία, or a poem on cock-fighting;' 'Σπειδηριάδος, a poem in Greek macaronic verse upon a battle between a spider and a toad;' 'Φλῃάδος, or a supplement to the old ludicrous poem under that title at Trinity House in Cambridge, upon the battle between the fleas and a Welshman.' He began now to work at an edition of Homer which was issued in 1710. The expense connected with the publication of this book involved him in considerable difficulties; and there are preserved in the British Museum two letters (printed by George Steevens in the *St. James's Chronicle*, October 1781), written to solicit the assistance of the Earl of Oxford. In one of these he says: 'I have lived the university above thirty years fellow of a college, now above forty years standing and fifty-eight years of age; am bachelor of divinity, and have preached before kings.' A friend of his, Dr. Stukeley, wrote thus of his later years: 'He was very poor at last. I carried my great frd, the learned Ld Winchilsea, to see him, who gave him money, & after that Dr. Mead.' Barnes died on 3 Aug. 1712, and was buried at Hemingford, where a monument was erected to him by his widow. Dr. Savage wrote a Latin inscription for the monument and some Greek anacreontics, in which it is stated that Barnes read 'a small English Bible 120 times at his leisure.' According to Dr. Stukeley, Barnes's death followed quickly after a quarrel with another classical scholar, William Baxter [see Baxter, William], editor of a rival Anacreon. 'A club of Critics,' Stukeley writes, 'meeting at a tavern in London, they sent for Mr. Baxter, who made Jos. ask his pardon before all the company, & in a fortnight after he died: which made people say Mr. Baxter killd him.'

Barnes was a man of wide reading, but his scholarship was inexact. He had a good memory but weak judgment, whence somebody proposed as his epitaph (after Menage's satire on Pierre Montmaur) the inscription—

Joshua Barnes,
Felicis memoriæ, judicium expectans.

Bentley, in the famous 'Dissertation on Phalaris,' describes him as 'one of a singular industry and a most diffuse reading.' His enthusiasm led him to undertake work for which he was in no degree qualified. Not content with writing a life of Edward III and editing Homer, he had determined to write the life of Tamerlane, though he had no knowledge of oriental languages (Cole's *Athenæ*). His 'Gerania' shows that he had some fancy and could write with ease and fluency. He is said to have been possessed of no little vanity; but this fault can readily be forgiven to one whose charity was such that he gave his only coat to a poor fellow who begged at his door.

In addition to the works already mentioned Barnes was the author of a 'Spital Sermon (on Matthew ix. 9), to which is added an Apology for the Orphans in Christ's Hospitall, written in 1679,' 1703, 4to; 'The Good Old Way, or three brief Discourses tending to the Promotion of Religion, and the Glory, Peace, and Happiness of the Queen and her Kingdoms in Church and State: 1, The Happy Island; 2, A Sure Way to Victory; 3, The Case of the Church of England truly represented and fully vindicated,' 1703. He prefixed copies of English verse to Ellis Walker's paraphrase of Epictetus's 'Enchiridion,' 1691, Dr. John Browne's 'Myographia,' 1698, and Thomas Heyrick's 'Poems,' 1690. According to Cole he 'sent the account of manuscripts in Emmanuel College in 1697 for the manuscript catalogue of English books.' In Emmanuel College library are three unpublished plays by Barnes—'The Academie, or the Cambridge Duns' (circ. 1675); 'Englebert;' and 'Landgartha, or the Amazon Queen of Denmark and Norway' (1683). He also wrote a copy of verses, preserved in the college library, to show that Solomon was the author of the 'Iliad.' He is said to have perpetrated this absurdity in order to humour his wife and induce her to contribute more freely towards defraying the ex-

penses of his edition of Homer. But his most notorious exploit was the dedication, in 1685, of a 'Pindarick Congratulatory Poem' to Judge Jeffreys on his return from the bloody western circuit. Some letters of Barnes are preserved among the 'Rawlinson MSS.' (c. 146) in the Bodleian Library.

[Biographia Britannica; Gent. Mag. 1779, 546, 640; St. James's Chronicle, October 1781; Halliwell's Dictionary of Old Plays, pp. 2, 84, 141; Cole's MS. Athenæ; Memoirs of William Stukeley, M.D., published by the Surtees Society, i. 95–6. In the Monthly Review for March 1756 there is printed a letter of Bentley's, containing a severe criticism on Barnes's Homer. In Hearne's Collections (Oxford Hist. Soc.) are many references to him and quotations of his letters and verses.] A. H. B.

BARNES, JULIANA. [See BERNERS.]

BARNES, RICHARD (1532–1587), bishop of Durham, was son of John Barnes and Agnes Saunderson, his wife, and born at Bould, near Warrington, in Lancashire, 1532. At the parish school of Warrington Barnes doubtless received his first education. In 1552 he was 'elected a fellow of Brasenose College [Oxford] by the authority of the king's council.' He proceeded B.A. 1553, and M.A. 1557. Having received holy orders, he was presented to the small livings of Stonegrave and Stokesley, Yorkshire. On 12 July 1561 he was admitted chancellor of the church at York, and later became canon-residentiary and prebendary of Laughton in the same church (LE NEVE'S *Fasti*, iii. 165). He was also chosen public reader of divinity there. On 4 Jan. 1567 he was created suffragan-bishop of Nottingham (LE NEVE, iii. 241; *Pat.* 9 *Eliz.* p. 11, m. 33). The consecration took place in the church of St. Peter at York by the archbishop (Sandys), assisted by the bishops of Durham (Pilkington) and Chester (Downman). He was elected to the see of Carlisle on 25 June 1570, and received the royal assent 13 July, the temporalities being restored to him on the 26th of the same month (LE NEVE, iii. 241). By the influence of his patron, Burghley, the queen granted him 'a license to hold *in commendam*, with his bishopric, the chancellorship of York, the rectories of Stonegrave and Stokesley, and also the rectory of Romaldkirk, Yorkshire, as soon as it fell vacant.' He resigned the chancellorship in 1571 (LE NEVE, iii. 165). On 5 April 1577 he was elected to the most splendid of all the sees, Durham, in succession to its first protestant bishop, Pilkington, who died 23 Jan. 1575–6. He obtained the royal assent on the 19th of the same month, the archbishop's confirmation on 9 May following, and the temporalities on the 29th of same month (LE NEVE, iii. 294). Burghley was responsible for this appointment, and in a letter to him dated 23 March 1576 Barnes writes: 'Your lordship was mine only preferrer to Carlell, where I have served my seven years, and I trust discharged the promise yee then made unto her highness on my behalf, which in this poore and bare living was all that I could do; now by your means being preferred to a better, if in time I be not thankful. . . .' Barnes's gratitude took the shape of delivering up (practically) to the crown, a long string of 'Manores' belonging to the see. Barnes has been severely blamed for this compliance; but it is doubtful if, in any single case, bishopric or other dignity ever was then presented under any other conditions (STRYPE, ii. App. 65). Bishop Pilkington had neglected his great diocese, and Barnes, writing to his patron, describes his see as 'this *Augiæ stabulum*, the church of Durham . . . whose stinke is grievous in the nose of God and men, and which to purge far passeth Hercules labours.' It is important, with reference to the charges afterwards brought against Barnes, to continue the quotation. 'The malicious of the county are remarkably exasperated against me; and whereas at home they dare neither by words nor deeds deal undutifully against me, yet abroad they deface me by all slanders, false reports, and shameless lyes; though the same be never so inartificial or incredible, according to the northern guise, which is never to be ashamed, however they bely and deface him whom they hate, yea, though it be before the humblest' (STRYPE, ii. 482–3).

Barnes has been accused of acting rapaciously, with the help of his brother John, chancellor in his court. But John was not his chancellor, and his 'Clavis Ecclesiastica,' an elaborate account of all the livings in the province of York, remains to show that his diocese was admirably administered. His own naturally unworldly temperament doubtless exposed him to being 'preyed upon' by those who served him; and that, combined with his enforced dispute about 'dilapidations' with Bishop Pilkington's widow, his quarrels with Archbishop Grindal, and his generous protection of the puritans, made him many enemies. A full and candid examination of the facts, however, leaves Bishop Barnes beyond most of his age—as he was early called —'learned, affable, and generous;' and if at times over-indulgent to offenders, pecuniarily and otherwise, the magnanimous weakness was a 'failing' that 'leaned to virtue's

side.' His humility and clemency are well illustrated by a story in the life of Bernard Gilpin, in Brook's 'Lives of the Puritans' (i. 256–8). We are there told how Gilpin, who was an energetic preacher in the wild border-country, was ordered to preach before Barnes, and boldly denounced him for his want of due severity. The bishop went home with Gilpin, and said to him, 'Father Gilpin, I acknowledge you are fitter to be the bishop of Durham than I am to be the parson of your church. I ask forgiveness of past injuries. Forgive me, father. I know you have enemies, but while I live bishop of Durham, be secure; none of them shall cause you any further trouble' (cf. CARLETON'S and GILPIN'S *Lives of Bernard Gilpin*).

In 1578 Barnes was on a commission for the visitation of the church of Durham. In February 1579 he was created D.D. at Oxford, having taken the degree of B.D. at Cambridge. On 24 May 1580, the queen commissioned him, Lord Hunsdon, and others to proceed to the borders of Scotland for 'redress of grievances.'

Barnes died on 24 Aug. 1587, and was buried in the choir of his cathedral. The dean of Durham (Dr. Toby Matthew) preached his funeral sermon on 7 Sept., from Psalm ciii. 15, 16. The following epitaph is still to be read on his tomb:—

Reverendo in Christo patri ac domino, dom. Richardo Barnes, Dunelmi episcopo, præsuli prædocto, liberali, et munifico, P.S. præclarissimo patri P.P.P. Obiit xxiv. Augusti, A.D. 1587, ætatis suæ 55. Mors mihi lucrum.
Astra tenent animam, corpusque hoc marmore clausum;
Fama polos penetrat; nomen nati atque nepotes
Conservant; vivit semper post funera virtus.

Barnes married first Fredesmund, daughter of Ralph Gifford, of Claydon, Bucks, by whom he had issue five sons and four daughters. The third son was Barnabe Barnes, the poet of 'Parthenophil and Parthenophe' [see BARNES, BARNABE]. Barnes married secondly, in 1582, Jane, a French lady, by whom he had no issue; after his death she became the wife of Dr. Leonard Pilkington, master of St. John's College, Cambridge.

His 'Injunctions and other Ecclesiastical Proceedings' were edited by J. Raine for the Surtees Society in 1850.

[Introduction to Barnabe Barnes's Poems, in Dr. Grosart's Occasional Issues (1875); Surtees and Hutchinson's Durham (the latter misplaces 'Bould' in Lincolnshire instead of Lancashire); Strype's Annals, ii. 431, appendix 105, p. 521, et alibi; Rymer's Fœdera, xv. p. 785; Willis's Cathedrals, i. 229; Fuller's Church History, lib. ix. p. 191; Raine's History of Auckland Castle; Clavis Ecclesiastica, ut supra; Cooper's Athen. Cantab. ii. 15–16; Wood's Athenæ (Bliss), ii. 826; Lansdowne MSS. i. 48, 50, 51, 71, ii. 247; Strype's Grindal, ep. ded. and p. 164; Strype's Parker, i. 240; Bedford's Blazon of Episcopacy, 117; Ussher's Letters, 26; Thorpe's Cal. of State Papers, 405, 520.] A. B. G.

BARNES, ROBERT, D.D. (1495–1540), protestant divine and martyr, was a Norfolk man, born in the neighbourhood of Lynn. Bishop Bale, who was born in 1495 and studied with him at Cambridge in 1514, says that he was of the same age with himself. It must have been two or three years before that date—in fact, while he was still a boy, if we are to interpret Bale's word *impubes* strictly—that he was made an Augustinian friar, and joined the convent of Austin friars at Cambridge. Here he discovered a taste for learning, and was sent for a time to study at Louvain; on his return to Cambridge, he was made prior of the house. A devoted pupil named Thomas Parnell came back from Louvain with him, and read with him, as Foxe informs us, 'copia verborum et rerum,' not the well-known work of Erasmus so entitled, but classical authors such as Terence, Plautus, and Cicero; by which 'he caused the house shortly to flourish with good letters, and made a great part of the house learned who before were drowned in barbarous ignorance.' It is strange that in telling us this Foxe should have glanced at the title of a work of Erasmus without mentioning him by name, especially as the great Dutch scholar must have been at Cambridge at least part of the time that Barnes was there, and could scarcely have been ignorant of the efforts of a fellow-worker to revive learning at the university. But it is more extraordinary still that, if Barnes produced any marked impression in this way, not a word should be said about him, good or evil, in all the correspondence of Erasmus. We cannot, however, reasonably doubt that he drew to himself at Cambridge a number of congenial souls, of whom Foxe mentions five by name, one of them being Miles Coverdale, afterwards so well known for his translation of the Bible. He discussed questions of divinity at the university, and was made D.D. in 1523. He then became acquainted with the writings of Luther, and adopted his opinions, to which it appears he was converted by Thomas Bilney, the Norwich martyr. He first laid himself open to a charge of heresy by a sermon delivered at St. Edward's church, at Cambridge, on Sunday, 24 Dec. 1525, on the text, 'Rejoice in the Lord alway' (Phil. iv. 4), in which he depreciated the special observance of great festivals

like that of the day following, and put forth various other unconventional opinions. It was a sermon of a highly puritanical character, well calculated to raise a stir; but when brought before the vice-chancellor at Clare Hall he declined to repudiate sentiments which he had not precisely uttered, or to give any satisfactory explanation. The result was that he was sent up to London to appear before Wolsey as legate. The substance of his examination, both at Cambridge and before Wolsey, is recorded by himself, and gives us, what was certainly not intended by the writer, rather a favourable impression of the cardinal's real humility. Wolsey read over to him the catalogue of articles charged against him, asking his reasons occasionally on one or other point. At last he came to the 22nd article, by which it appeared that Barnes had attacked his pomp and splendour as a cardinal. 'How think ye?' said Wolsey. 'Were it better for me, being in the honour and dignity that I am, to coin my pillars and poleaxes and give the money to five or six beggars than for to maintain the commonwealth by them as I do?' Barnes answered that he thought it would be more conducive to the honour of God and the salvation of the cardinal's soul that the pillars and poleaxes should be coined and given away in alms; as for the commonwealth, it did not depend on them. Wolsey seems to have thought him a foolish fellow, and to have been anxious to put an end to the proceedings against him. 'Will you be ruled by us,' he asked him, 'and we will do all things for your honesty and for the honesty of the university?' 'I thank your grace,' replied Barnes, 'for your good will. I will stick to the holy scripture and to God's book, according to the simple talent that God hath lent me.' 'Well,' said the cardinal, 'thou shalt have thy learning tried to the uttermost, and thou shalt have the law.'

He was accordingly examined in February 1526 by the bishops of London, Rochester, Bath, and St. Asaph's, on twenty-five articles objected to him. In preparing his answers Coverdale and two other of his Cambridge friends acted as his secretaries. He would have been sent to the Tower, but, at the intercession of Wolsey's secretary, Gardiner, and Edward Fox, he was committed to the custody of a serjeant-at-arms till produced at the chapter-house at Westminster before the bishops. The result of his examination was that he was called on to abjure or burn, and he is said to have had serious thoughts of enduring the latter alternative; but Gardiner and Fox persuaded him to accept the former. Gardiner, who had known him at Cambridge, himself describes him as having been 'beloved of many as a good fellow in company,' though 'of a merry scoffing wit;' and he could not but befriend him. He and four German merchants of the Steelyard, who had been condemned at the same time for propagating Luther's writings, were sentenced to carry faggots at St. Paul's. On the day appointed the cathedral was crowded. The cardinal, with six-and-thirty abbots, mitred priors and bishops in full pomp, sat enthroned on a scaffold at the top of the stairs, and Bishop Fisher, of Rochester, preached a sermon against Lutheranism; after which Barnes and the others knelt down, asked forgiveness of God, the church, and the cardinal, and then were conducted to the rood at the north door of the cathedral, where, a fire being lighted, they cast in their faggots. They were then absolved by Bishop Fisher.

Nevertheless Barnes, who had been previously committed to the Fleet, was sent back thither, and remained half a year in prison. Afterwards he was given up to his own order and placed in the Austin Friars in London, where he continued 'a free prisoner,' as Foxe calls him, for some time; but upon further complaints being made against him he was transferred to the Austin Friars at Northampton, where he once more stood in danger of being burned as a relapsed heretic. How he had merited such treatment we are not informed by sympathising biographers; but a Lollard examined for heresy some time afterwards distinctly states that he had visited Friar Barnes at the Austin Friars in London at Michaelmas 1526, and that Barnes had surreptitiously sold him a New Testament, and promised to write to a clergyman in Essex to encourage him in heresy (Strype's *Eccl. Mem.* I. ii. 55). This in itself, after a recantation of former errors, was enough to place him in considerable danger; but he contrived, probably in 1528 (in the third year of his imprisonment, says Bale), to escape beyond sea to Antwerp. He pretended to be mad; wrote a letter saying he meant to drown himself, and left his clothes where they might appear to give evidence of the fact. He spent the next two or three years in Germany, where, to avoid detection, he assumed the name of Anthonius Amarius, or Antonius Anglus, became acquainted with Luther and the other German reformers (he even lodged with Luther), and obtained some influence with Frederic I of Denmark and the Duke of Saxony. In this exile he wrote a treatise in defence of some articles of the Lutheran faith, which was published in German, with a translation by Bugenhagen, in 1531. During

the same year he was invited to return to England by Henry VIII's minister Cromwell, who saw that his master now required the aid of protestant arguments against the see of Rome. Foxe absurdly says that he was sent ambassador to Henry VIII, his own king, by the king of Denmark. It is pretty clear from the correspondence of the time that Henry really wanted him in England; a copy of his book having been sent over by Stephen Vaughan for presentation to the king (*Calendar, Henry VIII*, vol. v. Nos. 532–3, 593). But he certainly did not come as an ambassador, nor was he openly recognised as having been sent for by the king, else Sir Thomas More, who was then lord chancellor, would not have attempted (as Foxe informs us that he did) again to put him in prison. More, of course, only tried to put in force the existing law against a runaway friar; but Barnes was sufficiently protected by Cromwell and the king, and Sir Thomas contented himself with answering him in print.

During this period of his return to England he took up his abode in London at the Steelyard, the house of the German merchants. One day, at Hampton Court, he met his old friend Gardiner, who had before persuaded him to recant some absurdities, among others the opinion that it was unchristian to sue any one for debt. This proposition Barnes had hotly maintained, but had afterwards recanted on being shown by Gardiner a passage in St. Augustine's writings to the contrary. Yet after his recantation he had perversely returned to his old opinion, declaring in a printed book that Gardiner had inveigled him into the recantation by a garbled extract, and that the latter part of the passage in St. Augustine really favoured his view. Being now brought again into contact with Gardiner, who had recently become bishop of Winchester, he was compelled to ask forgiveness for this statement, and confess to him on his knees in the presence of Cranmer that St. Augustine's authority was altogether against the view that he had upheld; and he promised to write another book in Gardiner's justification, who upon this became friends with him once more, and had him to his own house.

He appears to have remained in England till 1534, when he was sent by Henry VIII to Hamburg. He wrote from that city on 12 July, advising Henry to make an alliance with the newly elected king of Denmark, Christian III. But he immediately afterwards returned home, and the very next month (August) he is spoken of as having daily discussions with the bishops and other divines in England, chiefly, doubtless, on the new doctrine of the royal supremacy. Early in the following year he appears to have been sent to Germany to procure from the Lutheran divines an approval of Henry VIII's divorce and second marriage. It was not a very hopeful attempt, seeing that he had already tried to extort such an opinion from Luther himself, even before the marriage with Anne Boleyn, and Luther had given him a very unfavourable reply (*Lutheri Epp.* 257). He very soon returned to England, and was again despatched in July of the same year to Wittenberg with letters from the king to the Elector of Saxony, in which he was designated the king's chaplain. One object of this second mission was to prevent Melanchthon from accepting an invitation from Francis I to visit France and get him rather to come to England, where Henry VIII desired to confer with him. But, though well disposed to do so, Melanchthon was not allowed by the elector to visit either sovereign.

After returning from this mission Barnes remained for some years in England. In 1537 he was left executor to a puritanical alderman named Humphrey Monmouth, who desired to be buried without any ringing of bells or singing of dirges, and left a bequest for thirty sermons instead of the usual thirty masses after his funeral. Next year Barnes and one or two others introduced for the first time the practice of saying the mass and the 'Te Deum' in English. He took part in the religious conferences held that year before the king, with some divines from Germany, of whose views he seems to have been the only English supporter. He was, however, a strong opponent of the anabaptists and of the sect called sacramentarians, who denied transubstantiation, insomuch that he was named on a commission for the examination and punishment of the former (1 Oct. 1538), and took some part in calling the unfortunate martyr Lambert to account for his opinions.

In 1539 he was sent into Germany to negotiate the king's marriage with Anne of Cleves, a mission not calculated in the end to win him the king's gratitude. Next year a catholic reaction took place, and Anne of Cleves was repudiated. But Barnes had got into serious trouble, and, it must be said, by his own extreme arrogance, before there was any visible sign of the coming change. In the early part of the year he and two other preachers of the same school, named Garret and Jerome, were appointed to preach at Paul's Cross; but the arrangement was altered to allow Gardiner, the bishop of Winchester, to preach the first Sunday in Lent. The bishop in his sermon made some severe remarks on the part that friars had taken in

the sale of indulgences, and observed that, though the order had been abolished, their sophistries had not been got rid of. 'Now they be gone with all their trumpery,' he said; 'but the devil is not yet gone.' Men who no longer wore friars' habits offered heaven without works to sinners. This Barnes felt as a home-thrust. Luther's doctrine of justification by faith seems to have been specially popular among those who had belonged, like him, to Luther's own order, the Augustinians; and when his turn came to preach on mid-Lent Sunday, he attacked the bishop personally from the same pulpit with much scurrilous abuse and invective. The insult was too gross to be passed over. Urged by his friends, Gardiner complained to the king, who appointed two divines to hear the dispute in private. Putting aside the personal question, Gardiner challenged his opponent to answer his arguments, and gave him a night to prepare his reply. Next morning, after the discussion had lasted two hours, Barnes fell on his knees before him and asked pity, praising the bishop's learning. Gardiner lifted him up and frankly forgave his rudeness, offering to provide a living for him in his own house if he would live 'fellow-like' and give no more offence. For two days Barnes seems to have been shaken in his opinions, and even brought one of his own associates to Gardiner to hear his arguments against their favourite heresies. He also signed a retractation; and he and his two friends who had preached in Lent were appointed to preach again in Easter week at St. Mary Spital.

They did so, and Gardiner was present at Barnes's sermon; the preacher appealed to him publicly for forgiveness in a way which rather hurt his feelings, as it seemed calculated to advertise his own humility and cast a doubt upon the genuineness of Gardiner's charity. Yet after the bidding prayer he returned to the old doctrine that he had recanted, or, at least, preached such an ambiguous sermon that the lord mayor, who was present, appealed to the bishop whether he should not at once send him to prison. The sermons of the other two seem to have been equally unsatisfactory, and by order of the council they were all three sent to the Tower. An act of attainder was passed against them in parliament, and they were excepted from the general pardon promulgated this year. On 30 July they were taken to Smithfield, together with three others who had long suffered imprisonment for opinions of a totally opposite description. The latter had been condemned by a bill of attainder in parliament for denying the king's supremacy, and were put to the horrible death then awarded to traitors; while Barnes and his two companions, as heretics, were committed to the flames. Such was the final reward of one whose narrow fanaticism had led him at one time to espouse even with too much warmth the cause of the king, his master. He died a victim to that royal supremacy which he had done his best to promote. Being condemned, moreover, without a hearing, simply by a bill of attainder, no one knew the precise cause for which he suffered. Luther supposed it was for his opposition to the divorce from Anne of Cleves, which may possibly be true. Such biographical notices of Barnes as have hitherto appeared have been founded almost entirely on the statements of puritanical writers like Hall and Foxe, whose well-known prejudice against Bishop Gardiner coloured everything relating to the persecutions of this period. This is the first account of him in which Gardiner's own statements, published at a time when, as he himself repeatedly says, they could all be corroborated by living witnesses, have been even taken into account. They show clearly that it was the supposed persecutor who was forbearing, and that it was the victim who was arrogant, dogmatic, and conceited, far beyond what his real attainments justified.

His principal writings, so far as they are known to us, are as follows: 1. 'Furnemlich Artickel der Christlichen Kirchen,' published in German under the name of Antonius Anglus at Nürenberg in 1531. 2. 'A Supplicacion unto the most gracyous prynce Henry the VIII,' London, 1534 (an earlier undated edition). 3. Vitæ Romanorum Pontificum,' Basle, 1535. 4. Various Tracts on Faith and Justification. 5. 'What the Church is, and who bee thereof.' The confession of faith which he uttered just before his death was translated into German, and numerous editions of it were published the same year (1540), and shortly afterwards at Augsburg, Wittenberg, and other places in Germany. Barnes's English works, with those of Tyndall and Frith, were issued by Daye, edited by Foxe, in 1573.

[The Supplication of Dr. Barnes; Gardiner's Declaration against Joye; Coverdale's Confutation of Standish; Foxe; Bale's Scriptores; Daye's edition of Tyndall, Frith, and Barnes; Wriothesley's Chronicle; Seckendorf; Strype; Calendar of Henry VIII, vol. v. sq.; Melanchthon's Letters; More's Confutacion of Tyndal (2nd part); Luther's Preface to Barnes's Confession (Erlangen edit. of Luther's Works, lxiii. 396–400); Wilkins, iii. 836; Stat. 32 Hen. VIII, c. 49, s. 10, and c. 60.] J. G.

BARNES, THOMAS, D.D. (1747–1810), unitarian minister and educational reformer, son of William Barnes, of Warrington, came, it is believed, of the same stock as Bishop Richard Barnes [q. v.]. His mother was Elizabeth, daughter of the Rev. Thomas Blinston, of Wigan. He was born on 13 Feb. 1746–7. He lost his father when he was in his third year; but his mother gave him an admirable home-training. He received his elementary education at the grammar school of his native town under successive masters, named Owen and Holland (of Bolton), and later in the Warrington Academy, the unitarian training college, where he showed himself a brilliant student. He was subsequently licensed as a preacher of the gospel, and became minister of the congregation at Cockey Moor (Ainsworth, near Bolton) in 1768. He remained there for eleven years. When he left, the numbers in attendance had trebled. In 1780 he became the minister of Cross Street chapel at Manchester. It was at the time the largest, wealthiest, and most influential congregation of protestant dissenters in the town and district, and there he remained for thirty years until his death. In 1781, together with his learned friends, Dr. Percival and Mr. Henry, he founded the Literary and Philosophical Society of Manchester; became one of its two secretaries, and took a leading part, for several years, in its meetings and transactions. In 1783 he read a paper before the society, wherein he strenuously advocated the extension of liberal education in Manchester. He anticipated the higher grade schools of our time—that is, a provision for the instruction of youths of the town between their leaving a grammar school and entering into business. His plan was approved; a seminary, called 'The College of Arts and Sciences,' was established, and various men of special qualifications were placed on its staff of instructors. Barnes threw his whole strength into this scheme. He himself delivered a course of lectures on moral philosophy, and a second on commerce. The high hopes excited by the auspicious inauguration of the college were somewhat falsified latterly. The historian of Lancashire informs us that 'except the honourable testimonies of approbation from able judges in every part of the kingdom, the virtuous labours of himself and his colleagues met with little reward' (Baines and Harland's *Lancashire*, ii. 240). His essays, which were published in the early volumes of the Literary and Philosophical Society, and his distinctive services in the college, won for him in 1784 the honorary degree of doctor of divinity from the university of Edinburgh—a rare testimony then to a nonconformist. Shortly after, Dr. Barnes was induced, in association with his ministerial colleague, the Rev. Mr. Harrison, to undertake the government of Manchester College. He became its principal, and held the important and influential office for about twelve years. In 1798 he retired on account of failing strength. None the less did he continue to take a leading part in the local institutions of Manchester. The infirmary, the board of health, the house of recovery and fever wards divided his public-spirited attention. He died on 27 June 1810. Besides the occasional pieces noticed, Dr. Barnes published 'A Funeral Sermon on the Death of the Rev. Thomas Threlkeld, of Rochdale,' and was a contributor (anonymously) to contemporary periodicals. His 'Discourse upon the Commencement of the Academy,' published in 1786, was reprinted in 1806. Barnes, although usually designated a presbyterian, was a unitarian.

[Baines and Harland's Lancashire, ii. 240, and local researches.] A. B. G.

BARNES, THOMAS (1785–1841), editor of the 'Times,' was born about 1785, and received his early education at Christ's Hospital. He was there the schoolfellow of Leigh Hunt, who describes him as remarkable for his good looks, his attainments in Latin and English, and his love of bathing and boating. He proceeded to Pembroke College, Cambridge, and took his degree in 1808. Coming up to London, he became for a time a member of the literary circle to which Hunt, Lamb, and Hazlitt belonged, and connected himself with journalism. A series of sketches of leading members of parliament by him, which originally appeared in the 'Examiner' under the signature of 'Criticus,' was published under the same name in 1815. They are somewhat meagre in matter and juvenile in style, but full of pointed and incisive sentences; their habitual unfairness to the supporters of the administration is hardly a matter of surprise. Barnes was at the time an advanced liberal, but by 1817 had sufficiently moderated his views to assume a position independent of party by accepting the editorship of the 'Times' upon the retirement of Dr. Stoddart. He speedily approved himself the most able conductor the paper had up to that time had, and placed it beyond the reach of competition not more by the ability of his own articles than by the unity of tone and sentiment which he knew how to impart to the publication as a whole. This did not exclude rapid changes of political views. In 1831 the 'Times' was foremost

among the advocates of reform. 'Barnes,' wrote Mr. Greville, after a conversation with him, 'is evidently a desperate radical.' Four years later its services to Sir Robert Peel's administration were acknowledged by that statesman in a memorable letter printed in Carlyle's 'Life of John Sterling.' An accurate perception of the tendencies of public opinion was no doubt the principal motive of this *volte-face*, which has nevertheless been said to have been promoted by a personal pique between Barnes and Brougham, who had himself contributed to the 'Times' during the reform agitation. Barnes certainly disliked the chancellor, whose biography he wrote on occasion of his reported death in 1839, and whose translation of 'Demosthenes on the Crown' he criticised with merciless sarcasm. He died on 7 May 1841 from the effects of a painful surgical operation. Barnes's life was undistinguished by remarkable events, and his personality seems almost merged in that of the powerful journal with which he identified himself. His private character was amiable and social, notwithstanding the caustic tone of his conversation. His coadjutor, Edward Sterling, told Moore that 'he never heard Barnes speak of any one otherwise than depreciatingly, but the next moment after abusing a man he would go any length to serve him.' His talents were of the highest order. The 'Greville Memoirs' afford ample proof that his position on the 'Times' was not that of a mere instrument, but that its political course was mainly directed by him, and that no condescension was thought too great to secure his support. 'Why,' said Lord Lyndhurst to Greville, 'Barnes is the most powerful man in the country.' 'He might,' says Leigh Hunt, 'have made himself a name in wit and literature, had he cared much for anything beyond his glass of wine and his Fielding.' But the exigencies of newspaper literature afford a more satisfactory explanation.

[Gent. Mag. N.S. xvi. 96; Leigh Hunt's Autobiography; Moore's Memoirs, Journal, and Correspondence; Greville Memoirs; Blanch's Famous and Successful Bluecoat Boys, 1880.] R. G.

BARNESTAPOLIUS, OBERTUS. [See TURNER, ROBERT.]

BARNET, JOHN (*d.* 1373), bishop successively of Worcester, Bath and Wells, and Ely, was chaplain to Thomas Lisle, who occupied the latter see from 1345 to 1361. He was collated to the prebend of Chamberlain Wood in the church of St. Paul in 1347, and to the prebend of Wolvey in the church of Lichfield in 1354. This latter prebend he exchanged for the archdeaconry of London. He was summoned to parliament in 1359. In 1362 he was, by virtue of the pope's bull of provision, consecrated bishop of Worcester; the next year he was made treasurer of England, and by another papal provision (24 Nov.) translated to Bath and Wells. By another bull, dated 15 Dec. 1366, he was translated to Ely. He resigned the office of treasurer of England in 1370. His death occurred at Bishop's Hatfield, Hertfordshire, on 7 June 1373, but his body was conveyed to Ely and buried in the cathedral on the south side of the high altar. A handsome monument of grey marble, with his effigies engraved on brass (now torn off), was there erected to his memory.

[Godwin's Cat. of the Bishops of England (1615), 273, copy in Brit. Mus. with manuscript notes; Godwin, De Præsulibus (Richardson), 265; Bentham's Ely (1812), 148, 163, 164, 165, 287; Wharton's Anglia Sacra, i. 664; Rymer's Fœdera (1708), vi. 539; Addit. MS. 6165, p. 157; Chambers's Illustr. of Worcestershire Biog. 24; Cassan's Bishops of Bath and Wells, 170–174; Le Neve's Fasti (Hardy), i. 138, 336, 640, ii. 321, 374, iii. 58.] T. C.

BARNETT, CURTIS (*d.* 1746), commodore, was the son of a lieutenant who was lost, in the Stirling Castle, in the great storm 27 Nov. 1703. Of the date of his birth and of his early service there is no known record; but he was already a lieutenant of some standing when, in 1726, he was appointed to the Torbay, Sir Charles Wager's flagship in the Baltic cruise of that year, during which he seems to have served on the personal staff of the admiral, in a capacity afterwards known as a flag-lieutenancy. In the summer of 1730 he was appointed to command the Spence sloop on the coast of Ireland, and early in the following year was promoted to the Bideford frigate, fitting out for the Mediterranean as part of the fleet under Sir Charles Wager. In October he was at Leghorn, and was sent by Sir Charles with despatches for the king of Spain, then at Seville. 'The despatches I brought,' he reported to the admiralty, 'gave great satisfaction to the king of Spain, who was pleased to present me with a diamond ring, and ordered his ministers to thank me for my diligence and despatch' (8 Nov. 1731). On his return through the Straits, 24 Nov. 1731, he encountered a French merchant ship, which fired at the Bideford, taking her for a Sallee rover, and was forced to apologise after a short action. He continued in the Bideford on the Mediterranean station for three years, returning home in August 1734; and in the following February commissioned the Nottingham, 60

guns, for service as guardship in the Downs. On 1 Aug. 1737 he turned over to the Dragon, also of 60 guns, and continued in the Channel for some time after the declaration of war with Spain, when, in October 1740, he was sent out to join Admiral Haddock off Cadiz. In July 1741 he was detached with the Folkestone and Feversham, each of 40 guns, to cruise in the Straits; and on the night of the 25th chased and came up with three French men-of-war homeward bound from the West Indies—the Borée of 60 guns, Aquilon of 40, and Flore, a 26-gun frigate. Barnett hailed the Aquilon; she replied they were French from Martinique. Barnett suspected that they were Spaniards. So, after repeated warnings, he fired into the Aquilon; she replied with a broadside, and a sharp action began. The Folkestone only was in company; but about daybreak the Feversham came up, when the Frenchmen brought to, and hoisted their colours. Barnett on this sent a boat on board the Borée, to explain to the French commodore, M. de Caylus, that what had happened was due to the captain of the Aquilon, who had behaved with great want of politeness. M. de Caylus, after some discussion, said that from the manner of the English attack he had concluded there was war between the two countries, and desired the Dragon's officer to declare, on his honour, that there was not; and so the ships separated (Beatson's *Nav. and Mil. Memoirs*, iii. 31). It was an unfortunate affair; but there is no reason to suppose it other than a mistake on both sides.

When Haddock was compelled by ill-health to leave the fleet, the command devolved for a short time on Rear-admiral Lestock, between whom and Barnett a difference of opinion gave rise to a correspondence which, viewed by the light of after events, seems to have an almost prophetic significance. It would appear that in manœuvring the fleet, the Dragon and some of the other ships had not got into their station with that quickness which the admiral wished, and he accordingly wrote a pretty severe reprimand to their respective captains, 14 April 1742. Barnett replied that it was an understood thing that the ships kept with their own divisions. Lestock, in reply, pertinently asks, 'Is it your duty to see two-thirds of the squadron sacrificed to the enemy when you could and did not join in the battle? Such an account would tell but ill to our country after the loss of a battle; but I hope such a thing can never happen to an Englishman.' The letters are quoted in full by Charnock.

A few months afterwards the Dragon returned to England, and in March 1742–3 Barnett was appointed to the Prince Frederick for Channel service, and was with the fleet under Sir John Norris when the French came off Dungeness, 24 Feb. 1743–4. A few weeks later he turned over to the Deptford, 50 guns, and was appointed commodore of a small squadron ordered to the East Indies. With this he put to sea on 1 May 1744, and on the 26th anchored in Porto Praya. There was already in the bay a Spanish privateer, which at first Barnett had no intention of disturbing, out of respect to the neutrality of Portugal; but being shortly after informed that this same privateer had taken and burnt some English vessels at the Isle of May, he sent his boats on board and took possession of her and her prizes without delay. The prizes he restored to their former owners, and finally sold the privateer to the Portuguese for 1,200 dollars. After they had passed St. Paul's the squadron was divided, part of it making for the Straits of Malacca; whilst Barnett, in the Deptford, with the Preston, also of 50 guns, went through the Straits of Sunda to Batavia, and thence for a cruise in the Straits of Banca, where, on 26 Jan. 1744–5, they encountered, and after some resistance captured, three large French East Indiamen, richly laden from China. The governor of Batavia readily bought them for 92,000*l.*, cash down, which was at once shared out amongst the ships' companies. But with these captures the war in Indian seas was for the time ended. The French had no ships of war to fight with, no more merchant ships to seize, and Barnett's force was not equal to any operations on shore, even if he had been instructed or advised to attempt them. The year 1745 was thus passed in a vague cruise in the Bay of Bengal, backwards and forwards from Ceylon to the mouths of the Ganges; and though two 50-gun ships, the Harwich and the Winchester, came out as a reinforcement, the Deptford and one of the frigates were sent home with convoy. For the time being the war was at a standstill; and a few weeks before a French squadron appeared on the station, Barnett died at Fort St. David's, 2 May 1746, after a few days' sickness. He married, 13 May 1725, Elizabeth, daughter of Benjamin Rosewell, Esq., and left one son, Charles.

[Charnock's Biog. Nav. iv. 212; Narrative of the Transactions of the British Squadrons in the East Indies during the late War, by an Officer who served in those squadrons (82 pp. 1751, 8vo); Official Letters in the Record Office.]

J. K. L.

BARNETT, MORRIS (1800–1856), actor and dramatist, born in 1800, was originally brought up to the musical profession. The earlier part of his life was passed in Paris. Having resolved to adopt the stage as a profession, he went as a comedian to Brighton and thence to Bath. In 1833 he was engaged by Alfred Bunn for Drury Lane Theatre, when he made his first great hit in the part of Tom Drops in Douglas Jerrold's comedy 'The Schoolfellows.' He showed his peculiar talents in 'Capers and Coronets,' and after this he wrote, and performed the title *rôle* in, 'Monsieur Jacques,' a musical piece, which in 1837 created a *furore* at the St. James's Theatre. As a delineator of French character he obtained a celebrity in which, save by Mr. Wigan, he was unrivalled. After a period devoted chiefly to literary pursuits, he reappeared on the stage of the Princess's Theatre, where his 'Old Guard,' in the piece of that name, attracted general attention. He then joined the literary staff of the 'Morning Post' and the 'Era,' of which papers he was the musical critic for nearly seven years. In September 1854 he resolved to go to America, and before his departure gave a series of farewell performances at the Adelphi Theatre. The transatlantic trip was not successful. A period of severe ill-health deprived him of the power of exercising his abilities. He at last sank under the effects of his long illness, and died on 18 March 1856 at Montreal.

As a dramatist he acquired celebrity by the comedy of 'The Serious Family,' which he adapted from 'Le Mari à la Campagne.' Among his other pieces are 'Lilian Gervais,' a drama in three acts, adapted from the French play of J. E. Alboize de Pujol and E. Déaddé, entitled 'Marie Simon;' 'Married and Un-married,' a drama; 'The Bold Dragoons,' a comic drama; 'Circumstantial Evidence,' a comic piece; and 'Mrs. G. of the Golden Pippin,' a *petite* opera.

[Era, 13 April 1856 (town edit.), 15; Gent. Mag. (N.S.) xlv. 541; Cat. of Printed Books in Brit. Mus.] T. C.

BARNEWALL, ANTHONY (1721–1739), officer in the German army, was the sixth and youngest son of John, eleventh Lord Trimleston. At the age of seventeen he served in Germany with General Hamilton's regiment of cuirassiers. 'His good sense, humility, good nature, and truly honest worthy principles, gained him the love and esteem of all who had the least acquaintance with him' (letter to Lord Mountgarret from a general in the imperial service, 1739). There was scarcely an action of any note with the Turk that he was not in, and he always acquitted himself with uncommon resolution. He fell a victim to his headlong bravery in the stubborn battle of Krotzka (September 1739), when the Austrians were defeated by the Turks. Young Barnewall had been promoted to the rank of lieutenant only the day before. His regiment was one of the first that charged the enemy, and, the captain and cornet being killed at the first onset, the lieutenant took up the standard, tore off the flag, tied it round his waist, and led the troop to the charge. Twice he was repulsed, when, turning to his men with the words, 'Come on, my brave fellows! we shall certainly do the work now,' for the third time he spurred his horse into the thickest of the enemy, where, being surrounded, he fell, covered with wounds.

[Lodge's Peerage of Ireland, v. 43.] R. H.

BARNEWALL, JOHN, third **Lord Trimleston** (1470–1538), was high chancellor of Ireland. The Barons Trimleston, like the Viscounts Kingsland, descend from the De Bernevals of Brittany. Sir Christopher Barnewall of Crickstown, in the county of Meath, was chief justice of the king's bench in Ireland in 1445–46. His eldest son, Nicholas, became chief justice of the common pleas in 1461. His second son Robert was knighted by King Edward IV; and in consideration of the good and faithful services done by him in Ireland to that king's father, he was created by letters patent, dated at Westminster 4 March 1461, baron of Trimleston in Ireland. His son Christopher, the second lord, received a pardon in 1488 for being concerned in the conspiracy of Lambert Simnel against King Henry VII. John, the third lord, succeeded his father Christopher early in the reign of Henry VIII. He rose to high office under that monarch, and received large grants of land from him in Dunleer. In 1509 he was made second justice of the king's bench; in 1522 vice-treasurer of Ireland; in 1524 high treasurer; and in 1534 high chancellor of Ireland, an office which he held till his death. In 1536 he was associated with the lord treasurer Brabazon in an expedition into Offaly, where they expelled from that county the O'Connor, who was then ravaging the Anglo-Irish settlements. The next year the chancellor, commissioned by the lord deputy Grey and his privy council, treated successfully with the O'Neill in the borders of Ulster, securing his submission and the disbandment of his forces. He died 25 July 1538, having been four times married. The ancient barony of Trimleston became extinct in August 1879 by the death

of Thomas Barnewall, the sixteenth lord, who left an only daughter, married to Mr. Robert H. Elliot.

[Lodge's Peerage of Ireland, v. 36.] R. H.

BARNEWALL, NICHOLAS, first Viscount Kingsland (1592–1663), belonged to the family of Barnewall, or De Berneval. After the subjection of Ireland in the time of Henry II, Michael de Berneval, who served under Strongbow, obtained large grants of land at Beerhaven, county Cork, of which the O'Sullivans had been dispossessed. Here the Bernevals flourished in great prosperity until the reign of John, when the Irish rose against them, and destroyed every member of the family but one, who happened to be in London learning the law. The latter, returning to Ireland, was settled at Drumnagh, near Dublin, where his posterity remained until the reign of James I. Various members of the family distinguished themselves, chiefly in the law and in parliament. Nicholas, born in 1572, was son of Sir Patrick Barnewall [q. v.]. He was thirty years old when his father died (1622), and he represented the county of Dublin in the Irish parliaments of 1634 and 1639. When the rebellion of 1641 broke out, he was appointed to command such forces as he could raise, which were to be armed by the state for the defence of Dublin county. 'Dreading,' says Lodge, 'the designs of the Irish, he fled into Wales with his wife, several priests, and others, and stayed there till after the cessation of arms was concluded, returning in Captain Bartlett's ship 17 March 1643.' A conversation on board this ship with his cousin Susanna Stockdale, reported by Lodge (v. 49), points to the fact that his sympathies were rather with the Roman catholics in Ireland than the protestants, and it is there said that he was very intimately acquainted with some that were near the queen. It may therefore be that Charles I was influenced by Queen Henrietta in creating Barnewall baron of Turvey and viscount of Kingsland in 1645, 'as being sensible of his loyalty and taking special notice both of his services in Ireland and those of his son Patrick in England.' Lord Kingsland died at Turvey 20 Aug. 1663. He married Bridget, daughter of the twelfth earl of Kildare, by whom he left five sons and four daughters.

[Lodge's Peerage of Ireland, v. 48–50; Holinshed's Chronicle.] R. H.

BARNEWALL NICHOLAS, third Viscount Kingsland (1668–1725), was grandson of the first viscount, and, owing to his father's infirmities, was placed under the guardianship of his brother-in-law, Lord Riverston, who concluded a marriage for him, before he was of age, with Mary, youngest daughter of George, Count Hamilton, by his wife Frances Jennings, afterwards married to the Earl of Tyrconnel. In 1688 he entered King James's Irish army as captain in the Earl of Limerick's dragoons, and for his services in that station was outlawed. After the defeat of the Boyne he was moved to Limerick, and, being in that city at the time of its surrender, was included in the articles, and secured his estates and a reversal of his outlawry. In the first Irish parliament of William III (1692) he took the oath of allegiance, but upon declining to subscribe the declaration according to the English act, as contrary to his conscience, he was obliged to withdraw with the other catholic lords. In February 1703 he joined with many Irish catholics in an unavailing petition against the infraction of the treaty of Limerick, desiring to have the reasons heard by council, which they had to offer against passing the bill for the prevention of the further growth of popery. He died 14 June 1725, and was buried at Luske. An elegy written on his death by 'R. U.,' and published at Dublin in a broadsheet in 1725, speaks with high praise of his kind treatment of his tenants.

[Lodge's Irish Peerage, v. 51; Brit. Mus. Cat.] R. H.

BARNEWALL, or BARNWALL, Sir PATRICK (*d.* 1622), was the eldest son of Sir Christopher Barnewall of Turvey, Gracedieu, and Fieldston, son of Sir Patrick, who in 1534 was made serjeant-at-law and solicitor-general, and in 1550 master of the rolls. Sir Christopher was sheriff of Dublin in 1560, and is described by Holinshed as 'the lanthorn and light as well of his house, as of that part of Ireland where he dwelt; who being sufficiently furnished as well with the knowledge of the Latin tongue, as of the common laws of England, was zealously bent to the reformation of his country.' Sir Patrick Barnewall 'was the first gentleman's son of quality that was ever put out of Ireland to be brought up in learning beyond the seas' (*Cal. State Papers*, Irish ser. (1611–14), p. 394). He succeeded his father in his estates in 1575, and in 1582 (*ibid.* (1574–85), 359) he married Mary, daughter of Sir Nicholas Bagenal, knight mareschal of Ireland. Shortly afterwards he began to attend the Inns of Court in London, one 'of the evident tokens of loyalty' which led Elizabeth in November of the same year to make him a new lease of certain lands without fine for sixty years. Loyal he undoubtedly was, but he had inherited in

a great degree both the principles and the disposition of his father, and was thus inclined to 'demean himself frowardly' when the true interests of Ireland were threatened by the government. In December 1605 he was brought before the council at Dublin on the charge of having contrived the petition of the lords and gentlemen of the Pale in favour of those persons who had refused to comply with the enactment requiring attendance at the protestant church on Sundays. He denied having been the contriver of the petition, but on account of his 'obstinate and indecent manner of defending it' (*ibid.* (1603–6), p. 447) was regarded as having been more deep in the offence than he who first wrote it. He was therefore retained in prison, and ultimately was sent to England, where he was committed to the Tower. On account of illness he was, however, first 'enlarged to his own lodgings,' and on 31 Dec. 1606 he was sent to Ireland upon bond to appear before the lord deputy and council within four days to make his submission. While in London he was supposed to have acted as the agent of the recusants in obtaining a relaxation of the law, but whether this was so or not, his spirited resistance to it had made it practically a dead letter, and no attempt was ever again made in Ireland to enforce attendance at church through a fine in the council chamber. In 1613 he strongly opposed the creation of new boroughs in Ireland 'as being designed only to pass votes' (*ibid.* (1611–14), p. 395), and on this account was summoned to England to answer to the council. He died on 11 Jan. 1622. His son Nicholas [q. v.] became Viscount Kingsland.

[Lodge's Peerage of Ireland, v. 44–8; Gardiner's History of England (1883), i. 395–9, ii. 288; Cal. State Papers, Irish Series, vols. from 1574 to 1625.] T. F. H.

BARNEWALL, RICHARD VAUGHAN (1780–1842), barrister-at-law, fourth son of Robert Barnewall, of London, merchant, by Sophia, daughter of Captain Silvester Barnewall (uncle of Robert Barnewall), began his education at Stonyhurst College, continued it under Dr. Collins, and completed it at the university of Edinburgh, was called to the bar at the Inner Temple in 1806, having previously read in the chambers of Blick, an eminent special pleader, and for some years practised at the Surrey sessions and on the home circuit. In 1817 he turned his attention to reporting in the court of King's Bench, and was thenceforth mainly occupied with that important and laborious branch of legal business until his retirement from professional labour in 1834. In this work he was successively associated with (1) Alderson, afterwards baron of the exchequer, between 1817 and 1822, (2) Cresswell, afterwards justice of the common pleas, between 1822 and 1830, (3) Adolphus, between 1830 and 1834. In the latter year, having succeeded to some property on the death of his relative, the Baroness de Montesquieu, he retired from active life, when bar and bench concurred in testifying their high sense of his character and abilities—the former presenting him with a silver vase, the latter with a testimonial. The reports—which comprise the whole of the period during which Lord Tenterden presided in the court of King's Bench, as well as the last year of Lord Ellenborough's, and the first two of Lord Denman's presidency there—are of great value, by reason both of the importance of the decisions recorded therein, and of the accuracy with which they are recorded. Barnewall died at his chambers in the Temple 29 Jan. 1842, and was buried in Paddington churchyard. He was never married. His father, Robert Barnewall, is said by Sir Bernard Burke to have been lineally descended from Sir Nicholas Barnewall, created in 1461 chief justice of the common pleas in Ireland. The baronies of Trimleston and Kingsland were held by different members of this family.

[Annual Register, 1842, p. 247; Gent. Mag. N.S. xvii. 331; Ann. Biog. (C. R. Dodd), pp. 34–7; Burke's Peerage; Burke's Extinct Peerage; Lodge's Peerage of Ireland (Kingsland title).] J. M. R.

BARNEY, JOSEPH (1751–1827), fruit and flower painter, was born at Wolverhampton. At the age of sixteen he came to London and studied under Zucchi and Angelica Kauffmann. He gained a premium at the Society of Arts in 1774, and whilst quite young was appointed drawing master at the Royal Military Academy. He held this post for twenty-seven years. He first exhibited at the Royal Academy in 1786. He dealt at first with classical, and afterwards with religious subjects; later he painted domestic life, and sank finally to flower painting in the service of the prince regent. His last time of exhibiting was in 1827.

[Redgrave's Dict. of Painters of the English School.] E. R.

BARNFIELD, RICHARD (1574–1627), poet, was the son of Richard Barnfield, gentleman, and Maria Skrimsher, his wife. He was their eldest child, and was born at Norbury, Shropshire, where he was baptised on

13 June 1574. His mother died in childbirth when he was six years old, and he was brought up under the care of his aunt, Elizabeth Skrimsher. He entered Brasenose College, Oxford, on 27 Nov. 1589, and took his B.A. degree on 5 Feb. 1592. At Oxford he was apparently rusticated for a time. According to an old register of Brasenose College, Barnfield was permitted on 19 March 1591 to return to college on condition of delivering a declamation publicly in the hall within six weeks, or of paying in default 6*s.* 8*d.* He formed an intimate friendship with Thomas Watson, the poet, and later on with Drayton and Francis Meres, who quotes a distich by 'my friend master Richard Barnefield' in praise of James VI of Scotland, in his 'Palladis Tamia,' 1598 (p. 629). In November 1594 Barnfield published his first volume, 'The Affectionate Shepherd,' a series of gracefully written variations on the second eclogue of Virgil. This book was dedicated to the famous Penelope, Lady Rich. In January of the ensuing year, he published another volume, 'Cynthia, with certain Sonnets, and the Legend of Cassandra.' This was followed, in 1598, by a third volume, consisting of four thin pamphlets in verse, bound together, 'The Encomion of Lady Pecunia,' 'The Complaint of Poetry,' 'Conscience and Covetousness,' and 'Poems in divers Humours.' In the last of these are found the pieces (the sonnet 'If music and sweet poetry agree,' and the ode 'As it fell upon a day') which appeared in the 'Passionate Pilgrim' in 1599, and were long attributed to Shakespeare. A copy of an edition of this volume, without a title-page, in Malone's collection at the Bodleian library, contains some additional verses. After this publication Barnfield disappears from sight. He seems to have settled down as a country gentleman; his mansion was Dorlestone, in the parish of Stone, Staffordshire, and we learn from his will, dated 26 Feb. 1626–7, and from the inventory of his goods, that he was in affluent circumstances. He was buried in the church of St. Michael's, Stone, on 6 March 1627, at the age of fifty-three.

The writings of Barnfield have always been excessively rare. Of his three books, and of the second edition of the third, published in 1605, only five original copies in all are known to exist. All his best early pieces, and especially his sonnets, are dedicated to a sentiment of friendship so exaggerated as to remove them beyond wholesome sympathy. Even in the Elizabethan age, when great warmth and candour were permitted, the tone of these sonnets was felt to be unguarded. It is only of late that something like justice has been done to the great poetical qualities of Barnfield, to his melody, picturesqueness, and limpid sweetness. That he had some personal relations with Shakespeare seems almost certain, and the disputed authorship of the particular pieces mentioned above has attracted students to Barnfield's name. It is no small honour to have written poems which every one, until our own day, has been content to suppose were Shakespeare's. A curious manuscript in cipher in the Bodleian Library (*MS. Ashmol.* 1152, xii.) dated 1605, contains Barnfield's 'Lady Pecunia,' 'Conscience and Covetousness,' 'Complaint of Poetry,' and a 'Remembrance of some English Poets, viz. Spenser, Daniel, Drayton, and Shakspeare.'

[Warton was the first critic to draw attention to Barnfield's merits. The 'Lady Pecunia' volume was reprinted in 1816, part of the 'Cynthia' volume in 1841, and the 'Affectionate Shepherd' in 1842. The complete poems were first edited in 1876, by Dr. Grosart, for the Roxburgh Club, with a memoir, in which the facts of the poet's life were first made public. In 1882 they were again reprinted by Mr. Edward Arber. A common-place book which is attributed to Barnfield was found among the Isham MSS., and is reproduced in the edition of 1876. See Bliss's annotated copy of Wood's Athenæ (i. 684), in the Bodleian Library.] E. G.

BARNHAM, BENEDICT (1559–1598), merchant and benefactor of St. Alban's Hall, Oxford, was a younger son of Francis Barnham, merchant, who was elected alderman of Farringdon Without 14 Dec. 1568, and sheriff of London in 1570, and died in 1575. Benedict was educated at St. Alban's Hall, Oxford, but left apparently without a degree. He afterwards became a liveryman of the Drapers' Company, and on 14 Oct. 1591 was chosen alderman of Bread Street ward; in the same year he served the office of sheriff. He was admitted a member of the famous Society of Antiquaries, originally formed by Archbishop Parker in 1572, of which Camden, Spelman, and Stow, among many smaller antiquaries, were conspicuous members. Benedict died 3 April 1598, aged 39, and an elaborate monument was erected above his grave in St. Clement's, Eastcheap (Stow's *London* (ed. Strype), ii. 183). Wood tells us that he left 200*l.* to St. Alban's Hall, Oxford, to rebuild 'its front next the street,' and that 'as a testimony of the benefaction his arms were engraved over the gateway and on the plate belonging to the house.' He married Alice, the daughter of Humphrey Smith, Queen Elizabeth's silkman, stated to be of an ancient Leicestershire family. She survived

him, and became, a year or two after his death, the wife of Sir John Packington. By her he had four daughters, of whom Elizabeth, the eldest, married Mervin, Lord Audley and Earl of Castlehaven, of infamous memory; and Alice, the second daughter, became in 1606 the wife of Sir Francis Bacon (Spedding's *Life*, iii. 290).

[Wood's Antiquities (ed. Gutch), p. 659; Archæologia, i. xx; Hasted's Kent; Remembrancia of London; Notes and Queries, 6th ser. ix. 1.] S. L. L.

BARNHAM, Sir FRANCIS (*d.* 1646?), parliamentarian, was the eldest son of Martin Barnham, of London and Hollingbourne, Kent, by his second wife Judith, daughter of Sir Martin Calthorpe of London, and was a nephew of Benedict Barnham [see Barnham, Benedict]. His father was sheriff of London in 1598, was knighted 23 July 1603 (Nichols's *Progresses of James I*, i. 214), and dying 12 Dec. 1610, aged 63, was buried in St. Clement's, Eastcheap (Stow's *London* (ed. Strype), ii. 183). Francis Barnham was knighted at Whitehall on James I's accession at the same time as his father (Nichols, *ut supra*), and represented Grampound in the parliaments of 1603 and 1614. In 1613 he inherited from Belknap Rudston, the brother of his father's first wife, the estate of Boughton Monchelsea, with which genealogists always identify him. He married Elizabeth, daughter of Sampson Lennard, of Chevening, Kent, an antiquary of some eminence. With his father-in-law, he was nominated a member of the Academy of Literature projected with the approval of the court in 1617, but subsequently abandoned (*Archæologia*, xxxii. 143). In the parliaments of 1621 and 1624 under James I, of 1626 and 1628–9 under Charles I, and in the succeeding short and long parliaments of 1640, Sir Francis represented Maidstone. Sir Henry Wotton speaks of him as one of his 'chiefest friends,' and a man 'of singular conversation,' and describes, in a letter to a friend, a meeting with him at Canterbury in 1638 (*Reliquiæ Wottonianæ*, ed. 1685, p. 575). Barnham was also intimate with Sir Roger Twysden, who writes of him as 'a right honest gentleman.' During the civil war Sir Francis supported the parliamentarians. On 13 June 1642 he announced his willingness to lend 100*l.* for 'the defence of parliament' (*Notes and Queries*, 1st series, ix. 424). In 1646 a new writ for Maidstone was issued, to fill a vacancy stated to be caused by Sir Francis's death; but in Twysden's diary he is mentioned in 1649 as urging the release of his eldest son Robert, imprisoned by the Kentish committee. Sir Francis was the father of fifteen children, of whom the fifth son, William, was mayor of Norwich in 1652, and died in 1676. Robert, his eldest son, who apparently opposed Cromwell's party at the close of the wars, took part in the Kentish rising of 1648, sat in the first parliament of Charles II's reign as member for Maidstone, received a baronetcy 14 Aug. 1663, resided at Boughton Monchelsea, and died in 1685. He was succeeded in his title by a grandson, with whose death, in 1728, the baronetcy became extinct. The Rev. Joseph Hunter (*Archæologia*, xxxii. 143) states that Sir Francis Barnham was the author of an unprinted history of his family. A letter from him to Mr. Griffith, the lord privy seal's secretary, dated 3 July 1613 (*Lansd. MS.* 255, No. 155), and some account of his connection with Boughton Monchelsea (*Harl. MS.* 6019), are among the manuscripts at the British Museum.

[Hasted's Kent; Berry's County Genealogies (Hampshire), pp. 166–7; Archæologia Cantiana (Twysden's diary), ii. 181, 195, iv. 185; Burke's Extinct Baronetage; Remembrancia of London; Lists of Members of Parliament; Notes and Queries, 6th ser. ix. 1, 2.] S. L. L.

BARNINGHAM, JOHN (*d.* 1448), theologian, was educated at Oxford and Paris, in both of which places he is said to have taken his degree as master in theology. In later years he was appointed prior of the White Carmelites at Ipswich, where we are told that he died 'a wondrous old man' on 22 Jan. 1448. According to Weever, he was buried in the church attached to this foundation. His older biographers give him great praise for his skill in disputation. Bale tells us that he had seen in one of the Cambridge libraries four great volumes of this author's works beautifully written; and Pits adds that his writings had been collected by one of his friends at Oxford, who, after having them carefully copied out, had them conveyed to Cambridge for preservation. Barningham's writings consisted of 'Treatises on the Sentences,' 'Sacræ Conciones,' a treatise entitled 'De Enormitate Peccati,' and similar theological commentaries.

[Leland Catalogue, 453; Bale Catalogue, 589; Pits, De Illustribus Angliæ Scriptoribus, 640; Tanner's Bibliotheca Britannico-Hibernica; St. Etienne's Bibliotheca Carmelitana, i. 791; Weever's Funerall Monuments, 750.] T. A. A.

BARNSTON, JOHN, D.D. (*d.* 1645), divine, was the second son of William Barnston of Churton, Cheshire. He was educated at Brasenose College, Oxford, and became fellow of his college. In 1600 he was appointed to

the prebend of Bishopstone, Salisbury, and in 1615, being chaplain to Lord Ellesmere, then chancellor of England, he received the degree of D.D. from his university. In 1628 he bestowed certain property in the Strand, London, 'sometime a common inn (White Hart), but in 1674 made into a street,' to provide 6*l.* yearly for a lecturer in Hebrew at Brasenose College, Oxford. He seems also to have bestowed certain properties on the town of Salisbury. Fuller says that he was 'a bountiful housekeeper, of a cheerful spirit and peaceable disposition,' and tells an anecdote in proof of his assertion. Wood says that he lived to see himself 'outed of his spiritualities.' There are tablets in memory of his wife, who died in 1625, and of himself in Salisbury Cathedral. The inscription says of John Barnston, 'Vixit May 30, 1645; mutavit sæcula, non obiit.'

[Ormerod's Cheshire, vol. ii.; Fuller's Worthies of England; Hoare's Modern Wiltshire, vi. 415, 448; Wood's Fasti (Bliss), i. 363; Wood's Annals of Oxford University; History and Antiquities of Salisbury, London, 1723.] R. B.

BARO, PETER (1534–1599), controversialist, son of Stephen Baro and Philippa Petit, his wife, was a native of France, having been born December 1534 at Etampes, an ancient town between Paris and Orleans. Being destined for the study of the civil law, he entered at the university of Bourges, where he took his degree as bachelor in the faculty of civil law 9 April 1556. In the following year he was admitted and sworn an advocate in the court of the parliament of Paris. The doctrines of the reformers were at this time making rapid progress in France, and Bourges was one of their principal centres. Here, probably, Baro acquired those doctrinal views which led him shortly after to abandon law for divinity. In December 1560 he repaired to Geneva, and was there admitted to the ministry by Calvin himself. Returning to France he married, at Gien (on the Loire), Guillemette, the daughter of Stephen Bourgoin, and Lopsa Dozival, his wife. The 'troubles in France,' Baro tells us (whether prior to or after the massacre of St. Bartholomew does not appear), now induced him to flee to England, where he was befriended by Burghley, who admitted him to dine at his table, and, being chancellor of the university of Cambridge, exercised his influence on Baro's behalf with that body. (The foregoing facts are derived from a manuscript in Baro's own handwriting, transcribed in *Baker MSS.* xxix. 184–8.) He was admitted a member of Trinity College, where Whitgift was then master. The provost of King's College, Dr. Goad, engaged him to read lectures in divinity and Hebrew. In 1574, through the influence mainly of Burghley and Dr. Perne, he was chosen Lady Margaret professor of divinity. On 3 Feb. 1575–6 he was incorporated in the degrees of bachelor and licentiate of civil law, which he had taken at Bourges. In 1576 he was created D.D., and was incorporated in the same degree at Oxford on 11 July. His stipend as professor was only 20*l.* a year, and on 18 March 1579 the university recommended his case through the deputy public orator to the state secretaries, Walsingham and Wilson, for their consideration in the distribution of patronage, but apparently without result.

Notwithstanding his connection with Geneva, Baro appears to have gradually become averse to the narrow doctrines of the reformed or Calvinistic party, and a series of complaints preferred against him in 1581 show that he was already inclining to Arminianism, and was prepared to advocate something like tolerance even of the tenets of Rome. Between Laurence Chaderton (afterwards master of Emmanuel College at Cambridge) and himself there arose a somewhat sharp controversy; and by Chaderton's biographer (Dillingham) Baro is accused of having brought 'new doctrines' into England, and of publishing them in his printed works (*Vita Laurentii Chadertoni*, pp. 16–7). The controversy was amicably settled for the time; but it was again revived by the promulgation of the Lambeth Articles in 1595. These articles, which were chiefly the work of William Whitaker, the master of St. John's and the most distinguished English theologian of his day, and Humphry Tyndal, acting in conjunction with Whitgift, had undoubtedly their origin in the design to repress all further manifestations of anti-Calvinistic views, such as those on which Baro and others had recently ventured. Whitgift, writing to Dr. Neville (his successor at Trinity College) in December 1595, says: 'You may also signify to Dr. Baro that her majesty is greatly offended with him, for that he, being a stranger and so well used, dare presume to stir up or maintain any controversy in that place of what nature soever. And therefore advise him from me utterly to forbear to deal therein hereafter. I have done my endeavour to satisfy her majesty concerning him, but how it will fall out in the end I know not. Non decet hominem peregrinum curiosum esse in aliena republica' (Whitgift, *Works*, iii. 617). It is possible that, owing to the intervention of the Christmas vacation, this warning reached Baro too late. On 12 Jan. following he preached before the university at Great St. Mary's, and ventured to criticise

the Lambeth Articles. His long labours as a scholar and his position as a professor entitled him to speak with some authority. At the same time his observations do not appear to have been conceived in any captious spirit, but rather with the design of justifying his formal acceptance of the new articles, and explaining the construction which he placed upon them. The Calvinistic party, flushed with their recent victory, were, however, incensed at his presumption; for his discourse was construed into an attempt to reopen a controversy which they fondly hoped had been set at rest for ever. Although but few of the heads were in Cambridge, the vice-chancellor, Roger Goad, felt himself under the necessity, after a consultation with one or two of their number, of communicating with Whitgift concerning 'this breach of the peace of the university.' Baro himself deemed it expedient to defend his conduct in a letter to the archbishop, and to seek a personal interview with him. His efforts were, however, without result. Whitgift looked upon his 'troublesome course of contending' as inexcusable, while he was himself too definitely pledged to the defence of the new articles to be able to entertain any proposition which involved their reconsideration or modification. Baro was cited before the vice-chancellor and heads, and required to produce the manuscript of his sermon, while he was peremptorily forbidden to enter upon further discussion of the doctrine involved in the Lambeth Articles. It is probable that the proceedings would have resulted in his actual removal from his professorial chair had it not become apparent that he was not without sympathisers and friends. Burghley interposed in his behalf with unwonted vigour, expressing his opinion that the professor had been too severely dealt with; while Overall (afterwards bishop of Norwich), Harsnet (afterwards archbishop of York), and the eminent Lancelot Andrewes, all alike declined to affirm that the views which he had put forth were heterodox. The election to the Lady Margaret professorship was, however, at that period a biennial one, and Baro's appointment terminated November 1596. Before that time, foreseeing that he would probably not be re-elected, he wrote to Burghley, offering, if continued in office, to treat of the doctrine of predestination with great caution, or even altogether to abstain from any reference to it. His appeal was not attended with success, and before the year closed he deemed it necessary to leave Cambridge. 'Fugio, ne fugarer,' the utterance attributed to him on the occasion, sufficiently indicates the moral compulsion under which he acted. Dr. John Jegon, the master of Corpus Christi College, made an effort to bring about his return. Writing to Burghley (4 Dec. 1596) he speaks of Baro as one who 'hath been here longe time a painful teacher of Hebrew and divinity to myself and others,' and 'to whome I am very willing to showe my thankful minde;' and he then proceeds to suggest that should Baro return 'and please to take pains in reading Hebrew lectures in private houses, I doubt not but to his good credit, there may be raised as great a stipend' (Masters, *Life of Baker*, p. 130).

Baro did not, however, return to Cambridge, but lived for the remainder of his life in London; residing, according to the statement of his grandson, 'in a house in Dyer's Yard, in Crutched Fryers Street, over against St. Olive's Church, in which he was buried' (*Baker MSS.* xxix. 187). He died in April 1599, and Bancroft, at that time bishop of London, who sympathised with him both in his views and in the treatment he had experienced, honoured him with an imposing funeral, in which the pall was borne by six doctors of divinity, and the procession (by the bishop's orders) included all the clergy of the city.

The feature which invests Baro's career with its chief importance is the fact that he was almost the first divine in England, holding an authoritative position, who ventured to combat the endeavour to impart to the creed of the church of England a definitely ultra-Calvinistic character, and he thus takes rank as the leader in the counter movement which, under Bancroft, Andrewes, Laud, and other divines, gained such ascendency in the church of England in the first half of the following century. Writing to Nicholas Heming, the Danish theologian, from Cambridge (1 April 1596), he says: 'In this country we have hitherto been permitted to hold the same sentiments as yours on grace; but we are now scarcely allowed publicly to teach our own opinions on that subject, much less to publish them' (Arminius, *Works*, ed. Nichols, i. 92). Some twenty years later, it being asked at court what the Arminians held, the reply was made that they held all the best bishoprics and deaneries in England.

Baro had eight children, most of whom died young. The eldest, Peter, was a doctor of medicine, and, with Mary, his wife, was naturalised by statute 4 Jac. I. He practised at Boston in Lincolnshire, where he successfully exerted himself to uphold Arminian views (Cotton Mather, *Hist. of New England*, bk. iii. p. 16). A grandson, Samuel Baron, practised as a physician at Lynn Regis in Norfolk, and had a large family; his fifth son, Andrew, was elected a fellow of Peterhouse in 1664.

Baro's principal published writings were: 1. 'Prælectiones' on the Prophet Jonas, edited by Osmund Lake, of King's College, London, fol. 1579; this volume also contains 'Conciones ad Clerum' and 'Theses' maintained in the public schools. 2. 'De Fide ejusque Ortu et Natura plana ac dilucida Explicatio,' also edited by Osmund Lake, and by him dedicated to Sir Francis Walsingham, London, 8vo, 1580. 3. 'De Præstantia et Dignitate Divinæ Legis libri duo,' London, 8vo, n. d. 4. 'A speciall Treatise of God's Prouidence,' &c., together with certain sermons ad clerum and 'Quæstiones' disputed in the schools; englished by I. L. (John Ludham), vicar of Wethersfielde, London, 8vo, n. d. and 1590. 5. 'Summa Trium de Prædestinatione Sententiarum,' with notes, &c., by John Piscator, Francis Junius, and William Whitaker, Hardrov. 12mo, 1613 (reprinted in 'Præstantium ac Eruditorum Virorum Epistolæ Ecclesiasticæ et Theologicæ,' 1704). His 'Orthodox Explanation' of the Lambeth Articles (a translation of the Latin original in Trin. Coll. Lib. Camb., B. 14, 9) is printed in Strype's 'Whitgift,' App. 201.

[The account of Baro's early life, in his own handwriting, was found in the study of his great grandson at Peterhouse after the death of the latter; it was transcribed by Baker (MSS. xxix. 184–8), and abridged in Masters's Life of Baker, pp. 127–30. See Mayor's Catalogue of Baker MSS. in the University Library, Cambridge, p. 301; Cooper's Athenæ Cantab. ii. 274–8; Mullinger's Hist. of the University of Cambridge, ii. 347–50; Cotton Mather's Hist. of New England; Whitgift's Works (by Parker Society, see Index); Strype's Life of Whitgift and Annals of the Reformation; Heywood and Wright's Cambridge Transactions during the Puritan Period, ii. 89–100; Nichols's Life and Works of Arminius, vol. i.; Haag's La France Protestante, 1st ed. i. 261 seq., 2nd ed. i. 866 seqq.]

J. B. M.

BARON, BERNARD (*d.* 1762), engraver, son-in-law and pupil of Nicholas Tardieu, was born in Paris about 1700. He came to London with Dubosc and other engravers. In 1729 he returned for a short while to Paris, and there engraved a plate after Watteau, and sat for his portrait to Vanloo. He engraved a vast number of works. Heineken mentions Vandyck, Kneller, Hogarth, Rubens, Titian, Watteau, David Teniers, Gravelot, and Vanloo, with many more, as artists whose works were reproduced by Baron. Amongst the best of his engravings may be mentioned 'The Family of the Earl of Pembroke' (1740), 'King Charles I on horseback, with the Duke d'Epernon' (1741), 'The King and Queen, with two Children,' and the 'Nassau family,' all after Vandyck. He lived the greater part of his life in London, and died there, in Panton Street, Haymarket, 22 Jan. 1762. He engraved in a rough bold manner, with little precision. There are five of his prints in the 'Recueil des Nations du Levant,' and some more in Dalton's 'Collection of Antique Statuary.'

[Dussieux's Les Artistes Français à l'étranger; Walpole's Anecdotes of Painting, iii. 979; Strutt's Dict. of Engravers; Heineken's Dictionnaire des Artistes; Füssli's Künstler-Lexicon, 1806; Bryan's Dict. of Painters and Engravers; Nagler's Künstler-Lexicon, 1835; Huber and Rost's Handbuch für Kunstliebhaber und Sammler, viii. 99.] E. R.

BARON or **BARRON**, BARTHOLOMEW, or BONAVENTURA (*d.* 1696), Irish Franciscan and miscellaneous writer, born towards the commencement of the seventeenth century, was second son of Lawrence Baron, merchant, of Clonmel, in Tipperary, by his first wife, Maria, sister of Luke Wadding, founder of St. Isidore's College, Rome, for Irish Franciscans. The family of Baron was one of the numerous offshoots of that of the FitzGeralds, or Geraldines, of Munster. Baron, under the guidance of his uncle Wadding, entered the order of St. Francis, in Italy, about 1636, and assumed the name of Bonaventura in honour of that celebrated Franciscan doctor of the church, writer, and cardinal. With Wadding he took up his residence at Rome in the college of St. Isidore, the home of the Irish Franciscans. Baron acquired eminence as a theologian and by his Latin compositions both in prose and verse. He enjoyed the friendship of Popes Urban IV and Alexander VII, and of the Cardinals Barberini and Ludovisio. Baron's elder brother, Geoffrey, held an eminent position in connection with the Irish Confederation, established in 1642. In 1643, while professor at St. Isidore's, Baron issued a volume entitled 'Panegyrici Sacroprophani,' a second edition of which appeared at Lyons in 1656. Among other early published productions was a diary of the siege of Duncannon, Waterford (*Obsidio et Expugnatio Arcis Duncannon sub Thoma Prestono*), and its capture from the English parliamentarians by the forces of the Irish confederates in 1644–5. 'Prælusiones Philosophicæ,' by Baron, appeared at Rome in 1651, and again at Lyons in 1661. In 1653 he published at Rome a treatise on the work of Boethius, 'De Consolatione Philosophiæ,' entitled 'Boetius Absolutus; sive de Consolatione Theologiæ,' and in four books. In 1656 Baron resided for a time in Hungary, as administrator of the affairs of his

order. While in Hungary a volume of his miscellaneous poems was printed for him at Cologne, with a dedication, addressed from Tyrnau in Upper Hungary, to Pope Alexander VII. In this collection are poems on the Irish saints, Patrick and Brigid, on the author's father, mother, and brother, Geoffrey [q. v.], and on Clonmel, his birthplace. Hungarians and Italians bore testimony, in Latin verse, to the merits of these productions. Baron's 'Cursus Philosophicus' appeared at Rome, in three volumes folio, in 1660, and at Cologne in 1664. He devoted much time to the study and exposition of the works of Duns Scotus, and in 1664 he published 'Scotus per universam philosophiam, logicam, physicam, et metaphysicam defensus,' 3 vols. folio. In 1668 appeared at Würzburg, in Bavaria, a folio volume of Baron's miscellaneous writings in prose and verse. To this an engraved portrait was prefixed, representing him in the Franciscan habit. Treatises by Baron in relation to Scotus were printed at Lyons in 1666, 1670, and 1676. Baron was appointed provincial commissary of the Franciscan order, and it is said that some of his countrymen desired to have him nominated to the see of Cashel, vacant about this time. In recognition of the high value set upon Baron's works by eminent continental scholars, Cosmo de' Medici, Grand Duke of Tuscany, bestowed upon him the office of historiographer in 1676. The post of librarian to the grand duke was at that time held by the celebrated Antonio Magliabecchi. Baron, while resident at Florence, as historiographer to the grand duke, composed a work styled 'Trias Tusca'—'The Tuscan Triad'—in praise of three religious personages of high repute in that district. In an epistle prefixed to it, the author expressed his obligations to the grand duke for the numerous favours conferred upon him. This volume, with portraits, was printed at Cologne in 1676. In the same year a treatise by Baron, treating of the Medici family, entitled 'Orbes Medicei,' was published at Florence, of the academy of which he was a member. Of his published works, the last appears to have been that on the history of the Order for Redemption of Captives. It forms a folio volume of three hundred and sixty-three pages, and was issued at Rome in 1684, with the following title, 'Annales Ordinis Sanctissimæ Trinitatis Redemptionis Captivorum ab anno Christi 1198 ad annum 1297.' A writer who conversed with Baron at Rome in 1684 mentions that he was gifted with great eloquence, that his publications down to that year included ten volumes in folio, and that he had eleven further volumes in preparation. Baron acted on behalf of the Franciscan Order as 'custos' for Scotland, and is stated to have declined to accept either a bishopric or the rectorship of the Irish college of St. Isidore, at Rome, where he passed the closing years of his life. An unpublished letter is extant, addressed to him in 1696, by Magliabecchi, in relation to a book then recently published at Modena, in which reference was made to Baron's works. Baron died at Rome on 18 March 1696. His tomb at St. Isidore's bears an inscription by John de Burgo, formerly rector of that college, which records that Baron composed twenty-two volumes, and attained to eminence in oratory, poetry, philosophy, history, and theology. Some of Baron's unpublished manuscripts are in Spain, and others are possessed by the Franciscan order. Two contemporary oil paintings of Baron are extant. One of these is preserved by the Franciscans at Dublin, and the other is in the college of St. Isidore, Rome. Of the latter portrait a copy has recently been placed by the Franciscan order in their convent at Clonmel, Baron's native town.

[MS. Records of Prerogative Court, Ireland; MS. Archives of Franciscans of Ireland; Annales Minorum, ed. J. M. Fonseca, 1731; History of Irish Confederation and War in Ireland, 1641–3, Dublin, 1882; MS. Records of College of St. Isidore, Rome; Ware's Irish Writers (Harris), 253.] J. T. G.

BARON or BARRON, GEOFFREY (*d.* 1651), Irish rebel, elder brother of Bonaventure Baron [q. v.], acquired eminence in Ireland as a scholar and a lawyer in the reign of Charles I. He engaged actively in the affairs of the Irish confederates in 1642, and was appointed as their delegate to the court of France. Baron acted for a time as treasurer for the Irish Confederation, and throughout his career enjoyed a high character for probity and sincere devotion to the cause of his Roman catholic countrymen. He strongly opposed the surrender of Limerick to the army of the parliament of England in 1651, and was consequently one of those excepted from pardon for life and estate by a special clause in the treaty of capitulation. When the parliamentarian troops entered Limerick in October 1651, Baron voluntarily surrendered himself, and was sentenced to death by a court of officers presided over by the lord-deputy, Henry Ireton. Edmund Ludlow, lieutenant-general of the horse, mentions that, in reply to Ireton, Baron answered 'that it was not just to exclude him from mercy, because he had been engaged in the same cause' as the parliamentarians 'pretended to fight for, the liberty and religion of his country.'

Baron was executed at Limerick, and met his fate with great intrepidity.

[History of Irish Confederation and War in Ireland, 1641–3, Dublin, 1882; Contemporary History of Affairs in Ireland, 1641–52, Dublin, 1879–81; Archives of Franciscan Order; Threnodia Hiberno-catholica, Œniponti, 1659; Memoirs of E. Ludlow, London, 1751; Metra Miscellanea, authore P. F. B. Baronio, Coloniæ, 1657; Rinuccini MSS., Holkham; Nunziatura in Irlanda, Firenze, 1844.] J. T. G.

BARON, JOHN, M.D. (1786–1851), physician, of Gloucester, and the friend and biographer of Jenner, was born at St. Andrews, where his father was professor of rhetoric in the university. At the age of fifteen he was sent to Edinburgh to study medicine, and he graduated M.D. there four years later (1805), at the age of nineteen. He would appear to have taken a leading place among the students of his year, for he was elected one of the annual presidents of the Students' Royal Medical Society. In the year when he graduated his father died, and he prepared his college lectures for the press. He then attended a patient to Lisbon for two years, and on his return settled in practice at Gloucester. He was almost at once appointed one of the physicians to the General Infirmary, and soon acquired a considerable business. He practised as a physician in Gloucester and the surrounding country until 1832, when failing health (aggravated by the effects of an attack of Asiatic cholera) obliged him to retire. He resided at Cheltenham during the remainder of his life, disabled by 'creeping palsy' during his latter years, but intellectually vigorous to the last. He was of a philanthropic and pious disposition, an early advocate, at the Gloucester asylum, of the more humane treatment of lunatics, which afterwards became general through the labours of Drs. Conolly and Tuke, a founder of the Medical Benevolent Fund, and an active supporter of the Medical Missionary Society of Edinburgh. He died in 1851.

Among his more distinguished friends were Dr. Matthew Baillie, who had a country house in the Cotswolds, near Cirencester, and Edward Jenner, who practised in the Vale of Berkeley, on the other side of the hills, sixteen miles from Gloucester. He came to know Jenner about 1809, by which time the latter had become eminent; and the intimacy grew to be such that he was naturally designated as Jenner's biographer by the executors. All the biographical materials, copious and well preserved, were put into his hands soon after Jenner's death in 1823; but the 'Life of Edward Jenner, M.D., LL.D., F.R.S., with Illustrations of his Doctrine and Selections from his Correspondence,' in two vols. 8vo, with two portraits, was not completed until 1838. The book is not only a serviceable history of the vaccination movement throughout the world, but is full of human interest of the more homely kind, and is put together with good sense and with considerable attention to style and proportion. Dr. Baron's literary merits are indeed greater than his scientific.

Tubercle was the subject upon which he published three books: (1) 'Enquiry illustrating the Nature of Tuberculated Accretions of Serous Membranes,' &c., plates, 8vo, London, 1819; (2) 'Illustrations of the Enquiry respecting Tuberculous Diseases,' plates, 8vo, London, 1822; and (3) 'Delineations of the Changes of Structure which occur in Man and some of the Inferior Animals,' plates, 4to, London, 1828. The theory of tubercle, which he seriously endeavoured to make good, may be said to have been in the air during those years. It came to him through conversation with Jenner, who, in turn, appears to have got some inkling of it from his master, John Hunter, and would have written on it himself had he not been preoccupied with vaccination. As it was, it fell to the lot of Dr. Baron to follow it out, and the idea underlying the inquiry proved, unfortunately, to be a misleading one. The idea was that tubercles were 'hydatids' become solid. Hydatids were then understood to include not only bladder-worms, as at present, but almost any kind of vesicle filled with fluid, even cysts of the ovary. In the course of his practice, Dr. Baron found (in post-mortem examinations) a good many cases of tubercle of the serous membranes which appeared to him to suit the 'hydatid' theory. The tubercles on which his attention became fixed were peculiar. They were often suspended by a stalk, of 'a pearly hue and cartilaginous hardness,' with numerous small blood-vessels converging to the apex of the tubercle and spreading in a plexus over its surface. Sometimes they were exceedingly minute, in numbers defying all calculation, and woven into a fringe; others hung by themselves, of the size and shape of peas, or oblong and as large as beans, while some were of the size of hazel-nuts; the smaller were pearly and cartilaginous, and the larger contained a soft, creamy, yellowish matter. In one of the cases, 'numerous fleshy and vascular appendiculæ or tubercles hung suspended like grapes into the cavity of the abdomen.' These unique appearances recalled to Baron

the fancy of Jenner (who was misled by the coexistence of tubercles and true hydatids in the lung of the ox), and led him to adopt the 'hydatid' theory of tubercle in general. Curiously enough, Dupuy, a French veterinarian, had been led two years earlier (1817), and independently of Baron, to adopt the same 'hydatid' theory to explain the hanging 'pearls' or 'grapes' which are the common form of tubercle in cattle. The coincidence of his own and Dupuy's observations had been found out by Baron before he published his second volume (1821), and the French veterinarian, as well as several old writers on human pathology, were marshalled in support of the theory. The theory is now completely discredited; but Baron's description of a variety of hanging tubercle in man, the same that has its proper habitat in the bovine species, is not likely to lose its interest. These services to pathological science, aided doubtless by his intimacy with Baillie and Jenner, procured him admission into the Royal Society in 1823.

[Address of the President of the Royal Med. Chir. Soc. 1 March 1852, in the Lancet, 1852, vol. i.] C. C.

BARON or **BARRON**, RICHARD (*d.* 1766), republican, was born at Leeds, and educated at Glasgow 1737–40, which he left with a testimonial signed by Hutcheson and Simpson. Baron became a friend of Thomas Gordon, author of the 'Independent Whig,' and afterwards of Thomas Hollis, whom he helped in collecting works defending the republicanism of the seventeenth century. He edited in 1751 a collection of tracts by Gordon, under the title, 'A Cordial for Low Spirits,' 3 vols. 8vo; and in 1752 a similar collection by Gordon and others, called 'The Follies of Priestcraft and Orthodoxy shaken,' in 2 vols. An enlarged edition of the last, in four volumes, including tracts by Hoadly, Sykes, Arnall, and Archdeacon Blackburne, was prepared by him, and published in 1767 for the benefit of his widow and three children. In 1751 he also edited Algernon Sidney's 'Discourse concerning Government,' and in 1753 Milton's prose works (for which he received 10*l.* 10*s.*). An edition by Toland had appeared in 1697, and one by Birch in 1738. Baron afterwards found the second edition of the 'Eikonoklastes,' and reprinted it in 1756. He also edited Ludlow's 'Memoirs' in 1751, and Nedham's 'Excellency of a Free State' in 1757. Hollis engaged him in 1766 to superintend an edition of Marvell; but the plan dropped upon Baron professing his inability to supply the necessary information, and it was afterwards taken up by Captain Thompson in 1776. Baron is described as an artless and impetuous person, whose imprudence kept him poor. He died in 'miserable circumstances' in 1766.

[Protestant Dissenter Magazine, vi. 166; (Blackburne's) Memoir of Hollis, pp. 361–7, 573–86, &c.] L. S.

BARON, ROBERT (1593?–1639), divine, was at St. Andrews, where he is said to have distinguished himself in a disputation held before James I in 1617 (Preface to *Metaphysica*). He was minister of Keith in 1619, and was professor of divinity in the college of St. Salvator, St. Andrews, where he published 'Philosophia Theologiæ ancillans,' 1621. He became professor of divinity in Marischal College, Aberdeen, and minister of Greyfriars in 1624. In 1627 he received his D.D. degree, and published on this occasion his 'Disputatio theologica de formali objecto fidei, hoc est, de Sacræ Scripturæ divina et canonica authoritate.' This was answered by Turnbull, a Scotch Jesuit, to whom he replied in 1631 in a treatise called 'Ad Georgii Turnebulli Tetragonismum Pseudographum Apodixis Catholica, seu Apologia pro disputatione de formali objecto fidei.' In 1633 he published a 'Disputatio theologica de vero discrimine peccati mortalis et venialis.' In 1635 he contributed a funeral sermon to the collection called 'Funerals of . . . Patrick Forbes, Bishop of Aberdeen.' He took part in a famous debate against the covenanting commissioners in 1638, and on 28 March 1639 fled by sea to England, with other Aberdeen doctors, on the approach of Montrose, and was nominated by Charles I to the see of Orkney. He died at Berwick on his return, 19 Aug. 1639, aged about forty-six. He left a widow, who was forced to allow the inspection of his library by the presbytery of Aberdeen. She and her children received compensation for their sufferings on the Restoration. Besides the above, he is the author of 'Metaphysica generalis: accedunt nunc primum quæ supererant ex parte speciali; opus postumum ex musæo A. Clementii Zirizæi,' London (1657?), and Cambridge, 1685. He left various manuscripts, some of which are preserved in the King's College library, Aberdeen. For a full account of these writings see Gordon's 'Scots Affairs,' iii. 236–9, note.

[Scott's Fasti Ecclesiæ Scoticanæ, iii. 205, 473; Grub's Ecclesiastical History of Scotland, ii. 372, iii. 8, 56, 64; Gordon's Scots Affairs (Spalding Club), iii. 89, 90, 235.] L. S.

BARON, ROBERT (*fl.* 1645), poet and dramatist, claims distinction as one of the most successful of plagiarists. With so

much judgment did he steal that his thefts passed unrecognised for more than a century after his death. According to Langbaine, who, on this occasion, seems no more trustworthy than usual, he was born in 1630. His first printed work, 'Ερωτοπαιγνιον, or the Cyprian Academy,' he dates from 'my chambers in Gray's Inn, 1 April 1647.' It is dedicated to James Howell, the well-known author of 'Epistolæ Ho-Elianæ,' who was perhaps his uncle, though Warton says that the word nephew applied by Howell to Baron 'seems to be only a term of fondness and familiarity.' Howell, in one of his letters to Baron in Paris, encloses a bill of exchange for the use of the recipient, and there seems therefore reason to suppose that a relationship existed. There is also some cause to conjecture that Baron had shown Howell his verses while still in manuscript. In a letter dated Fleet, 3 Aug. 1645, and addressed to Master R. B., Howell likens the 'lines' of his correspondent to 'leaves, or rather so many branches, amongst which ther sprouted divers sweet blossoms of ingenuity, which I find may quickly come to a rare maturity,' &c. He also expresses a wish that 'forraign ayr did blow upon the foresaid blossoms.' Less than two years later, 20 June 1647, Howell addresses Baron in Paris in language of very similar eulogy, and speaks of having 'seldom met with such an ingenious mixture of prose and verse, interwoven with such varieties of fancy and charming strains of amorous passions,' &c. In vindication of Howell's judgment it may be urged that whole passages of the 'Cyprian Academy' and of Baron's other works are taken, with scarcely a pretence of alteration, from the first edition of Milton's minor poems, first published in 1645, and as yet almost unknown. No similar instances of theft can indeed have been brought to light. An exposure of the plagiarism is given in Warton's delightful edition of Milton's minor poems, and is amplified in the sixth volume of the booksellers' edition of Milton s works, 1801. To the 'Pocula Castalia' of Baron (Lond. 1650, 8vo), Howell prefixed some verses, in which he spoke of the 'greenness' of the author's muse. Baron's various volumes of poems have a full share of the commendatory verses then in fashion. Among the signatures are Jo. Quarles, *fell.* of Pet. House, Camb., and J. Hall.

Baron was educated at Cambridge, though there is no evidence that he took his degree. His best known work is a tragedy, entitled 'Mirza,' said on the title-page to have been really acted in Persia in the last age. In an address to the reader, Baron acknowledges that the story is the same as that of Sir John Denham's 'Sophy,' but adds: 'I had finished three compleat acts of this tragedy before I saw that, nor was I then discouraged from proceeding. It is without date, but is dedicated to the king, whence probably it was not later than 1648. Denham's 'Sophy,' meanwhile, first saw the light in 1642. Warton says that 'Mirza' is a copy of Jonson's 'Catiline,' which seems not quite just. Genest gives an analysis of the story. There are one or two good and eminently dramatic lines in 'Mirza,' which as yet have not been traced to any other writer. More than one hundred pages of annotation are supplied by the author, thus swelling the book out to two hundred and sixty-four pages. 'Pocula Castalia' was given to the world in 1650, 8vo. In 1649 appeared 'Apologie for Paris for rejecting of Juno and Pallas and presenting of Ate's Golden Ball to Venus,' &c., 16mo. Langbaine, who anticipates Warton's assertion with regard to the resemblance between 'Mirza' and 'Catiline,' quotes passages from both which have a certain measure of resemblance, but scarcely support a charge stronger than imitation. He also states that Baron 'is the first author taken notice of by Phillips in his "Theatrum Poetarum," or his transcriber, Mr. Winstanley, in his "Lives of the English Poets;" and though neither of them give any other account of our author but what they collected from my former catalogue, printed 1680, yet, through a mistake in the method of that catalogue, they have ascrib'd many *anonymous* plays to the foregoing writers, which belonged not to them.' This complaint is justified. Winstanley attributes to Baron 'Don Quixote, or the Knight of the Ill-favoured Countenance,' a comedy which Mr. Halliwell Phillips (*Dictionary of Old Plays*) says was never printed; 'Dick Scorner,' a play mentioned in Kirkman's 'Catalogue,' and supposed to be a misreading of the interlude of 'Hicke Scorner;' 'The Destruction of Jerusalem,' attributed in the 'Biographia Dramatica' to Thomas Legge; and the 'Marriage of Wit and Science,' which is by Thomas Marshe, and was printed about fifty years before the birth of Baron. Other masques and interludes are assigned to him in obvious mistake. 'Deorum Dona,' a masque, and 'Gripus and Hegio,' a pastoral in three acts, the former borrowed from poems of Waller, the latter taken from Waller's 'Poems' and Webster's 'Duchess of Malfy,' are also mentioned by Winstanley, the 'Biographia Dramatica,' and Mr. Halliwell Phillips. These two works are included in the 'Cyprian Academy' mentioned above. If, as has been supposed, Milton aided Phillips in writing the 'Theatrum Poetarum,' he has treated with signal indulgence the piracies

of Baron from himself. After 1650 Baron disappears, and nothing more is heard concerning him.

[Langbaine's Account of the English Dramatic Poets; Winstanley's Lives of the Poets; Phillips's Theatrum Poetarum; Howell's Letters.] J. K.

BARON, STEPHEN (*d.* 1520?), a Franciscan friar of the Strict Observance, was educated in the university of Cambridge, where he acquired fame as a preacher. He became confessor to King Henry VIII, and provincial of his order in England. He died soon after 1520. His works are: 1. 'Sermones Declamati corā alma vniuersitate Cātibrigiēsi per venerandum patrem fratrem Stephanum baronē fratrum minorū de obseruātia nūcupatorū regni Anglie prouincialē vicariū ac confessorē regiū Impressi lōdonijs per wynandū de worde (ī the fletestrete) ad signum solis moram trahētem,' n. d., square 8vo., It is printed in double columns, black letter. 2. 'Incipit tractatulus eiusdem venerādi patris De regimine principū ad serenissimum regē anglie henricū octauum. Impressus lōdonijs,' &c. as in the preceding work, to which it was undoubtedly intended to be an appendix. It is dedicated to King Henry VIII.

[MS. Addit. 5863, f. 141; Wood's Athenæ Oxon. i. 42, 670, 833; Dodd's Church Hist. i. 232; Tanner's Bibl. Brit. 77; Cooper's Athenæ Cantab. i. 23; Ames's Typogr. Antiq. ed. Herbert, 218, 219.] T. C.

BARONS or BARNES, WILLIAM (*d.* 1505), bishop of London and master of the rolls, about whom singularly little is known, appears to have been educated at Oxford, where he took the degree of LL.D., but in what college or hall he studied has not been ascertained. Neither is it known when he took orders; but he was already a conspicuous man when, in 1500, on the vacancy of the see of Canterbury, he became commissary of the chapter and of the prerogative court. That same year he obtained the livings of East Peckham in Kent, and of Beaconsfield in Buckinghamshire; in 1501 that of Gedney in Lincolnshire; in 1502 that of Bosworth in Leicestershire; and in 1503 that of Tharfield in the archdeaconry of Huntingdon.

In 1501, at the marriage of Prince Arthur and Katharine of Arragon, when the banns were asked in St. Paul's, it was arranged that the king's secretary should 'object openly in Latin against the said marriage,' alleging reasons why it could not be lawful, and that he should be answered in the same language by Dr. Barons, who was to produce the dispensation (GAIRDNER's *Letters and Papers of Richard III and Henry VII*, i. 414). This programme was no doubt followed. Barons was evidently in high favour, and was made master of the rolls on 1 Feb. following (1502). On 24 Jan. 1503 he assisted in laying the first stone of Henry VII's chapel at Westminster. On 20 June following he was appointed one of the commissioners for the new treaty with Ferdinand for Katharine's second marriage. On 2 Aug. 1504 he was appointed by papal provision bishop of London on Warham's translation to Canterbury, Henry VII having written to the pope in his favour on 8 July preceding. He received the temporalities on 13 Nov., and gave up his office of master of the rolls the same day. He was consecrated on 26 Nov. But he enjoyed the bishopric scarcely a whole year, for he died on 9 or 10 Oct. 1505.

[Godwin, p. 190; Wood's Athenæ (Bliss), ii. 694; Newcourt, i. 24; Rymer, xiii. 78, 111; Bergenroth's Spanish Calendar, i. No. 364; Brown's Venetian Calendar, i. 840; Foss's Judges.] J. G.

BARONSDALE, WILLIAM (*d.* 1608), physician, was born in Gloucestershire, probably about 1530–40. He was educated at St. John's College, Cambridge, being admitted a scholar 5 Nov. 1551, and took his first degree B.A. in 1554–5, that of M.A. 1556, and that of M.D. in 1568. He was a senior fellow and bursar of his college, and twice held the lectureship on medicine founded by Linacre, being elected to the office first on 10 Jan. 1561–2, and again 26 May 1564. Proceeding to London, he was elected a fellow of the College of Physicians, though in what year is not recorded; and afterwards held the offices of counsellor in 1588, 1600, 1602, and 1604; censor from 1581 to 1585; and treasurer in 1583 (being the first fellow appointed to this newly founded office), 1604, 1605, and 1607. Further, he was president of the college for eleven successive years, from 1589 to 1600.

Nothing is known of this physician beyond his official connection with the London college, showing him to have been an important man in his day.

[Munk's Roll of the College of Physicians, 2nd ed. i. 73; Cooper's Athenæ Cantab. ii. 492.] J. F. P.

BAROWE or BARROW, THOMAS (*d.* 1497?), ecclesiastic and judge, was rector of Olney in Buckinghamshire, and was appointed to a prebend in St. Stephen's Chapel in the palace of Westminster in July 1483, shortly after the accession of Richard III, and in September of the same year to the master-

ship of the rolls, in succession to Robert Morton, who was dismissed on suspicion of complicity in the intrigues of his brother John, bishop of Ely. In December 1483 Barowe received the tun, i.e. two pipes, of wine, which it thenceforth became the custom to grant to each new master of the rolls on his appointment. It is believed that at the present day the wine is not actually sent, though the master receives its equivalent. On 29 July Barowe was appointed keeper of the great seal, which the lord chancellor, Bishop Russell, had been compelled to surrender; but on the 22nd of the following month, after the defeat and death of Richard at Bosworth, he delivered it up to Henry VII, who appears to have retained it in his own possession until 6 March 1486, when he delivered it to John Alcock. Barowe was permitted to retain his prebend, and also a mastership in chancery which he had received from Richard III, but not the mastership of the rolls, Robert Morton resuming possession of that office without a new patent. Barowe is last mentioned as acting in the capacity of receiver of petitions in the parliament of 1496.

[Hardy's Cat. of Lords Chancs. &c. 56; Rot. Parl. vi. 409, 458, 509; Foss's Judges of England, iv. 485–6.] J. M. R.

BARRALET, JOHN JAMES (*d.* 1812), water-colour painter, of French extraction, was born in Ireland. He was a student in the Dublin Academy, and worked under Manning. He settled in Dublin after going through the schools, and was in vogue as a teacher. He was made a member of the London Society of Artists, and exhibited occasionally at the Royal Academy. In 1774 he received a premium from the Society of Arts for a picture, 'A View on the Thames.' In 1795 he emigrated to Philadelphia. His morals suffered, it is said, in the new country. His chief employment whilst there was in book illustrations. He made drawings for Grose's 'Antiquities of Ireland' and Conyngham's 'Irish Antiquities.' His works were engraved by Bartolozzi, Grignion, and others. In the British Museum a good drawing by Barralet is preserved, signed 1786, of a ruined bridge in Ireland. The composition is good, the manner of painting flat and old-fashioned; there is considerable vitality, if no very literal truth, in the figures which enliven it. A writer in Rose's 'Biographical Dictionary' says he 'painted figures, landscape, and flowers. His landscape drawings in chalk, in which he affected to imitate Vernet, were much admired. He afterwards became a stainer of glass.' South Kensington shows examples of his work.

[Redgrave's Dict. of Eng. Painters; Rose's Biog. Dict.] E. R.

BARRALLIER, FRANCIS LOUIS or **FRANCIS** (1773?–1853), lieutenant-colonel, colonial explorer and surveyor, was appointed ensign in the New South Wales corps (afterwards the old 102nd foot), 14 Aug. 1800, and undertook the duties of aide-de-camp, engineer and artillery officer in the settlement, to the command of which Captain P. G. King, R.N., succeeded about the same time. In December of that year the Lady Nelson, armed schooner—a small vessel of sixty tons, fitted for coast service with sliding keels on Admiral Schanks's principle—arrived from England, under command of Lieutenant James Grant, R.N., being the first vessel to pass through Bass's Straits from the westward. The Lady Nelson was at once ordered on a survey of these straits, and Ensign Barrallier was embarked in her as surveyor. The geographical results are given in the following charts, which will be found in the British Museum: Chart of Western Port and the coast to Wilson's promontory, forming part of the north side of Bass's Straits, surveyed by Ensign Barrallier, 1801–3; chart of Bass's Straits, showing tracks and discoveries of vessels between 28 Sept. 1800 and 9 March 1803, by Ensign Barrallier. He was also employed in the Lady Nelson in a survey of Hunter's river, which was found to be a harbour having three distinct rivers. Whilst they were engaged on this service the explorers were surrounded by natives, and narrowly escaped losing their lives. Barrallier, with nine soldiers of his regiment and some Sydney natives, also made an attempt to cross the Blue Mountains in 1802. The party was absent four months, and suffered many hardships, but was unsuccessful. Soon afterwards, when the employment of officers of the New South Wales corps on non-regimental duties was forbidden by the home authorities, Governor King recorded in the 'general orders,' by which the settlement was then regulated, his sense of 'the services heretofore rendered by Ensign Barrallier in discharging the duties of military engineer and artillery officer, superintending the military defences, batteries, and cannon of the settlement; in addition to which he has most assiduously and voluntarily discharged the duties of colonial engineer and surveyor, to the advancement of the natural history and geography of the settlement.' Barrallier was promoted to a lieutenancy in the 90th foot in 1805, which he joined at Antigua, where he was again employed in surveying. For his services as an assistant engineer at

the capture of Martinique in 1809, he was promoted to a company in the 101st foot. He served on the staff of Lieutenant-general Sir George Beckwith at the capture of Guadaloupe in 1810, and was entrusted with the design and erection of a monument to the British who fell there. In 1812, by order of the Duke of York, he undertook a very elaborate military survey of the island of Barbadoes, including the determination of the latitudes and longitudes of the chief points on the coast, a work in which he was engaged for five years, with the exception of a short time when he served with the quartermaster-general's department of the force that recaptured Guadaloupe in 1815. When the 101st regiment was brought home and disbanded at Chatham in 1817, Barrallier was placed on half-pay, and, after brief periods of full pay in other corps, finally retired on half-pay of the rifle brigade in 1833. He became a brevet lieutenant-colonel in 1840, and died at Commercial Road, London, 11 June 1853, at the age of 80.

[New South Wales General Orders, 1791-1806, Sydney, 1802-6 (a copy of this book, the first printed in Australia, is in the British Museum); Grant's Narrative of a Voyage of Discovery in N. S. Wales, 1803; Army Lists; Obituary Notice in Colburn's United Service Magazine, July 1853. Many of the Australian details in the latter are not correct according to the colonial records.] H. M. C.

BARRATT, ALFRED (1844–1881), philosophical writer, eldest son of Mr. James Barratt, solicitor, was born at Heald Grove, Manchester, on 12 July 1844. He showed extraordinary precocity; he could pick out all the letters of the alphabet when twelve months old; and at three he knew by heart a story in twenty-eight verses, read to him only three times. When eight years old he was sent to a small day-school, where he learnt modern as well as the classical languages. Four years later he went to a school at Sandbach, where he picked up in playhours the rudiments of Hebrew and Arabic and a little Persian from an under-master. At fourteen he went to Rugby, where he continued to distinguish himself, gaining twenty-nine prizes. In 1862 he entered Balliol, and became a scholar in his first term. He took a double first in moderations and a first-class in the classical, mathematical, and law and modern history schools in 1866, thus achieving the unequalled distinction of five first classes 'within four years and two months' from beginning residence. He obtained a fellowship at Brasenose a year later, and in January 1869 he published his 'Physical Ethics,' with which he had 'amused himself' in leisure hours at Oxford. In 1870 he obtained the Eldon law scholarship. He studied law under Vice-chancellor Wickens and Mr. Horace Davey, and was called to the bar in 1872. In May 1876 he married Dorothea, sister of an old school friend, the Rev. R. Hart Davis. Soon after his marriage he began a work called 'Physical Metempiric,' and his absorption in philosophical studies, together with a natural diffidence, interfered with his devotion to the bar. In the autumn of 1880 he became secretary to the Oxford University Commission. The pressure of combined legal, official, and literary labours was great, and his health suddenly collapsed. After finishing the report of the commission, by working till late hours, in April 1881, he was attacked by paralysis on 1 May and died on 18 May 1881, leaving a widow and infant daughter. His unfinished book on 'Physical Metempiric,' was arranged by Mr. Carveth Read for publication. The book also contains some articles from 'Mind,' and a touching prefatory memoir by his widow, from which the foregoing facts are taken. It includes letters from Dr. Jex Blake, the present master of Balliol (Professor Jowett), the warden of All Souls (Sir William Anson), and an old friend, Mr. Farwell. Their testimony to Barratt's singular charm of character, his simplicity, friendliness, and modesty, is as striking as their recognition of his remarkable accomplishments. Besides a wide knowledge of classical and modern languages, he had a cultivated taste for music and painting. His teachers were amazed at the ease with which he absorbed knowledge, whilst apparently idling and taking part in social recreation. They ascribe it to his powers of concentration and to the habit of occasionally dispensing with exercise and working at unusual hours. His early death, however, was probably ascribable to excessive labour.

The book on 'Physical Ethics' is a most remarkable performance for a youth of twenty-four, showing wide reading and marked literary power. The leading idea is the unity of all knowledge and the necessity of bringing ethics into harmony with the physical sciences. The theory resembles, though on certain points it diverges from, that of Mr. Herbert Spencer, whom the author recognises as 'the greatest philosopher of the age.' Barratt describes himself as an egoist, and in a vigorous article called 'The Suppression of Egoism' defends his theory against Mr. Sidgwick. His editor, Mr. Carveth Read, holds that his divergence from the 'universalist utilitarians' upon this point is

partly a question of classification (*Mind*, xxx. 274). The later book was unfortunately left in a very imperfect state. It starts from the principle that every physical state is the symbol of a state of consciousness, and argues that feeling is not the effect but the efficient cause of motion. It leads to a system of monadism which would have been compared with Leibnitz's doctrine and with modern theories such as Clifford's 'mindstuff.' Though fragmentary, it is full of interesting suggestions.

[Preface to Physical Metempiric; Mind, Nos. xxiii. and xxx.] L. S.

BARRAUD, HENRY (1811–1874), portrait and subject painter, was born in 1811. Like his elder brother, William Barraud, he excelled in painting animals, but his works were chiefly portraits, with horses and dogs, and subject pictures, such as 'The Pope blessing the Animals' (painted in 1842), many of which were executed in conjunction with his brother. He exhibited at the Royal Academy from 1833 to 1859, and at the British Institution and Society of British Artists between the years 1831 and 1868. His most popular works were: 'We praise Thee, O God;' 'The London Season,' a scene in Hyde Park; 'Lord's Cricket Ground;' and 'The Lobby of the House of Commons,' painted in 1872, all of which have been engraved or autotyped. He died in London on 17 June 1874, in his sixty-fourth year.

[Redgrave's Dictionary of Artists, 1878.] R. E. G.

BARRAUD, WILLIAM (1810–1850), animal painter, born in 1810, was a grandson of the eminent chronometer maker in Cornhill, who was of an old French family that came over to England at the time of the revocation of the Edict of Nantes. His taste for art was probably inherited from his maternal grandfather, an excellent miniature painter, but it was not fostered early in life, for on leaving school he was placed in the Custom House, where his father held an appointment. Before long, however, he resigned, in order to follow the profession most in accord with his disposition, and, in pursuance of his purpose, became for some time a pupil of Abraham Cooper. He confined his practice chiefly to horses and dogs, his pictures of which are well drawn, though not marked by any of the higher qualities of art. These he exhibited at the Royal Academy, and occasionally at the British Institution and Society of British Artists, from 1828 until the year of his death. He likewise painted some subject pictures in conjunction with his brother Henry, which are above mediocrity both in conception and treatment. He died in October 1850, in his fortieth year. There is in the South Kensington Museum a water-colour drawing by him of 'Mares and Foals.'

[Art Journal, 1850, p. 339; Redgrave's Dictionary of Artists, 1878; Bryan's Dictionary of Painters and Engravers (ed. Graves), 1885.] R. E. G.

BARRÉ, ISAAC (1726–1802), colonel and politician, the son of Peter Barré, a French refugee from Rochelle, who rose by slow degrees to a position of eminence in Dublin commerce, was born at Dublin in 1726. He was entered at Trinity College, Dublin, as a pensioner 19 Nov. 1740, became a scholar in 1744, and took his degree in the following year. His parents intended him to have become an attorney, but his instincts were for fighting, and he was gazetted as an ensign in 1746. Not until he applied for a place in Wolfe's regiment, in the ill-fated expedition against Rochefort in 1757, did he attract the attention of his superior officers; but his services on that occasion introduced him both to the commander of his regiment and to his future patron, Lord Shelburne. He was by Wolfe's side when his brave leader fell at Quebec. He is among the officers represented in West's picture as collected around the expiring general; and the wound which he received in the cheek at that time marred his personal appearance for ever. After fourteen years of service Barré thought himself justified in applying to Pitt for advancement (28 April 1760); but his request was refused, on the ground that 'senior officers would be injured by his promotion.' Through Lord Shelburne's influence he sat in parliament for Chipping Wycombe from 5 Dec. 1761 to 1774, and for Calne from that year to 1790, when, in consequence of a disagreement with his patron, he no longer sought re-election. Five days after his first election he attacked Pitt with great fierceness of language; and the effect of his speech was heightened by his massive and swarthy figure, as well as by the bullet which had lodged loosely in his cheek, and given 'a savage glare' to his eye. Early in 1763 Barré was created, under Lord Bute's ministry, adjutant-general and governor of Stirling, a post worth 4,000*l.* a year, but in the following September was dismissed by the Grenville ministry from his place and from the army. A reconciliation was effected between him and Pitt in February 1764, and their political attachment only ceased with Pitt's death. Barré strenuously opposed the taxa-

tion of America as inexpedient, but, together with Lord Shelburne, committed the mistake of refusing to join the Rockingham ministry. In Pitt's administration he was restored to his rank in the army, and became vice-treasurer of Ireland, as well as a privy councillor, holding that office until the break-up of the ministry in October 1768. The king's hatred of Barré, a dislike second only to that felt for Wilkes, blocked Barré's promotion in the army, and led to his retirement from the service in February 1773. When the Rockingham ministry was formed in the spring of 1782, he was appointed treasurer of the navy, and received a pension of 3,200*l.* a year, to take effect 'whenever he should quit his then office,' a proceeding which made the ministry unpopular, and enabled the younger Pitt some time later to gain applause by granting to Barré the clerkship of the Pells in lieu of the pension. In a few months the Rockingham administration was dissolved by the death of its head, and a new cabinet, in which Barré became paymaster-general, was formed by Lord Shelburne. This was his last official position, and all prospect of further advancement was a year or two later shut out by blindness. Cut off from all active pursuits, and harassed by declining health, he died at Stanhope Street, May Fair, 20 July 1802. As an opposition orator Barré was almost without rival. The terrors of his invective paralysed Charles Townshend and dismayed Wedderburn. Among the opponents of Lord North's ministry none took a more prominent place than Barré. In defence he was less happy, and in society he was vulgar. It is perhaps worthy of notice that John Britton wrote in 1848 a volume to prove that Barré was the author of the 'Letters of Junius.'

[Memoir in Britton's Authorship of Junius elucidated; Albemarle's Rockingham, i. 79–84; Walpole's George III and Letters, passim; Correspondence of George III with Lord North, ii. 21; Wraxall's Hist. Memoirs, ii. 134–7; Leslie and Taylor's Reynolds, i. 257–8; Grenville Correspondence, i. 326, ii. 229–36; Correspondence of Lord Chatham, passim; Fitzmaurice's Shelburne; Macmillan's Magazine, xxxv. 109 (1877); Gent. Mag. 1802 pt. ii. 694, 1817 pt. ii. 131.]

W. P. C.

BARRE, RICHARD (*fl.* 1170–1202), ecclesiastic and judge, acted as the envoy of Henry II to the papal court, both shortly before and immediately after the murder of Thomas Becket. On the first occasion he was the bearer of a haughty and even minatory message from the king demanding that the pope should absolve all those who had been excommunicated by the Archbishop of Canterbury. The mission, it need hardly be said, failed of its object. The letter from Alexander III to the Archbishop of York, which Foss connects with it, is without a date, and its authenticity, as well as the date to which, if authentic, it should be assigned, has been the subject of much controversy, both questions being still unsettled. On the second occasion Barre was despatched in company with the Archbishop of Rouen, the Bishops of Evreux and Worcester, and others of the clergy, to express to the pope the king's horror and detestation of the murder. The Archbishop of Rouen got no further than Normandy, falling ill by the way, and Barre was sent forward to Italy alone. On reaching Tusculanum he was refused audience by the pope; but on the arrival of others of his party two, 'qui minus habebantur suspecti,' were admitted, and in the end the embassy was successful in averting the impending excommunication. Barre was entrusted with the custody of the great seal on the coronation of the heir apparent in 1170, but on the revolt of the prince in 1173 he offered to surrender it to the king, disclaiming all allegiance to his son. Henry, however, refused to receive him. Barre probably succeeded Richard de Ely, otherwise FitzNeale, as archdeacon of Ely in 1184. However this may be, he is known to have held that post between 1191 and 1196. He was appointed one of the justices of the king's court at Westminster 1195–6, and his name is found as one of those before whom fines were levied there as late as the beginning of the reign of King John. In the third year of that reign he acted as one of the coadjutors of Geoffrey FitzPiers in the business of levying amerciaments in Leicestershire.

[Rymer's Fœdera, i. 29; Matthew Paris's Majora, ii. 248–9; Chronicle of the Reigns of Henry II and Rich. I (Stubbs), i. 20–22; Le Neve, i. 350; Dugdale's Chron. Ser. 5; Fines (Hunter), 1–4; Rot. Cancell. (Hardy), p. 14, Pref. p. x.]

J. M. R.

BARRÉ, WILLIAM VINCENT (1760?–1829), author, was born in Germany about the year 1760 of French protestant parents, who had left their native country on account of their religious opinions. He served first in the Russian navy, returned to France when the first revolution broke out, went as a volunteer in the army during the Italian campaign of 1796, and was raised to the rank of captain for the bravery he displayed on the field of battle. Through his intimate acquaintance with the principal languages of Europe, he became a favourite of General Bonaparte, who appointed him his personal interpreter. But he wrote some satirical verses about

his employer, which seem now to be lost, and was obliged to flee from France. Pursued by Fouché's police-agents, he escaped in a small boat from Paris down the Seine as far as Havre, and went thence in an American vessel to England, where he appears to have arrived in 1803. The following year he published in London a 'History of the French Consulate under Napoleon Buonaparte, being an Authentic Narrative of his Administration, which is so little known in Foreign Countries, including a Sketch of his Life, the whole interspersed with curious anecdotes, &c.,' in which he furiously attacks the first consul. Before this work appeared he had already translated into French Sir Robert Wilson's 'History of the British Expedition to Egypt,' and into English a pamphlet, 'Answer from M. Mehée to M. Garat.' In 1805 appeared, in English, Barré's 'Rise, Progress, Decline, and Fall of Buonaparte's Empire in France,' the second part of the former 'History,' which is preceded by an 'advertisement' of ten pages, in which he attacks the reviewers of his first book in the 'Annual Review and History of Literature for 1803.' This second work is as scurrilous as the first. Barré left England for Ireland, where he appears to have had relatives bearing the same name, among them being the well-known orator, Isaac Barré [q. v.]. About the year 1806 he printed at Belfast, on a single sheet, some verses in French, called 'Monologue de l'Empereur Jaune, le nommé Napoléon Buonaparte, Chrétien, Athée, Catholique et Musulman, sur la destruction de son digne émule et rival l'Empereur Noir, le nommé Jacques Dessalines, par la légion d'honneur de l'armée noire de St. Domingue, le 10 Octobre, traduit du Corse,' with the motto, 'à ton tour, paillasse.' He seems to have published nothing more, and is said to have committed suicide in Dublin in 1829.

[Haag's La France Protestante, 2nd ed., vol. i.; Brit. Mus. Cat.] H. v. L.

BARRET, GEORGE the elder (1728?–1784), landscape painter, was one of the original members of the Royal Academy, and achieved a great reputation in his lifetime. He was born in Dublin in 1728 or 1732. The son of a clothier, he was apprenticed to a staymaker, but obtained employment in colouring prints for Silcock, the publisher. He studied in the academy of West at Dublin, and is said to have been a drawing master in a school in that city. He early gained the notice of Burke, who introduced him to the Earl of Powerscourt, and he spent much of his youth in studying and sketching the charming scenery in and around Powerscourt Park. Barret gained a premium of 50*l.* from the Dublin Society for the best landscape. He came to England in 1762, and carried off the first premium of the Society of Arts in 1764. His success was extraordinary. Though Wilson could not sell his landscapes, Barret's were bought at prices then unheard of. Lord Dalkeith paid him 1,500*l.* for three pictures. But he spent more than he made, and became a bankrupt while earning 2,000*l.* a year. By the influence of Burke he was appointed to the lucrative post of master painter to Chelsea Hospital. The Dukes of Portland and Buccleuch possess some of his principal landscapes; but his most important work was the decoration of a room at Norbury Park, near Leatherhead, which was then occupied by Mr. Lock. Three of his watercolours are in the national collection at South Kensington. In one of them the horses were introduced by Sawrey Gilpin, who often assisted him in this way. Barret, however, could himself paint animals in a spirited manner. An asthmatic affection is said to have been the reason for his change of residence from Orchard Street to Westbourne Green, where he lived for the last ten years of his life. He died 29 May 1784, and was buried at Paddington church. Though he does not appear to have wanted employment, he left his family in distress.

Some of his pictures have not stood well, and his reputation has not remained at the level it reached in his life; but there can be no doubt that he was an original artist, who studied nature for himself, and it is probable that his popularity at first was due to the novelty of his style and the decisiveness of his touch. The latter quality is very evident in the few etchings which he left. The Messrs. Redgrave write of his work at Norbury as 'rather a masterly specimen of scenic decoration,' but 'with little of the finesse of his landscape painting,' and, while admitting 'the firm pencil and vigorous onceness of his execution, add that 'his pictures do not touch us, since they are the offspring more of rule than of feeling.'

His etchings include: 'A View of the Dargles near Dublin,' 'Six Views of Cottages near London,' 'A large Landscape with Cottages,' and 'A View of Hawarden,' dated 1773. The last, which was published by Boydell, is said by Edwards to have been finished by an engraver. Le Blanc gives this plate to Robert Barret.

[Edwards's Anecdotes; Redgraves' Century of Painters; Redgrave's Dictionary; Bryan's Dictionary, edited by Graves (1884); Le Blanc's Manuel; Cat. of Nat. Gall. at South Kensington.] C. M.

BARRET, GEORGE the younger (*d.* 1842), landscape painter, was son of George Barret, the landscape painter, who died in 1784 [q.v.]. Nothing is known of the history of this admirable artist till 1795. From this year till 1803 he appears as a regular exhibitor at the Royal Academy. In 1805 he became one of the first members of the Society of Painters in Watercolours, and for thirty-eight years he did not miss one of their exhibitions, occasionally also sending a drawing or an oil picture to the Academy. He excelled especially in painting light, and all his scenes, whether sunrise, sunset, or moonlight, are remarkable for their fine rendering of atmosphere, their diffusion and gradation of light, and their poetic feeling. In these respects he rivalled Turner. His later works are generally 'compositions' of the 'classical' school, but the pure and lucid quality of his radiant skies and sunlit distances, and the rich transparent harmony of his shady foregrounds, are his own, and preserve, in the midst of much conventionality, the distinction of an original genius. In spite of industry, merit, and frugal habits, he earned only enough to meet daily wants. When he died, in 1842, after a long illness aggravated by grief at the loss of his son, a subscription was opened for his family. His works are now eagerly sought for, and fetch high prices. He published, in 1840, 'The Theory and Practice of Watercolour Painting, elucidated in a series of letters.' There is a fine collection of his drawings in the South Kensington Museum.

[Redgraves' Century of Painters; Redgrave's Dictionary; Cat. of Nat. Gall. at South Kensington.] C. M.

BARRET, JOHN, D.D. (*d.* 1563), Carmelite friar, afterwards a protestant clergyman, was descended from a good family seated at King's Lynn in Norfolk, where he was born. After having assumed the habit of a Carmelite, or white friar, in his native town, he studied in the university of Cambridge, where he proceeded in 1533 to the degree of D.D., which Archbishop Cranmer had previously refused to confer upon him. In 1542 he was appointed reader in theology at the chapter-house of Norwich, with an annual salary of 4*l.* After the dissolution of the monasteries, he obtained a dispensation to hold a living. Accordingly, in 1541 he was instituted to the rectory of Hetherset in Norfolk, which he resigned the next year. In 1550 he was instituted to the rectory of Cantley in the same county, and to that of St. Michael at Plea, Norwich. The last-mentioned benefice he resigned in 1560. He obtained the living of Bishop's Thorpe in 1558, and in the same year was installed a prebendary of Norwich. Bale asserts that in Queen Mary's reign Barret complied with the change of religion, and became a zealous papist; but, however this may be, he found no difficulty in professing protestantism under Queen Elizabeth. He died at Norwich on 12 July 1563, and was buried in the cathedral.

His works are: 1. 'Reformationes Joannis Trissæ.' 2. 'Ad Robertum Watsonum in carcere epistola,' printed in the 'Ætiologia' of Robert Watson, 1556. 3. Homilies in English. 4. 'Collectanea quædam in communes locos digesta ex eruditioribus celebrioribusque Germanorum protestantium scriptoribus.' Three manuscript vols. preserved in the library of Corpus Christi College, Cambridge. 5. 'Annotationes in D. Paulum.' 6. 'Orationes ad Clerum.' 7. 'In canonicam epistolam primam S. Johannis.'

[MS. Addit. 5863, f. 160; Blomefield's Norfolk, iii. 663, iv. 13; Nasmith's Cat. of MSS. in Corpus Christi Coll. Camb. 166, 169, 387, 399; Bale; Pits; Dodd's Church Hist. i. 524; Tanner's Bibl. Brit. 73, 74; Mackerell's Hist. of Lynn, 192; Strype's Life of Cranmer, iii. 425; Strype's Eccl. Memorials, i. 286; Cooper's Athenæ Cantab. i. 224; Le Neve's Fasti Eccl. Anglic. (ed. Hardy), ii. 498.] T. C.

BARRET, JOHN, lexicographer. [See BARET.]

BARRET, JOHN (1631–1713), nonconformist divine, was educated at Emmanuel College, Cambridge, where he proceeded to the degree of M.A. Afterwards he became a presbyterian divine, and minister of St. Peter's church at Nottingham (1656), but was ejected from his living at the Restoration for refusing to read the Common Prayer (1662). He afterwards 'kept conventicles in those parts;' and died at Nottingham, 30 Oct. 1713, in his eighty-third year. His funeral sermon was preached by his colleague, the Rev. John Whitlock, jun. He had a son, Joseph [q. v.], whose literary 'Remains' were printed in 1700. Among Barret's works are: 1. 'Good Will towards Men, or a treatise of the covenants, viz., of works and of grace, old and new. By a lover of truth and peace,' 1675. 2. 'The Christian Temper, or a discourse concerning the nature and properties of the graces of sanctification,' 1678. 3. 'A Funeral Sermon, preached at Nottingham, occasioned by the death of that faithful servant of Christ, Mr. John Whitlock, sen., 8 Dec. 1708,' London, 1709. 4. 'The Evil and Remedy of Scandal, a practical discourse on Psalm cxix. clxv.' 1711. 5. 'Away with the Fashion of this World. Come, Lord Jesus. Being a small

legacy of a dying minister to a beloved people,' 1713. 6. 'Reliquiæ Barretteanæ, or select sermons on sundry practical subjects,' Nottingham, 1714. Palmer (*Nonconformists' Memorial*, iii. 105) says he also wrote (7) 'Two pieces in defence of Nonconformity against Stillingfleet.'

[Creswell's Collections towards the Hist. of Printing in Nottinghamshire, 6, 7, 9, 10, 11; Wood's Fasti Oxon. (ed. Bliss), i. 455; Palmer's Nonconf. Memorial, iii. 103.] T. C.

BARRET, JOSEPH (1665–1699), theological writer, was the son of John Barret [q.v.], a nonconformist minister at Nottingham, and was born at Sandivere, Derbyshire, 2 Aug. 1665. He was educated at Nottingham, where, from the sobriety of his ways, the boys called him 'good man.' His parents wished him to be apprenticed in London, but he preferred remaining at Nottingham, where he married Millicent, daughter of John Reyner, sometime fellow of Emmanuel College, Cambridge. He appears to have prospered in business, and to have been remarkable from childhood for his consistent piety. He died 28 Aug. 1699, leaving five children.

His 'Remains,' London, 1700, include an account of his religious experiences, occasional meditations, letters, and a brief character of him by his father.

[Barrett's Remains, as above.] A. R. B.

BARRET, PATRICK (*d.* 1415), ecclesiastic and judge, one of the canons of the Augustinian abbey of Kells in Ossory, was consecrated bishop of Ferns in Wexford by the pope at Rome in December 1400 and restored to the temporalities on 11 April in the following year. He was created chancellor of Ireland in 1410, and held the office two years, being superseded in 1412 by Archbishop Cranley. He died on 10 Nov. 1415, and was buried in the abbey of Kells. During the later years of his life he compiled a catalogue of his predecessors in the see of Ferns. He appropriated the church of Ardcolm to the abbey of St. Peter and St. Paul at Selsker in Wexford.

[Ware's Bishops of Ireland, 444; Holinshed's Chron. of Ireland, 264; Ware's Writers of Ireland, 88; Cotton's Fasti Eccles. Hibern. ii. 333; Tanner's Bibl. Brit. Hib.; Archdall's Monast. Hibern. 363.] J. M. R.

BARRET, RICHARD, D.D. (*d.* 1599), catholic divine, was born in Warwickshire, and entered the English college at Douay 28 Jan. 1576. He removed in 1582 to the English college at Rome, where he took his doctor's degree. In the same year, on the invitation of Dr. Allen, he went to Rheims, and was appointed to the important post of superintendent of the studies of the college which had been removed to that city from Douay. Allen, on being created a cardinal, continued for a time to govern the seminary, but during his absence in Rome dissensions arose, and it became necessary for him to appoint a resident superior. Accordingly, by an instrument dated Rome, 31 Oct. 1588, after mentioning that various 'complaints had been made to him of scandals which had arisen among its members, and defects against the college discipline,' he nominated Dr. Barret to be president of the college. This appointment, which is said to have been due to the influence of the Jesuits, was by no means a fortunate one, as the new president was far more fit to fill a subordinate post than that of superior. Nicholas Fitzherbert, who knew him personally, says (*De Alani Cardinalis Vita libellus*, 91) that 'he was an excellent man, of great learning and piety, who had lived some years at Rome, and for a long time at Rheims under Allen's government, but he was naturally a little too severe and hot-tempered. This impetuosity, till then latent, showed itself more freely when he was raised to command, . . . and he thereby gave offence to many of the scholars, and roused such commotions that Allen was hardly able by many letters, reproofs, and punishments, to restore peace.' In consequence of political troubles it was resolved to return to Douay, where the college still retained possession of the house and garden in which the work had originally begun. During the course of that year some of the students were sent to England, others to Rome, others to Spain; but the greater part of them migrated to Douay. On 23 June 1593 Dr. Barret left Rheims for Douay, where he continued to govern the college till his death on 30 May 1599. His successor was Dr. Thomas Worthington.

[Diaries of Douay College; Letters and Memorials of Cardinal Allen; Dodd's Church History, ii. 68; Catholic Magazine and Review, i. 684, ii. 261.] T. C.

BARRET, ROBERT (*fl.* 1600), military and poetical writer, spent much of his life in the profession of arms among the French, Dutch, Italians, and Spaniards. Before 1598 he had 'retyred to a rustique lyfe,' and addressed himself to literature. His first work was entitled 'The Theorike and Practike of Modern Warres. Discourses in Dialogue wise, wherein is disclosed the neglect of Martiall discipline: the inconvenience thereof,' and more to like effect. It was published in London in 1598 with two dedicatory addresses, the one to the Earl of Pembroke

and the other to his son William, Lord Herbert of Cardiff, for whose instruction the book was professedly prepared. A prefatory poem is signed 'William Sa——' Barret deals largely with military tactics, and many interesting diagrams may be found among his pages. Some eight years later he completed a more ambitious production. After three years' labour he finished, '26 March, anno 1606,' the longest epic poem in the language, numbering more than 68,000 lines. The work never found a publisher, and is still extant in a unique manuscript. It was entitled 'The Sacred Warr. An History conteyning the Christian Conquest of the Holy Land by Godfrey de Buillion Duke of Lorraine, and sundrye other Illustrious Christian Heroes. Their Lyues, Acts, and Gouernments even untill Jherusalem's Lamentable Reprieze by Saladdin, Ægypts Calyph and Sultan,' with continuations down to 1588. The authorities cited are 'the chronicles of William Archbishoppe of Tyrus, the Protoscribe of Palestine, of Basilius Johannes Heraldius and sundry other.' The poem is in alternate rhymes; the language is stilted and affected and contains many newly-coined words. In an address to the reader, Barret apologises for intermixing 'so true and grave an history with Poetical fictions, phrases, narrations, digressions, reprizes, ligations,' and so forth; but Sallust and Du Bartas have been his models. The work is in thirty-two books, and at its close are 'An Exhortacion Elegiacall to all European Christians against the Turks,' in verse, and an account in prose of 'the Military Offices of the Turkish Empery.' The completed volume bears date 1613. The manuscript at one time belonged to Southey the poet; it subsequently passed into the Corser Library, and thence into the possession of James Crossley of Manchester. Shakespeare, according to Chalmers, caricatured Barret as Parolles in 'All's well that ends well.' But the statement is purely conjectural. Parolles (iv. 3, 161–3, Globe ed.) is spoken of as 'the gallant militarist—that was his own phrase—that had *the whole theoric of war* in the knot of his scarf, and *the practice* in the chape of his dagger'—words which may possibly allude to the title of Barret's military manual, but are in themselves hardly sufficient to establish a more definite connection between him and Parolles.

[Corser's Collectanea, i. 193; Chalmers's Edition of Shakespeare; Brit. Mus. Cat.]
S. L. L.

BARRET, WILLIAM (*d.* 1584), was British consul at Aleppo when Mr. John Eldred and his companion, William Shales, arrived there on 11 June 1584, and he died eight days after their arrival, as is recorded in Eldred's narrative. He wrote a treatise on 'The Money and Measures of Babylon, Balsara, and the Indies, with the Customes, &c.,' which occupies pp. 406 to 416 of the second volume of Hakluyt's 'Collection of Voyages,' folio edition, 1810. His notes have a certain value to metrologists, but the only generally interesting portion of his treatise is the paragraph recording the discovery of the island of St. Helena, and its use as a provision depôt for the 'Portugale' traders with India.

[Hakluyt's Collection of Voyages, 1810, ii. 405–416.]
S. L.-P.

BARRET, WILLIAM (*fl.* 1595), divine, matriculated as a pensioner of Trinity College, Cambridge, on 1 Feb. 1579-80. He proceeded to his M.A. degree in 1588, and was soon afterwards elected fellow of Caius College. In a 'Concio ad Clerum,' preached by him for the degree of B.D. at Great St. Mary's, on 29 April 1595, he violently attacked the Calvinistic tenets, then popular at Cambridge. Whilst rejecting the doctrine of assurance and of the indefectibility of grace, he also handled with unusual freedom the names of Calvin, Peter Martyr, and other believers in unconditioned reprobation. This public attack was not allowed to pass unnoticed. The vice-chancellor, Dr. Dupont, conferred privately with Barret, who, however, remained contumacious, and was next summoned before the heads of colleges. After several conferences, in which Barret acknowledged the justice of the inferences drawn from his sermon, he was ordered to recant. He accordingly read a prescribed form of withdrawal at St. Mary's on 10 May 1595, but in an 'unreverend manner,' significant of his unchanged views. On the 20th of the same month some forty fellows memorialised the vice-chancellor in favour of Barret's punishment. Once more he was summoned before the heads of colleges, and threatened with expulsion. But, taking advantage of a libellous account of his sermon circulated by the authorities of St. John's, he appealed to Archbishop Whitgift, a course also adopted by his accusers. The primate, in reply, censured the hasty proceedings of the heads of colleges, who upon this appealed to Lord Burghley, their chancellor, asking permission to punish Barret. The chancellor at first gave his assent, which he withdrew at the request of Whitgift. The heads now saw that they had gone too far, and in the month of September wrote to the primate, begging that he would settle the matter by inquiry

into Barret's opinions. The accused was therefore summoned to Lambeth, and required to answer certain questions sent down from Cambridge. At a second meeting he was confronted with a deputation headed by Whitaker, and at last consented to make another recantation. This seems to have been done after many delays. In March 1597 the archbishop warned the authorities that Barret was contemplating flight; but he had set out before the letter reached them. Whilst on the continent he embraced the Roman catholic faith, and eventually returned to England, where he lived as a layman till his death. The fruit of this controversy is seen in the so-called Lambeth Articles. Barret is by some identified with the publisher, who prefixed a letter to his own edition of Robert Southwell's works, entitled 'St. Peter's Complainte, Mary Magdal Teares, with other works of the author, R. S.,' London, 1620 and 1630.

[Prynne's Church of England's New Antithesis to Old Arminianism, 1629, pp. 12, 42, 121, 134; Canterburies Doome, 1646, pp. 164, 176; God no Deluder, p. 29; Fuller's History of Cambridge, 1665, p. 150; Heylyn's Hist. Quinqu-Articularis, 1660, pt. iii., xx, 69; Hickman's Hist. Quinq-Artic. Exarticulata, 1674, p. 209; Howell's State Trials, xxii. 712; Strype's Life of Whitgift, 1822, ii. 277; Annals of the Reformation, iv. 320; Cooper's Athenæ Cantab., 1861, ii. 236.]

A. R. B.

BARRETT, EATON STANNARD (1786–1820), author of a poem on 'Woman' and of several clever political satires, was a native of Cork, where he was born in 1786. Very little is recorded of his life, but he attended for some time a private school at Wandsworth Common, where he wrote a play with prologue and epilogue, which was acted before the master and his family with considerable success. Although he entered the Middle Temple, London, he was apparently never called to the bar. In private his attractive manners and the worth of his disposition secured him many friends. He died in Glamorganshire of a rapid decline on 20 March 1820.

In 1810 Barrett published 'Woman and other Poems,' of which a third edition appeared in 1819, a new edition in 1822, and another in 1841. The poem is an enthusiastic eulogy on the virtues and graces of woman. The verse is fluent and rhythmical, but in the artificial manner of Pope, and oratorical rather than poetic. Besides a mock romance, 'The Heroine,' which reached a third edition, Barrett wrote a large number of political satires, which, judging from the number of editions they passed through, achieved a great temporary success. The best known of these is 'All the Talents, a Satirical Poem in Three Dialogues,' written under the pseudonym of Polypus, in ridicule of the whig administration of the day. Among others of which he is known to be the author are 'The Comet, a Satire,' 2nd edition, 1808; 'Talents run Mad, or Eighteen Hundred and Sixteen, a Satirical Poem by E. S. B.,' 1816; 'The Rising Sun, a Serio-comic Romance, by Cervantes Hogg, F.S.M.,' 1807, 5th edition, 1809; and 'The Setting Sun, or the Devil among the Placemen,' by the same, 1809. He also wrote a comedy, 'My Wife, What Wife?' and a writer in 'Notes and Queries' supposes that he was also the author of 'Tarantula, a Dance of Fools,' 1809.

[Gent. Mag. xc. part i. 377; Notes and Queries, viii. 292, 350, 423, ix. 17, xi. 386, 2nd ser. ii. 36, 310; British Museum Catalogue.]

T. F. H.

BARRETT, ELIZABETH. [See BROWNING.]

BARRETT, GEORGE (1752–1821), actuary, was the son of a farmer of Wheeler Street, a small hamlet in Surrey. At an early age, although engaged in daily labour, he made, unaided, considerable progress in mathematics, taking special interest in the class of problems connected with the duration of human life. He afterwards, during a period of twenty-five years (1786–1811), laboured assiduously at his great series of life assurance and annuity tables, working all the while, first as a schoolmaster, afterwards as a land steward, for the maintenance of younger relatives, to whose support he devoted a great part of his earnings. In 1813 he became actuary to the Hope Life Office, but retained that appointment for little more than two years. In the worldly sense his life was all failure. At the age of sixty-four he retired, broken in health and worn in spirit, to pass his remaining days with his sisters, at whose house in Godalming he died in 1821.

His comprehensive series of life tables, and the ingenious and fertile method, known as the columnar method, which he had devised for their construction, won the ardent approval of Francis Baily, who made earnest but vain efforts to get them published by subscription, and afterwards (in 1812) read a paper upon them before the Royal Society; but that body, for reasons unexplained, refused to order the memoir to be printed. It was then published as an appendix to the edition of 1813 of Baily's work on 'Annuities.' There has been some controversy as to the originality of Barrett's method. His claims have been ably vindicated by De Morgan (*Assurance Magazine*, iv. 185, xii.

348); but upon this interesting question, as also for an exposition of Barrett's method and the important advances subsequently made upon it by Griffith Davies and others, we can here only refer to the authorities mentioned below.

Some time after Barrett's death most of his papers were destroyed by fire. The tables were purchased by Charles Babbage, who made use of them in his 'Comparative View.' With that exception, and that of the specimens in Baily's appendix, they were never printed.

Barrett also published, in 1786, an 'Essay towards a System of Police,' in which he recommends one more patriarchal than that of Russia or the Caliph Haroun al Raschid.

[Baily's Doctrine of Life Annuities, 1813, appendix; same work, ed. 1864, editor's preface and sect. 37 seqq.; Assurance Magazine, i. 1, iv. 185, xii. 348; Babbage's Comparative View of Assurance Institutions, 1826; Walford's Insurance Cyclopædia, art. 'Columnar Method.'] J. W. C.

BARRETT, JOHN (*d.* 1810), captain in the royal navy, a native of Drogheda, was made a lieutenant on 2 Nov. 1793, and having distinguished himself in command of the storeship Experiment at the capture of St. Lucia, in June 1795, he was, on 25 Nov., advanced to the rank of post-captain. In October 1808 he had the dangerous task of convoying a merchant fleet of 137 sail through the Sound, then infested by the Danish gunboats. His force, quite unsuitable for the work, consisted of his own ship, the Africa, of 64 guns, and a few gun-brigs; in a calm, the small heavily-armed row-boats of the Danes had an enormous advantage, and in an attack on the English squadron on 20 Oct. they inflicted a very heavy loss on the Africa. In such a contest the English gun-brigs were useless, and the Danish boats, taking a position on the Africa's bows or quarters, galled her exceedingly; twice her flag was shot away, her masts and yards badly wounded, her rigging cut to pieces, her hull shattered, and with several large shot between wind and water; nine men were killed and fifty-three wounded. The engagement lasted all the afternoon. 'Had the daylight and calm continued two hours longer, the Africa must either have sunk or surrendered; as it was, her disabled state sent the ship back to Carlscrona to refit.' In 1810 Barrett had command of the Minotaur, 74 guns, and was again employed in convoying the Baltic trade. On a wild stormy night of December the ship was driven on the sands of the Texel and lost, with nearly 500 of her crew, Captain Barrett amongst the number. He is described as having acted to the last with perfect coolness and composure. 'We all owe nature a debt,' he is reported to have said; 'let us pay it like men of honour.'

[Brenton's Naval Hist. of Great Britain, iv. 499; James's Naval Hist. of Great Britain (ed. 1860), i. 333, iv. 369.] J. K. L.

BARRETT, JOHN, D.D. (1753–1821), vice-provost and professor of oriental languages of Trinity College, Dublin, was the son of an Irish clergyman, entered Trinity College as a pensioner in 1767 when fourteen years of age, was scholar in 1773, B.A. in 1775, fellow and M.A. in 1778, B.D. in 1786, D.D. in 1790, and senior fellow in 1791. Having been sub-librarian and librarian, he was elected in 1807 vice-provost. His first publication was a thin duodecimo volume, 'Queries to all the Serious, Honest, and Well-meaning People of Ireland,' put forth in 1754 under the pseudonym 'Phil. Hib.' (*Brit. Mus. Cat.*). In 1800 he published 'An Enquiry into the Origin of the Constellations that compose the Zodiac, and the Uses they were intended to promote,' in which he is said to have been more happy in opposing the hypotheses of Macrobius, La Pluche, and La Nauze than in establishing his own, 'which consisted of the wildest and most fanciful conjectures' (*London Monthly Review*). He is one of the latest writers on astrology, and the book is an extraordinary example of learned ingenuity. In 1801 Barrett edited a much more important publication, 'Evangelium secundum Matthæum,' known as 'Codex Z Dublinensis Rescriptus.' It appears that in 1787, while examining a manuscript in the library of Trinity College, Dublin, he noticed some more ancient writing under the more recent Greek, which turned out to be part of Isaiah, some orations of Gregory of Nazianzen, and a large portion of the gospel of St. Matthew. Barrett set himself with great assiduity to decipher the portions of St. Matthew, and they were engraved for publication at the expense of the college. Barrett assigned the codex to the sixth century, at latest, and this date has been adopted by most subsequent critics. His reasons are given in detail in the 'Transactions of the Irish Royal Academy,' vol. i. In 1853 S. P. Tregelles obtained, by the chemical restoration of the manuscript, some valuable additions which were illegible to Barrett, and published them as a supplement; and in 1880 an edition by J. R. Abbott appeared, bringing to light some other important omissions of his two predecessors in the work. Abbott tries to make out a case

for a more remote antiquity of Codex Z. In 1808 Barrett published 'An Essay on the earlier part of the Life of Swift,' which contains some interesting facts about the dean's college career.

Barrett was as remarkable for his eccentricities and personal deportment as for the extent and profundity of his philological and classical learning. He was a man of great acquirements, and his memory was so exceedingly tenacious that he could recollect almost everything he had ever seen or read, and yet he was so ignorant of the things of common life that he literally did not know a duck from a partridge, or that mutton was the flesh of sheep. He could speak and write Latin and Greek with fluency, but scarcely ever uttered a sentence of grammatical English. He was kind and good-natured, but was never known to give a penny in charity, and allowed his brother and sisters to live almost in want, leaving at his death some eighty thousand pounds to various charitable purposes and a mere pittance to his relatives. He allowed himself no fire, even in the coldest weather, and only a candle when he was reading. On one very severe night some fellow students found him sitting doubled up, very lightly clad, apparently reading for his Greek lecture, growing stiff and torpid with cold, a rushlight stuck in the back of his chair, and they claim to have saved his life by pouring hot rum-punch down his throat. He would sometimes go down to the kitchen to warm himself, but to this the servants objected on account of his dirty and ragged condition. He was very attentive to his religious duties, but freely indulged in cursing and swearing. The anecdotes about him are endless. At a dinner party in the hall of Trinity College, the scholar for the week (who stood too far from the high table to be distinctly heard), in place of the Latin grace, repeated to the proper length 'Jackey Barrett thinks I'm reading the grace, Jackey Barrett thinks I'm reading the grace,' &c., at the termination of which Barrett uttered a very pompous and grand 'Amen.' A student having dazzled his eyes with a looking-glass, the doctor fined him five shillings for 'casting reflections on the heads of the college.'

[Dublin University Magazine, xviii. 350; The Academy, vol. xviii.; Forster's Life of Swift; Horne's Introduction to the Scriptures; Abbott's Codex Rescriptus Dublinensis; Notes and Queries, 5th ser. viii. 374; Catalogue of Graduates of Trinity College, Dublin.] P. B.-A.

BARRETT, LUCAS (1837–1862), geologist and naturalist, born 14 Nov. 1837, was the son of a London ironfounder, and was sent, at the age of ten, to Mr. Ashton's school at Royston, in Cambridgeshire. There his tastes were soon made evident by the pleasure which he took in collecting fossils from the chalk pits of the neighbourhood. Passing thence to University College school, he became a frequent visitor to the British Museum, and was a great favourite with the officers of the natural history department. In 1853 and the following year he completed his education by studying German and chemistry at Ebersdorf, and made a geological trip into Bavaria. By this time young Barrett's tastes were fully developed, and it was plain that natural history was to be the engrossing occupation of his life. At first the marine fauna of northern seas claimed his attention, and he accompanied Mr. M'Andrew (in 1855) in a dredging trip between Shetland and Norway. The next year found him similarly engaged on the coast of Greenland; while in 1857 he investigated the marine fauna of Vigo, on the north coast of Spain. The knowledge so obtained afterwards proved of great service to him; the collections of radiates, echinoderms, and mollusks made by him in these voyages were subsequently divided between the British Museum and the university of Cambridge.

In 1855 Barrett was appointed curator of the Woodwardian museum at Cambridge (in succession to M'Coy); here, in addition to developing and arranging the fine series of lias saurians collected by Hawkins, the chalk fossils of Dr. Young, and the local collections, he made his name known to geologists by discovering in 1858 the bones of birds in the phosphate bed of the upper greensand, near Cambridge, together with remains of large pterodactyles, which were afterwards described by Professor Owen. In the same year as that in which he received his Cambridge appointment he was elected a fellow of the Geological Society of London, being then only eighteen—an unprecedented circumstance. At Cambridge he was highly esteemed, especially by Professor Sedgwick, whose place as a lecturer on geology he frequently took. One excellent piece of work executed by Barrett during his Cambridge residence was a geological map of Cambridgeshire, which passed through several editions. But a great advancement was awaiting our still youthful geologist. In 1859 he received the appointment of director of the geological survey of Jamaica, a post worth 700*l.* per annum, and he at once set out for the colony, accompanied by his newly-married wife.

Arrived in Jamaica, Barrett set to work upon the study and mapping of its rocks with

great energy and diligence. His chief discoveries were (1) the cretaceous age of the limestones forming part of the axial ridge (Blue Mountains) of the island; in these rocks Barrett found the remarkable shells called hippurites, and among them one form so different from all previously known that Dr. Woodward made it the type of a new genus, which he named 'Barrettia' in honour of the discoverer. (2) The 'orbitoidal limestone,' which had been previously considered to be of carboniferous age, was shown to form the base of the miocene formation. From these miocene beds Barrett sent home seventy-one species of shells and many corals, which were described by Mr. J. C. Moore and Dr. Duncan. But the pliocene rocks, which are of comparatively recent formation, now strongly attracted the new director's attention, especially with regard to the relationship of the fossils they contain to the animals now living in the surrounding seas. Here Barrett's dredging experience stood him in good service, and he began diligently to study the marine fauna of the coast of Jamaica. In spots where the water was deep he found many small shells which he had previously dredged up, both off the coast of Spain and in the northern seas; hence he was led to enunciate the opinion 'that nine-tenths of the sea-bed, viz. the whole area beyond the hundred-fathom line, constitutes a single nearly uniform province all over the world.'

In 1862 Barrett was sent to England to act as commissioner for the colony at the International Exhibition. On his return to Jamaica he took with him a Heinke's diving dress, for the express object of investigating in person the corals of the Jamaican reefs. He used the dress successfully in shallow water, and then, eager to begin work, went down in deep water off Port Royal, with no other help than that afforded by a boat's crew of negroes. In half an hour his body floated lifeless to the surface. The exact nature of the mishap which caused his death could not be ascertained. He left one (posthumous) child, Arthur, born January 1863. Barrett has been compared by those who best knew him to Professor Edward Forbes, for his sweetness of disposition, good taste, and clear intelligence. He was not a good public lecturer, nor a very ready writer; but during his short life he really hardly had opportunity to develop his abilities in these respects. Eleven papers or memoirs proceeded from his pen; appearing either in the 'Annals and Magazine of Natural History,' or in the 'Quarterly Journal of the Geological Society.' One paper, on the genus Synapta, was written in conjunction with Dr. S. P. Woodward, and was published in the 'Proceedings of the Zoological Society.' Of his other writings the most important is his paper on the 'Cretaceous Rocks of Jamaica,' 'Quarterly Journal of the Geological Society,' 1860, xvi. 78.

[Quart. Jour. Geological Society, 1864, vol. xx., President's Address, p. xxxiii; The Geologist, 1863, vi. 60; The Critic, February 1863.]

W. J. H.

BARRETT, STEPHEN (1718–1801), a classical teacher who gained some reputation, was born in 1718 at Bent, in the parish of Kildwick in Craven, Yorkshire. He was educated at the grammar school, Skipton, and at University College, Oxford. Having taken the degree of M.A. (1744) and entered the ministry, he became master of the free grammar school at Ashford, Kent, and was made rector of the parishes of Purton and Ickleford, Herts. In 1773 he resigned his mastership on receiving the living of Hothfield, Kent. He continued to hold the living until his death, which occurred at Northiam, Sussex, on 26 Nov. 1801. By his wife Mary, daughter of Edward Jacob, Esq., of Canterbury, he left one daughter.

In 1746 Barrett published a Latin translation, which was admired at the time, of 'Pope's Pastorals.' Among his friends in early life were Dr. Johnson, and the founder of the 'Gentleman's Magazine,' Edward Cave. To that magazine Barrett was a frequent contributor. Vol. xxiv. contains a letter, signed with his name, on a new method of modelling the tenses of Latin verbs. In 1759 he published 'Ovid's Epistles translated into English verse, with critical essays and notes; being part of a poetical and oratorical lecture read to the grammar school of Ashford in the county of Kent, and calculated to initiate youth in the first principles of Taste.' He was also the author of 'War, an Epic Satire,' and other trifles.

[Gent. Mag. lxxi. 1152; Nichols's Literary Anecdotes, ix. 672.]

A. H. B.

BARRETT, WILLIAM (1733-1789), surgeon and antiquary, was born early in 1733 at Notton, in Wiltshire. Upon completing his twenty-second year, the stipulated age, he passed his examination as a surgeon on 19 Feb. 1755 (see pp. 77 and 94 of a well-kept manuscript folio volume at the Royal College of Surgeons in Lincoln's Inn Fields, entitled *Examination, with Index, from July 1745 to April* 1800). William Barrett is stated to have obtained from the College of Surgeons a '2nd mate's' certificate after having given evidence of '1st rate' capacity.

He appears to have settled down from the first at Bristol for the practice of his profession. There, very soon afterwards, the idea occurred to him of writing the history of that city. He began, from an early period, to collect materials for the enterprise. From that time forward his life was about equally divided between his labours as a surgeon and as an archæologist. Although the work was not published until more than thirty years after his arrival in Bristol, a fine engraving of him, by William Walker, from a portrait by Rymsdick, 'ætatis 31' (that is, in 1764), was issued exactly a quarter of a century before the book itself was printed, and he is there described as 'William Barrett, Surgeon and Author of the "History and Antiquities of Bristol."' Eager in his search at all times after any scrap or shred of antiquity that might throw light upon his labours, Barrett heard that parchments containing monkish poems, heraldic blazonries, and historical memoranda, ostensibly from a remote epoch, had been recently brought, one by one, to such casual acquaintances of his as Catcott and Burgum, the pewterers, by a bluecoat boy, Thomas Chatterton, the posthumous son of a sub-chanter at St. Mary Redcliffe's. Barrett caught eagerly at these reputed authorities prepared in rapid succession by a hand so young as to have entirely disarmed suspicion. He accepted all the boy's statements. Nothing, however remarkable, could startle him into incredulity. Having avowed himself zealous to establish beyond dispute the antiquity of Bristol, Barrett had, a day or two afterwards, handed to him Rowley's escutcheon of Ailward. Whatever information he wanted for his immediate purpose was placed by Chatterton, within a few hours' time, at his command, whether accounts of churches, of chapels, of statues, of castles, of monuments, or of knightly trophies. The instantaneous appearance of documents, turn by turn, in answer to his summons, never once seems to have awakened a doubt in Barrett's mind as to their authenticity. So entirely did he give himself up to the Rowley delusion, that two years after Chatterton's death we find him, in 1772, exclaiming in innocent exultation to Dr. Ducarel, 'No one surely ever had such good fortune as myself in procuring manuscripts and ancient deeds to help me in investigating the history and antiquities of this city' (*Gent. Mag.* lvi. 544). Nearly twenty years after Chatterton's death these audacious hoaxes were given to the world, in 1789, in the history of Bristol. Opposite page 196, ornately engraved upon a folded folio sheet, is the boyish delineation of 'Bristol Castle as in 1138,' knight in armour, cross, ground plan, and all, with, at the foot of it, as its alleged authentication, 'T. Rowleie canonicus delin. 1440.' Opposite page 637, again, there is displayed, with the same amazing innocence on the part of the historian, a carefully engraved facsimile of the Yellow Roll quaintly announcing itself in its title as 'England's glorye revyved in Maystre Canynge, beynge some Accounte of hys Cabynet of Auntyaunte Monumentes.' Other fabrications are scattered up and down the book among the letterpress, which extends to upwards of 700 quarto pages. On pp. 639 to 645 of this wonderful gallimaufry of a history there are given at full length those two highly elaborated epistles of Chatterton which Horace Walpole has twice averred in his 'Letters' that he never received, once in a letter to Hannah More dated 4 Nov. 1789 (*Letters*, ix. 230), and a second time three years afterwards in a letter to the Countess of Ossory (*ibid.* ix. 380) dated 7 July 1792. Chatterton had taken the full measure of the Bristol archæologist. Years before Carlyle's Dryasdust was dreamt of, the young satirist sketched Barrett to the life under the significant name of Pulvis. In a single line, indeed, of that caustic delineation—

Blest with a bushy wig and solemn grace—

he gives the whole effect of Rymsdick's elaborate portraiture.

Barrett looked forward with complacency to the longed-for date of its publication. He was, as one whose credentials were taken for granted, on 9 Nov. 1775, enrolled a fellow of the Society of Antiquaries. But thirteen years still elapsed before, in 1788, he put forth his proposals for the publication of his 'History' by subscription.

Originally intended, as the folded embellishments indicate, to have been given to the world as a stately folio, the work at length appeared in the spring of 1789 as a solid quarto. Its dedication to Levi Ames, Esq., the mayor, to the worshipful the aldermen and to the common council of the city of Bristol, was dated Wraxall, 15 April, 1789. On 15 Sept. 1789, doubtless overwhelmed by disappointment at the ridicule heaped upon the book, William Barrett died in his fifty-sixth year at Higham, in Somersetshire. Writing seven weeks later, from Strawberry Hill, to Hannah More, Horace Walpole, on 4 Nov. 1789, thus significantly commented upon the reception of the 'History' and upon the death of the historian: 'I am sorry, very sorry for what you tell me of poor Barrett's fate; though he did write worse than Shakespeare, it is great pity he was told so, as it killed him' (Walpole's *Letters*, ix. 230).

Yet, dead though the book itself is, and as it has been from the first, as an authority, it will long be regarded as a curiosity from its association with 'the marvellous boy' Chatterton. The full title of the work runs:—

'The History and Antiquities of the City of Bristol, compiled from original records and authentic manuscripts, in public offices or private hands; illustrated with copper-plate prints. By William Barrett, surgeon, F.S.A.,' Bristol, 1789, 4to, pp. xix, 704.

[Gent. Mag. lix. 1052, and 1081–5; Rose's Biog. Dict. iv. 580. Principally, however, abundant reference to William Barrett will be found in the thirteen lives of Chatterton already published—namely those by (1) Dr. Gregory, 1789; (2) Kippis, Biog. Britannica, 1789, iv. 573–619; (3) Anderson, British Poets, 1795, xi. 297–322; (4) Sir H. Croft, Love and Madness, 1809, pp. 99–133; (5) John Davis, 1809; (6) Chalmers, English Poets, 1810, xv. 367–379, revised and extended in 1813 in his Biog. Dict. ix. 177–193; (7) Walsh, English Poets, 1822, Philadelphia, xxix. 115–133; (8) John Dix, 1837; (9) the anonymous memoir prefixed to the two-volume Cambridge edition of Poems, 1842, i. pp. xvii–clxvii; (10) Masson, Essays chiefly on English Poets, 1856, pp. 178–345; (11) Martin, Life prefixed to Poems, 1865, pp. ix–xlvi; (12) Professor D. Wilson, 1869; (13) Bell, Life prefixed to the two-volume Aldine edition of Poems, 1875, i. pp. xiii–cvii. See also the original Chatterton MSS. at the British Museum, three folio volumes, Egerton MSS. 5766, A, B, C, one of these manuscripts, B f. 108 b, containing elaborate marginal notes in Barrett's handwriting.] C. K.

BARRI, GIRALDUS DE. [See GIRALDUS CAMBRENSIS.]

BARRINGTON, DAINES (1727–1800), lawyer, antiquary, and naturalist, fourth son of John Shute, first Viscount Barrington [q. v.], was born in 1727. He is said to have studied at Oxford, though it does not appear that he took any degree. Choosing the profession of the law, he was called to the bar as a member of the Inner Temple. The Barringtons had influential friends in the Pelham government, and it was no doubt through these friends that advancement came to him while he was still young. He was only twenty-four years of age when he was made marshal of the High Court of Admiralty, a post which he resigned when, two years later, he became secretary for the affairs of Greenwich Hospital; while in the law he gradually attained to a considerable position. In 1757 he was appointed justice of the counties of Merioneth, Carnarvon, and Anglesey; in 1764 he succeeded Sir Michael Foster as recorder of Bristol; he was made a king's counsel, and afterwards a bencher of his inn; and between 1778 and 1785 he was second justice of Chester. While holding this last office he sat with Lord Kenyon, then chief justice of Chester, to hear the application for the adjournment of the dean of St. Asaph's trial (21 *State Trials*, 847). Barrington's friends said it was only want of ambition that prevented him from rising to a higher judicial position. Bentham, who in other respects admired him greatly, was of a different opinion: 'He was a very indifferent judge; a quiet, good sort of a man; not proud but liberal; and vastly superior to Blackstone in his disposition to improvement: more impartial in his judgment of men and things—less sycophancy, and a higher intellect. He was an English polyglot lawyer. . . . He never got higher than to be a Welch judge. He was not intentionally a bad judge, though he was often a bad one' (BOWRING's 'Memoirs,' in BENTHAM's *Works*, x. 121; see also i. 239 *n.*). In 1785 he resigned all his offices except that of commissary-general of the stores at Gibraltar, which he held till his death, and which gave him a salary of over 500*l.* a year. He was now possessed of very considerable wealth, having retired from the bench with a pension, and was able to abandon law and to devote himself to a somewhat erratic study of antiquities and natural history.

His writings had already given him a varied fame. His 'Observations on the Statutes,' his first work and the only work of any permanent value which he ever wrote, appeared in 1766. An incident concerning it is recorded which is not a little to his credit. In 1768 he found that he had many additions to make, when fully a hundred copies of the second edition remained unsold; but he determined to print the new edition at once, and refused to allow any of the old copies to be sold. There is no very definite purpose in the 'Observations.' 'The book is everything,' said Bentham, 'apropos of everything. I wrote volumes upon his volume.' Beginning with Magna Charta, he passes in review many of the chief statutes down to the time of James I, illustrating them with notes, legal, antiquarian, historical, and etymological. It was not the purely legal aspect of the subject which attracted him. His general reading placed him at a point of view which gives the book a peculiar significance. He saw how great a light our early statutes could throw upon our history, and how little their value had been appreciated by historians. He saw likewise that an intelligible history of English law could not be written without a knowledge of other systems to which English law is related.

And unfitted though he himself was to work out these ideas, he added a link, as Burke did, to the chain which connects Montesquieu, whose writings he knew and admired, with the historical school of our own day. Another of his suggestions is being gradually realised. While not believing codification to be practicable, he proposed that the danger of the revival of obsolete statutes should be obviated by formally repealing them, and that different acts of parliament relating to one subject should be reduced into one consistent statute. As to the book itself, its ingenuity and curious learning still save it from being forgotten.

In his next work of any importance he was less fortunate. Elstob had intended to publish King Alfred's version of 'Orosius,' and had made a transcript, but for some reason—want of encouragement by subscription is Barrington's surmise—the design was never carried out. The transcript ultimately came into Barrington's hands, and in 1773 he printed the text, together with a translation of his own, 'chiefly,' he says in his preface, 'for my own amusement and that of a few antiquarian friends.' The work had interested him greatly, as appears from his correspondence with Gough (Nichols's *Illustrations*, v. 582 *et seq.*), but he came to it with inadequate knowledge. Neither on the text nor on his translation can reliance be placed (see Alfred's *Orosius*, by Bosworth, pref. l). It was in a note to this translation that he confessed his ignorance of the story of Astyages and Harpagus, a confession of which he was often reminded.

His versatile mind was meanwhile engrossed with Arctic exploration. After studying the records of former expeditions, and collecting evidence from the masters of whalers, he submitted his views to the Royal Society, and succeeded in inducing the society to lay the matter before Lord Sandwich, then first lord of the admiralty. The result was that the government despatched two ships, the Racehorse and the Carcass, under the command of Captain Phipps, afterwards Lord Mulgrave, and Captain Lutwidge. Though the expedition failed, Barrington was not discouraged. He collected fresh evidence, and published his papers (which do not appear in the Royal Society's 'Transactions') in 1775 and 1776 (translated in Engel's 'Neuer Versuch über die Lage der nördlichen Gegenden von Asia und Amerika,' &c.). In 1818 the matter again provoked great interest, and they were reprinted by Colonel Mark Beaufoy [q. v.].

Barrington's other works consist of numerous papers read before the Royal Society and the Society of Antiquaries, of the latter of which he was made vice-president. Like the 'Observations on the Statutes,' they are apropos of everything. Besides a number of sketches in the byways of natural history, there are papers on such different subjects as the landing of Cæsar and the passage of the Thames (in which he maintains that the *Tamesis* is the Medway); the deluge (his opinion that the deluge was not universal being vigorously attacked in the 'Gentleman's Magazine,' xlvii. 407, xlviii. 363); Dolly Pentreath, the old woman with whom the Cornish language expired (his investigations thereon exciting the ridicule of Horace Walpole and Peter Pindar); patriarchal customs and manners; and the antiquity of card playing ('Barrington . . . is singularly unfortunate in his speculations about cards,' says Chatto in his 'History of Playing Cards'). These essays give us an insight into a mind of restless activity, which turned wide though not accurate learning to most ingenious uses. He was by no means free from the antiquarian's credulity. Referring to Bruce's 'Abyssinian Tour,' George Steevens writes to Bishop Percy: 'It will be dedicated to the Honourable Daines Barrington, with singular propriety, as he is the only one who possesses credulity enough for the author's purposes' (Nichols's *Illustrations*, vii. 4). And in 'Peter's Prophecy,' a dialogue between Peter Pindar and Sir Joseph Banks upon the approaching election of a president of the Royal Society, he is treated thus (Peter Pindar's *Works*, ii. 74; see also iii. 186):

Sir Joseph. Pray then, what think ye of our famous Daines?
Peter. Think, of a man denied by Nature *brains*!
Whose trash so oft the Royal leaves disgraces;
Who knows not jordens brown from Roman vases!
About old pots his head for ever puzzling,
And boring earth, like pigs for truffles muzzling.
Who likewise from old urns to crotchets leaps,
Delights in music, and at concerts *sleeps*.

(See also Mathias's *Pursuits of Literature*, 16th edition, p. 82 and note.) Barrington himself did not over-estimate his work. 'I have, perhaps, published too many things,' was his own reflection. To many who are not acquainted with his writings he is known, at least by name, as one of the correspondents of Gilbert White. And he is more worthy to be remembered than his contemporaries imagined if the report be true that through his encouragement White was induced to write the 'Natural History of Selborne.' Bentham, too, placed him in good company in saying that 'Montesquieu, Barrington, Beccaria, and Helvetius, but most of all Helvetius, set

me on the principle of utility' (*Works*, x. 54). Barrington was the friend of Bishop Percy, of Johnson (see Malone's edition of Boswell, vii. 164), of Boswell, and of many other men of letters of his time. His name appears in the list of members of the Essex Head Club. In his later years he lived in his chambers in King's Bench Walk, spending much of his time in the Temple gardens. Lamb, who refers to him in the 'Old Benchers' as 'another oddity,' has a curious incident to tell of Gilbert White's friend: 'When the account of his year's treasurership came to be audited, the following singular charge was unanimously disallowed by the bench: "*Item*, disbursed Mr. Allen, the gardener, twenty shillings for stuff to poison the sparrows, by my orders."' Barrington died on 14 March 1800, and was buried in the Temple church. An engraving from his portrait by Slater (1770) will be found prefixed to the fifth edition of his 'Observations on the Statutes,' and also in Nichols's 'Illustrations,' v. 582. The *Barringtonia*, a tropical tree, was named in his honour by Forster.

The following is a list of his works: 1. 'Observations on the More Ancient Statutes from Magna Charta to the Twenty-first of James I, cap. xxvii. With an Appendix, being a Proposal for New Modelling the Statutes,' 1766. Subsequent editions in 1767, 1769, 1775, and 1796. 2. The 'Naturalist's Calendar,' 1767. Reprinted in 1818 (Agassiz's *Bibliog. Zool. et Géol.* and Watt's *Bibliog. Brit.*). 3. The 'Anglo-Saxon Version, from the Historian Orosius. By Ælfred the Great. Together with an English Translation from the Anglo-Saxon,' 1773. With a map, tracing the voyage of Ohthere and Wulfstan, and geographical notes by Forster, which Bosworth considers of great value. 4. 'Miscellanies,' 1781. Containing 'Tracts on the Possibility of reaching the North Pole' (which first appeared in 1775 and 1776); essays in natural history; an account of musical prodigies; 'Ohthere's Voyage, and the Geography of the Ninth Century illustrated' (from his 'Orosius'); and other papers, mostly reprints. 5. A list of his papers to the Royal Society and the Society of Antiquaries will be found in the respective indexes to the 'Transactions' of the societies; also in the 'Gentleman's Magazine,' lxx. (part 1) 291, and in Nichols's 'Literary Anecdotes,' iii. 4–7. Some of his papers have been reprinted in other works, e.g. the 'Language of Birds' in Pennant's 'British Zoology,' vol. iii., and a treatise on 'Archery' in 'European Magazine,' viii. 177, 257.

[Gent. Mag. lxx. 291; Nichols's Lit. Anecd. ii. 553, iii. 3, viii. 424; Nichols's Illustrations, v. 582, vii. 4; Archæologia; Phil. Trans. of Royal Society; Penny Cyclop.; Lodge's Peerage of Ireland; Nat. Hist. of Selborne; Notes and Queries, 5th ser. ix. 304, 331; Barrett's Bristol; Ormerod's Cheshire.] G. P. M.

BARRINGTON, GEORGE (*b.* 1755), pickpocket and author, was born at Maynooth, county Kildare, Ireland, on 14 May 1755. His father, Henry Waldron, was a working silversmith, and his mother, whose maiden name was Naish, was a mantua maker. At the age of seven young Waldron was sent to a school, kept by one John Donelly at Maynooth, and afterwards a medical man named Driscol took him under his roof for the purpose of educating him. Afterwards Dr. Westropp, a dignitary of the Irish church, placed him at a free grammar school in Dublin, with a view to his entering the university. A quarrel with a schoolfellow, whom he stabbed with a penknife, led to his being flogged, and he immediately afterwards ran away from the school (May 1771), having first stolen some money from the master, and joined a company of strolling players at Drogheda under the assumed name of Barrington. John Price, the manager of the company, prevailed on Barrington to join with him in picking pockets at the Limerick races. Price was detected and sentenced to transportation, and Barrington, in alarm, fled to England. Here he assumed the clerical habit, and pursued his career as a 'genteel pickpocket' with varying success. He went to court, and at a levée on the queen's birthday succeeded in robbing a nobleman of a diamond order. At Covent Garden theatre he robbed the Russian prince Orloff of a gold snuff box set with brilliants, generally supposed to be worth no less than 30,000*l*. On the latter occasion, however, he was detected and brought before Sir John Fielding at Bow Street; but as Prince Orloff declined to prosecute he was dismissed. At length he was detected in picking the pocket of a low woman at Drury Lane theatre, for which, being indicted and convicted at the Old Bailey, he was sentenced to ballast-heaving, or, in other words, to three years' hard labour on the river Thames on board the hulks at Woolwich (1777). In consequence of his good behaviour he was set at liberty at the end of twelve months, but he was again detected picking pockets almost immediately afterwards, and this time was sentenced to five years' hard labour on the Thames (1778). An influential gentleman, who happened to visit the hulks, obtained Barrington's release, on the condition that he should leave the kingdom. He accordingly repaired to Dublin, where he re-

sumed his evil courses, and after visiting Edinburgh ventured to come back to London. On 15 Sept. 1790 he was tried at the Old Bailey on a charge of picking the pocket of Mr. Henry Hare Townsend, and was sentenced on the 22nd to seven years' transportation. On his several trials he addressed the court with considerable eloquence, and his superior education and gentlemanly deportment procured for him a widespread notoriety. Two accounts of his life and adventures were published at this period, and had an extensive circulation. Soon after George Barrington's conviction, Dr. Shute Barrington [q. v.] was advanced to the rich bishopric of Durham, a circumstance which gave rise to the epigram—

> Two namesakes of late, in a different way,
> With spirit and zeal did bestir 'em;
> The one was transported to Botany Bay,
> The other translated to Durham.

George Barrington embarked for Botany Bay, and on the voyage was the means of preventing the success of a formidable conspiracy among the convicts who attempted to seize the ship. For this service he received a pecuniary reward from the captain, who, on arriving at New South Wales, recommended him to the favourable consideration of the governor. He obtained in 1792 the first warrant of emancipation ever issued.

Governor Hunter authorised the opening of a theatre at Sydney. The principal actors were convicts, and the price of admission was meal or rum, taken at the door. The first play represented (16 Jan. 1796) was Dr. Young's tragedy, 'The Revenge,' and Barrington wrote the celebrated prologue, beginning—

> From distant climes, o'er widespread seas, we come,
> Though not with much *éclat* or beat of drum;
> True patriots we, for be it understood,
> We left our country for our country's good.
> No private views disgraced our generous zeal,
> What urged our travels was our country's weal;
> And none will doubt, but that our emigration
> Has proved most useful to the British nation.

For several years Barrington was superintendent of the convicts. He also held the office of high constable of Paramatta, New South Wales, for a considerable period, and was much esteemed by the governor and the other officials on account of his loyal and orderly conduct. He lived to a very old age and died at Paramatta, but the date of his death does not appear to be recorded.

His works are: 1. 'A Voyage to Botany Bay, with a description of the country, manners, customs, religion, &c., of the natives,' London (1801), 8vo, with a second part entitled 'A Sequel to Barrington's Voyage to New South Wales, comprising an interesting narrative of the transactions and behaviour of the convicts,' &c. There is another edition printed at New York, n.d. Other editions are entitled 'An Account of a Voyage to New South Wales, enriched with beautiful coloured prints, London, 1803, 1810, 8vo, with an engraved portrait of the author prefixed.' 2. 'The History of New South Wales, including Botany Bay, Port Jackson, Pamaratta [*sic*], Sydney, and all its dependancies, from the original discovery of the island,' &c., London, 1802, 8vo. 3. 'The History of New Holland, from its first discovery in 1616 to the present time,' London, 1808, 8vo; the second edition illustrated with maps. There also passes under Barrington's name, though he was probably not the author of it, a book called 'The London Spy, or the Frauds of London detected,' Falkirk, 1809, 12mo; 4th edition, London, 1805, 12mo.

[Genuine Life and Trial of George Barrington, 1790; Memoirs of George Barrington, 1790; Life and Extraordinary Adventures of George Barrington, Darlington (1795?); Life, Times, and Adventures of George Barrington, London (1820?); Notes and Queries, 2nd ser. viii. 294, 3rd ser. iii. 120, iv. 245, xi. 476; Lowndes's Bibl. Man. ed. Bohn; Cat. of Printed Books in Brit. Mus.; Heaton's Australian Dict. of Dates and Men of the Time (1879), ii. 39, 86.] T. C.

BARRINGTON, JOHN SHUTE, first Viscount Barrington (1678–1734), lawyer, polemic, and christian apologist, was the third son of Mr. Benjamin Shute, a merchant in London, 'descended from Robert Shute of Hockington in the county of Cambridge, one of the twelve judges in the reign of Queen Elizabeth' (*Epitaph* on first Lord Barrington). His mother was daughter of the Rev. Joseph Caryl, and sister to the first wife of Sir Thomas Abney. He was born in 1678 at Theobalds in Hertfordshire, and was educated at the academy kept by Mr. Thomas Rowe, where Dr. Isaac Watts was at the time an older pupil. At the age of sixteen Mr. Shute was sent to the university of Utrecht, where he published several academical exercises: 'Exercitatio Physica de Ventis,' 4to, Utrecht, 1696; 'Dissertatio Philosophica de Theocratia Morali,' Utrecht, 1697; 'Dissertatio Philosophica inauguralis de Theocratia Civili,' 4to, Utrecht, 1697 (written before taking the degrees of Ph.D. and L.A.M.); and a farewell discourse, delivered on 1 June 1698, entitled 'Oratio de Studio Philosophiæ conjungendo cum Studio Juris Romani,' 4to, Utrecht, 1698. At the end of a four years' residence at Utrecht,

Shute returned to England, and became a student at the Inner Temple, and was in due course called to the bar. In 1701 he published anonymously 'An Essay upon the Interest of England in respect to Protestants dissenting from the Established Church,' 4to, London, which was reprinted two years after, with the name of the author, and with corrections and additions, under the title of 'The Interest of England, &c., with some Thoughts about Occasional Conformity.' It was probably this publication that brought him the friendship of Locke; and Watts, in an ode addressed to Shute in June 1704, whilst Locke was suffering from his last illness, writes:

> Shute is the darling of his years,
> Young Shute his better likeness bears;
> All but his wrinkles and his hairs
> Are copied in his son.

In 1704 Shute produced the first part of a work entitled 'The Rights of Protestant Dissenters,' with an elaborate dedication to the queen. A corrected and enlarged edition of this first part was brought out the following year, together with the second part, 'A Vindication of their Right to an Absolute Toleration from the Objections of Sir H. Mackworth in his Treatise intituled Peace at Home,' 4to, London, 1705. At the instance of Lord Somers, acting on behalf of the whig ministry, Shute was sent to Scotland, in order to win presbyterian support for the scheme of the union of the two kingdoms. For the success which attended his efforts he was rewarded by being appointed in 1708 one of the commissioners of the customs, from which he was removed by the tory administration in 1711. In a letter to Archbishop King of Dublin, dated 30 Nov. 1708, just before Shute's appointment to the commissionership, Swift describes him as 'a young man, but reckoned the shrewdest head in England, and the person in whom the presbyterians chiefly confide. . . . As to his principles he is truly a moderate man, frequenting the church and the meeting indifferently.' In a letter to Mr. Hunter, 12 Jan. 1709, Swift mentions Shute as 'a notable young presbyterian gentleman' (Swift's *Works*, 8vo, Edinburgh, 1824, xv. 318, 329). Meanwhile Shute had inherited two considerable estates. To the first of these he succeeded at the death of Mr. Francis Barrington of Tofts in Essex, who had married his first cousin, and in accordance with whose will he assumed the name and arms of Barrington, a family of antiquity in Essex. The second estate bequeathed to Barrington, to which he succeeded in 1710, was that of Mr. John Wildman of Becket, Berkshire, who, being in no way related or allied to him, had adopted him, and in a will dated in 1706 had named Barrington his heir as being the worthiest person whom he knew. In 1713 Barrington published, separately, two parts of 'A Dissuasive from Jacobitism,' 8vo, London, the first part 'showing in general what the nation is to expect from a popish king, and in particular from the Pretender,' and the second part considering more particularly 'the interest of the clergy and universities with relation to popery and the Pretender.' This treatise, which went through four editions in the first year of its publication, recommended the author to George I, who granted him an audience the first day after his arrival in London. In the first parliament of the reign, which met on 17 March 1715, Barrington represented Berwick-upon-Tweed, and was returned by the same constituency to the parliament which assembled on 9 Oct. 1722. Barrington was created, on 11 June 1720, Baron Barrington of Newcastle in the county of Dublin, and Viscount Barrington of Ardglass in the county of Down, in the Irish peerage. On account of his connection with the Harburg lottery, one of the bubble speculations of the time, he was expelled from the House of Commons on 15 Feb. 1723, an excessive punishment supposed to be due to Sir Robert Walpole, whose administration Lord Barrington had opposed. Barrington had unwillingly assumed the sub-governorship of the Harburg Company, of which the Prince of Wales was the governor, at the express command of the king, and seems to have been the scapegoat of royalty. When he subsequently offered himself for re-election to his constituency at Berwick, he was rejected by a bare majority. His misfortune has always met with sympathisers, and his character and memory have never wanted vindication. He survived his exclusion from the House of Commons for nearly twelve years. He died at his seat of Becket, Berkshire, on 14 Dec. 1734, and was buried on 27 Dec. in the parish church of Shrivenham in that county. By his wife Anne, who was the daughter and co-heiress of Sir William Daines, sheriff of Bristol, and who died on 8 Feb. 1763, Viscount Barrington left a family of six sons and three daughters. Four of them, William Wildman, Daines, Samuel, and Shute, are the subjects of separate articles. In addition to the works already mentioned, Barrington published 'Miscellanea Sacra; or, a New Method of considering so much of the History of the Apostles as is contained in Scripture: in an Abstract of their History, an

Abstract of that Abstract, and four Critical Essays,' 2 vols. 8vo, London, 1725. It was in revising, correcting, and enlarging this work that the author passed the interval between its publication and his death; a second enlarged edition (3 vols. 8vo, London, 1770) was issued by his son, Dr. Shute Barrington, then bishop of Llandaff. This edition incorporated 'An Essay on the several Dispensations of God to Mankind, in the Order in which they lie in the Bible; or, a short System of the Religion of Nature and Scripture,' which had likewise been originally published 8vo, London, 1725. Barrington's chief works were subsequently collected under the title of 'The Theological Works of the first Viscount Barrington, by the Rev. George Townsend, M.A.,' 3 vols., 8vo, London, 1828.

[The Peerage of Ireland, 1768, ii. 87; Foster's Peerage, 1882; A New and General Biographical Dictionary, 1798, vol. ii.; Nichols's Literary Anecdotes, vol. vi., part i., pp. 444–52; Biographia Britannica, 1778, vol. i.; Life of the first Lord Barrington, prefixed to Townsend's edition of the Theological Works, &c.; Mackewen's Funeral Sermon, 1735.] A. H. G.

BARRINGTON, Sir JONAH (1760–1834), judge in the court of admiralty in Ireland, was of a good protestant family of the Pale, and was the fourth of the sixteen children of John Barrington, Esq., of Knapton, near Abbeyleix, Queen's County. The surroundings of his childhood, as he describes them, would, in their mixture of extravagance and discomfort, have done no discredit to Castle Rackrent. Barrington was sent to Trinity College, Dublin, and in course of time was called to the bar. He confesses, without any appearance of shame, that having been at first intended for the army he received an offer of an ensign's commission from General Hunt Walsh; but having ascertained that the regiment was likely to be ordered into immediate service in America, he declined the offer, requesting the general to bestow the favour upon 'some hardier soldier.' In the profession which he finally chose his abilities, his position, and his social qualifications contributed as much as legal knowledge to secure his rapid rise; in 1793 he took silk, and became a judge in admiralty in 1798. In 1792 he was returned to the Irish House of Commons as member for Tuam, but lost his seat in 1798; was again returned in 1799 as member for Bannagher, and sat till the dissolution of the Irish parliament consequent upon the Act of Union in 1800.

Of that measure Barrington was a steady opponent. He relates that, when early in 1799 the scheme was being mooted in the English government, he received from Lord Clare an offer of the solicitor-generalship, on condition that he would give his support to such a measure. This he peremptorily refused to do; and by the refusal he not only put a stop to his professional advancement, but deprived himself of a lucrative sinecure which he then held. Nevertheless, it has been generally believed that he was made the instrument for buying over to the government side some politicians of a character not so professedly incorruptible. It is impossible to explain this inconsistency. In the course of a few years he became concerned in other transactions not less questionable. His extravagant habits had brought him considerably into debt. He himself humorously describes some of the more harmless shifts to which he was reduced to extricate himself from his difficulties. In 1805 he went so far as to appropriate some of the money which had been paid into his court; and he committed the same offence on at least two other occasions, in 1806 and 1810. These peculations were brought to light by a commission of inquiry into the Irish courts of justice in 1830; and in the same year Sir Jonah was, upon petition of both houses of parliament, deprived of his office. He thereupon left England, and never again returned. He died at Versailles on 8 April 1834.

His works were: 1. 'Personal Sketches of his own Time,' two volumes, 1827; a third volume in 1832. 2. 'Historic Memoirs of Ireland,' two volumes, 1832. 3. The Rise and Fall of the Irish Nation' (chiefly an account of the passing of the Act of Union) (Paris, 1833). The first of these, which consists of a series of humorous pictures of the Irish society of his days, is the only book by which Barrington's name is now remembered.

[Personal Sketches, third edition, with Memoir by Dr. Townsend Young, where, however, the date of Barrington's death is incorrectly given; cf. Annual Register, 1834.] C. F. K.

BARRINGTON, SAMUEL (1729–1800), admiral, fifth son of John, first Viscount Barrington [q. v.], was, in the eleventh year of his age, entered on board the Lark, 44 guns, under the care of Lord George Gordon. He passed his examination for the rank of lieutenant on 25 Sept. 1745, being then—according to his certificate, and by a not uncommon eccentricity of chronology—upwards of twenty years of age, and having served at sea five years and three months. Early in 1747 he had command of the Weasel sloop, and on 29 May was posted to the Bellona frigate. In her he captured the

French East Indiaman, Duc de Chartres, laden with military stores, off Ushant on 18 Aug., and was shortly after advanced to the Romney, of 50 guns. After the peace he commanded the Seahorse frigate in the Mediterranean, and was employed in one of the constantly recurring negotiations with the North African corsairs. He next had command of the Crown, 44 guns, on the coast of Guinea, and in 1754-5, in the Norwich, accompanied Commodore Keppel to North America. In 1757 he commanded the Achilles, 60 guns, under Sir Edward Hawke, in the expedition to Basque Roads; on 29 May 1758, whilst cruising in company with the Intrepid and Dorsetshire, assisted in the capture of the Raisonnable, a French ship of 64 guns; and on 4 April 1759, still in the Achilles, whilst cruising off Cape Finisterre, he fell in with the Comte de St. Florentine, a privateer of 60 guns and nearly 500 men. This ship was returning from a lengthened and, till then, fortunate cruise on the coast of Africa and in the West Indies, but was apparently lumbered with merchandise. She was now captured in less than two hours, after a very one-sided action, in which she was dismasted and lost her captain, and 116 men killed and wounded; the Achilles having only 2 men killed and 22 wounded. Barrington afterwards joined Hawke off Brest, whence he was detached as part of a squadron ordered, under Rear-admiral Rodney, to destroy the flat-bottomed boats at Havre-de-Grâce. Rodney hoisted his flag on board the Achilles, and the objects of the expedition were successfully carried out on 4 July. The Achilles then returned to the fleet off Brest, and in September, whilst with the detached squadron in Quiberon Bay, and attempting to cut out some French ships anchored in shore, she took the ground heavily. She was got off, but was so much injured that she had to be sent home immediately. In 1760 the Achilles was one of the squadron sent out, under the Hon. John Byron, to destroy the fortifications of Louisbourg; and in 1761 was with Commodore Keppel in the operations against Belle Isle, and was sent home with despatches announcing the successful landing. In 1762 Barrington was transferred to the Hero, 74 guns, but continued in the Channel under Sir Edward Hawke, and afterwards under Sir Charles Hardy. At the peace, in 1763, he had been serving almost, if not quite, without intermission from the time of his first entry in 1741. He was now unemployed till 1768, when he was appointed to the Venus, of 36 guns, as the governor of the Duke of Cumberland, who served with him as volunteer and midshipman. In October he nominally gave up the command, to which the prince was promoted, but resumed it again after a few days, when the prince was further advanced to be rear-admiral, and hoisted his flag on board the Venus, with Barrington as his flag-captain. In 1771, on the dispute with Spain about the Falkland Islands, Captain Barrington was appointed to the Albion, 74 guns, and continued in her, attached to the Channel fleet, for the next three years. In 1777 he commissioned the Prince of Wales, also of 74 guns, and after a few months' cruising in the Channel and on the Soundings was, on 23 Jan. 1778, advanced to be rear-admiral of the white, and was sent out as commander-in-chief in the West Indies. He arrived at Barbadoes on 20 June, and was shortly afterwards joined by Captain Sawyer in the Boyne; but though war with France was then imminent, he was left without intelligence or instructions from home, and the first definite tidings that he received were in a letter from the lieutenant-governor of Dominica, dated 7 Sept., which reached him on the 12th, and ran: 'I hasten to acquaint you that we are attacked this moment by a very considerable fleet; several line-of-battle ships with an admiral. They are supposed the Toulon fleet. . . . Six ships are off Roseau. . . . I am afraid any relief will be too late.' All this was curiously inaccurate, for there was not at this time a single French line-of-battle ship within a couple of thousand miles. Dominica was indeed attacked, by a scratch force of 2,000 men, soldiers and volunteers, raised by the governor of Martinique, and ferried over to Dominica on board a number of country vessels, escorted by three frigates and some privateers. But Barrington was obliged to act on the erroneous information transmitted to him, and having no force capable of opposing such a fleet as was described, he went to Antigua, to take measures for the safety of that island. He then returned to Barbadoes, and was joined, on 10 Dec., by Commodore Hotham, with five of the smallest ships of the line, two frigates, and a number of transports carrying 5,000 soldiers. In consultation with General Grant, commanding these, and with the commodore, it was at once determined to attempt a counter-attack on St. Lucia. The expedition sailed on the 12th, and on the 13th anchored in the Grand Cul de Sac. The troops were immediately landed, and the island was taken without difficulty, whilst the governor withdrew to the mountains, where he hoped to maintain himself until he could be relieved. The Count d'Estaing, with the Toulon fleet, had really come from Boston to the West Indies, side by side with

Hotham, and had arrived at Martinique about the same time that Hotham had arrived at Barbadoes. On the afternoon of the 14th Barrington had intelligence of his approach, and the enemy's fleet, with a crowd of smaller shipping, was sighted from the neighbouring hills. Expecting no enemy from the sea, his ships were in no posture of defence. But during the night he succeeded in forming his little squadron in a close line across the mouth of the bay, the ends supported by a few guns on the hills above, and with the transports and store-ships inside. His attitude was firm, but his force was comparatively insignificant; and M. de Suffren, captain of the Fantasque, strongly urged D'Estaing to run boldly in and anchor close alongside, or on top of the anchor-buoys, thus rendering the shore batteries useless, and crushing the English by force of numbers. D'Estaing, however, preferred standing in in line of battle, keeping away along the English line, and so passing again out of the bay, after a desultory interchange of firing. In the afternoon he partially repeated the same manœuvre, equally without result. On the 18th, therefore, he landed the troops to the northward, and attempted to storm a hill strongly held by Brigadier-general Meadows. He was once and again repulsed with great slaughter, and finally, hearing that Vice-admiral Byron, with a force superior to his own, was hourly expected, he re-embarked his men and sailed for Martinique. As he did so the French governor, who had till then held out, surrendered.

Byron, however, having had an extremely stormy passage from Rhode Island, did not reach St. Lucia till 7 Jan. 1779, when he necessarily took the command, acknowledging, in a letter to the admiralty, his regret at being compelled to supersede Barrington, to whom he gave the option of hoisting his flag in a frigate and remaining in command at St. Lucia, or of continuing in the Prince of Wales, as second in command of the fleet. Barrington preferred the more active service, and had thus a very brilliant share in the confused and ill-managed action of Grenada on 6 July, and was still with the fleet on 22 July, when its steadfast line, at anchor in front of Basseterre of St. Kitts, again deterred D'Estaing from a resolute attack [see Byron, the Hon. John]. Having shortly afterwards availed himself of the permission to return to England, he was, in the following spring, offered the command of the Channel fleet. But the jobbery and trickery which, in the spring of 1779, had threatened Keppel's life and honour, had made the command in the Channel no desirable appointment. Barrington positively refused it, though he consented to command in the second post under Admiral Geary. In August, on Geary's resignation, Barrington again positively refused. 'I am ready, however,' he wrote on 29 Aug. 1780, 'to serve under any officer superior to myself except one' (presumably Sir Hugh Pallisser). Before an answer to this letter could be received Geary was compelled to leave the fleet, and Barrington, determined to avoid the entanglement, requested Admiral Sir Thomas Pye to take the direction of it till their lordships' pleasure should be known. After this he was naturally shelved so long as that ministry remained in office. In April 1782 he was again appointed to the Channel fleet, as second in command to Lord Howe. He hoisted his flag in the Britannia, and for a short time, in Howe's absence, commanded in chief off Ushant. But through the rest of the year he acted under Howe's orders, and assisted in the relief of Gibraltar (16–19 Oct.), and in the repulse of the allied fleets of France and Spain on the 20th. This service being successfully accomplished, the fleet returned to England, and on 20 Feb. 1783 Barrington struck his flag. On 24 Sept. 1787 he was advanced to the rank of admiral, and during the Spanish armament, in 1790, hoisted his flag in the Royal George, again as second in command under Lord Howe. The fleet, however, was not called on to go to sea, and his flag was kept flying for only a short time. This was his last service. Whether by his own desire, from failing health, or in consequence of some disagreement with the admiralty, it does not now appear, but he was not employed during the early years of the revolutionary war, and he died in 1800. His conduct during the time he was in independent command speaks of talents and energy which might, had circumstances permitted, have placed him amongst the most distinguished of our admirals. Nor was the kindliness of his disposition less conspicuous. Many anecdotes have been told illustrating this. They may be more or less apocryphal; but it is matter of official record that, whilst in the West Indies, he succeeded in obtaining for his men a remission of the postage on their letters, which weighed very heavily on them, more especially under the old system of never paying the men whilst their ship was abroad.

[Ralfe's Naval Biog. i. 120; Charnock's Biog. Nav. vi. 10; Beatson's Nav. and Mil. Mem., under date; Official Correspondence in the P. R. O. The Portrait by Sir Joshua Reynolds is the gem of the Painted Hall at Greenwich, where are also a very good picture of the engagement in

the Cul de Sac by Dominic Serres, and two others, by the same artist, of the capture of the Duc de Chartres and Florentino: all presented by the Admiral's brother, the Bishop of Durham.] J. K. L.

BARRINGTON, SHUTE (1734–1826), successively bishop of Llandaff, Salisbury, and Durham, was the sixth and youngest son of John Shute, first Viscount Barrington [q.v.] in the peerage of Ireland, by Anne, daughter and co-heiress of Sir William Daines, knight. He was born 26 May 1734, at Becket, Berkshire, and lost his father before he was seven months old. He was educated at Eton; was afterwards entered as a gentleman-commoner of Merton College, Oxford, where he took the degree of B.A. 21 Jan. 1755; and after obtaining a fellowship in the same or the subsequent year was ordained by Bishop Secker, afterwards Archbishop of Canterbury, in 1756, and proceeded M.A. 10 Oct. 1757. By the interest of his brother William, the second Lord Barrington [q.v.], he was appointed, in 1760, chaplain-in-ordinary to George III, and on 10 Oct. in the following year became a canon of Christ Church, and took his degree of D.C.L. 10 June 1762. He was promoted, 23 April 1768, to a canonry at St. Paul's, which he afterwards exchanged, December 1776, for a stall at Windsor. He was consecrated bishop of Llandaff, at Lambeth, on Sunday, 1 Oct. 1769. In the following year he issued a second edition of his father's 'Miscellanea Sacra,' in three volumes (London, 1770). In 1782 he was translated to the see of Salisbury, where he charitably aided the necessitous clergy and the poor of the diocese, and spent much money upon the repairs of the cathedral and the episcopal palace. In 1791 he succeeded Dr. Thurlow in the rich see of Durham, into which he made a public entry 4 Aug., with interchange of addresses and other courtesies (Dr. Sharp's *Speech made to the Right Rev. Shute, Lord Bishop of Durham, on August* 4, 1791, *with his Lordship's Answer*, 8vo, Durham, 1791; *Gentleman's Magazine*, August 1791, pp. 695–6). Barrington presided for thirty-five years over the see of Durham. He was a vigorous champion of the protestant establishment, of which his father had been among the foremost supporters; and, dreading the revival of their political power, he was zealously opposed to granting any further concessions to the Roman catholics. His tract, entitled 'The Grounds on which the Church of England separated from the Church of Rome reconsidered, in a view of the Romish Doctrine of the Eucharist, and an Explanation of the Antepenultimate Answer in the Church Catechism' (London, 1809), was generally esteemed by his contemporaries one of the most valuable pamphlets on the subject. Much discussion followed its publication. To the opinion that the corruptions of the church of Rome were the principal causes of the French revolution Barrington had given prominent utterance in a 'Sermon preached before the Lords Spiritual and Temporal on Wednesday, 27 Feb. 1799, the day appointed for a General Fast,' afterwards published in London in 1799, and in a sermon published in 1806. Yet he was willing to grant the Roman catholics 'every degree of toleration short of political power and establishment;' and he offered not only financial assistance, but also the utmost hospitality, to the French emigrant bishops and clergy.

Barrington died on 25 March 1826, at his house in Cavendish Square, in the ninety-second year of his age (Nichols's *Illustrations*, &c. v. 621). At the time of his death the bishop was count palatine and custos rotulorum of Durham, visitor of Balliol College, Oxford, a trustee, by election, of the British Museum, and president of the Society for bettering the Condition of the Poor, and of the School for the Indigent Blind. He left numerous legacies to charities, and provided for the establishment of the 'Barrington Society for promoting Religious and Christian Piety in the Diocese of Durham.' Besides the works which have been already mentioned, Barrington wrote a large number of occasional productions, which were collected into a volume of 'Sermons, Charges, and Tracts,' 8vo, London, 1811. He contributed some valuable 'Notes' to the third edition of Mr. William Bowyer's 'Critical Conjectures and Observations on the New Testament,' 4to, London, 1782. He was also the author of the 'Political Life of William Wildman, Viscount Barrington, compiled from Original Papers, by his Brother Shute, Bishop of Durham' (4to, London, 1814, and 8vo, 1815). Barrington was twice married, but had no issue: firstly, 2 Feb. 1761, to Lady Diana Beauclerk, only daughter of Charles, second duke of St. Alban's, who died in childbed 28 May 1766; and secondly, 20 June 1770, to Jane, only daughter of Sir John Guise, Bart., who died at Mongewell, 8 Aug. 1807.

[Cassan's Lives and Memoirs of the Bishops of Sherborne and Salisbury, 1824; Memoirs of Bishop Shute Barrington, prefixed to the Rev. George Townsend's edition of the Theological Works of the first Viscount Barrington, 1828; The Georgian Era, 1832; Nichols's Literary Anecdotes, vi. 452, and Illustrations, v. 608–29; Imperial Magazine, June and July, 1826.] A. H. G.

BARRINGTON, WILLIAM WILDMAN, second Viscount Barrington (1717–1793), was the eldest son of John Shute, first Viscount Barrington [q. v.], by his wife Anne, the daughter and co-heiress of Sir William Daines, and was born 15 Jan. 1717. After receiving the rudiments of education under Mr. Graham, father of Sir Robert Graham, one of the barons of the court of exchequer, he proceeded at eighteen years of age to Geneva, and, after a short residence there, made the grand tour. He arrived in England on his return, 21 Feb. 1738; and two years afterwards, 13 March 1740, was unanimously elected M.P. for Berwick-upon-Tweed, the constituency which had twice returned his father to the House of Commons. Barrington's politics were opposed to those of Sir Robert Walpole, whose political power terminated with the first session of the new parliament in 1741. In 1745 Barrington brought forward a plan for forming and training a national militia, of which the parish was to be the basis and unit; and in the autumn of the same year visited Dublin in order to take his seat in the Irish House of Lords. His father had never taken his seat as a peer of Ireland. He was appointed one of the lords commissioners of the admiralty 22 Feb. 1746, and on 14 Dec. following acted as a member of the committee of twelve appointed to 'manage the impeachment' of Simon, Lord Lovat, for high treason, which ended in Lovat's conviction and execution. 'In the year 1747 he wrote a vindication of the conduct of the admiralty board, of which he still continued a member;' and 'his paper on Quarantine, written in 1751, when a bill for introducing a general system of quarantine was before parliament, became an important object of attention' (Bishop Barrington's *Political Life*, &c., 1814, pp. 12 and 13). In 1754 he was appointed master of the great wardrobe, and in the same year was returned to parliament as member for Plymouth. He was sworn a member of the privy council 11 March 1755, and was again returned for Plymouth to the House of Commons after his acceptance of office as secretary at war on 21 Nov. following. On 21 March 1761 he was appointed chancellor of the exchequer, in succession to Mr. Legge, and continued to hold this office until his acceptance of the treasurership of the navy, 8 May 1762, in the place of George Grenville, then appointed secretary of state. This office Barrington held, not without being the object of jealousy and intrigue, until 19 July 1765, when he kissed hands on reassuming, at the king's express wish, the post of secretary at war. In that office he continued until 16 Dec. 1778, when, in consideration of his long public and personal services, a pension of 2,000*l.* was granted him. The civil list was temporarily relieved of this pension, however, by the appointment of Barrington to be joint postmaster-general 9 Jan. 1782, an office from which he was removed in April following in order to serve a friend of Lord Shelburne's administration. The pension was renewed and continued at the direct instance of the king, and Barrington enjoyed it until his death, which took place at Becket 1 Feb. 1793. A monument in the chancel of Shrivenham church, Berkshire, where he was buried, was 'erected to his memory by his three surviving brothers, to whom he was the best of fathers and of friends' (Nichols, *Literary Anecdotes*, &c., vol. vi. part i. pp. 643–4). Sir John Dalrymple accused him of crippling and starving the British army, and disgracing the flag of his country by sending out under it the untrained mercenaries of the continent. Barrington married, 16 Sept. 1740, Mary, daughter and heiress to Henry Lovell, Esq., and widow of Samuel Grimston, Esq., eldest son of William, Viscount Grimston, who died 24 Sept. 1764, leaving no surviving issue. A eulogistic life of Lord Barrington was written by his brother, Shute Barrington [q. v.], and was published in 1814.

[The Peerage of Ireland, 1768, ii. 88; Archdall's Lodge's Peerage of Ireland, 1789, v. 205–6; Bishop Barrington's Political Life of William Wildman, Viscount Barrington, 1814; Journal of the [Irish] House of Lords, 1779–86, iii. 588, &c.; Gent. Mag. February 1793, and passim; Nichols's Literary Anecdotes, vol. vi. pp. 450–1 and 643–4; Sir John Dalrymple's Three Letters to Lord Barrington, 1778, and second edition, with a fourth letter, 1779.]

A. H. G.

BARRITT, THOMAS (1743–1820), antiquary, was born at Manchester in 1743 and came of Derbyshire yeoman stock, his forefathers having settled at Bolton and Worsley, but his father, John Barritt, was the first of the family resident in Manchester. Of the education of Thomas nothing is known, but he developed a strong taste for archæological research which did not interfere with his success as a man of business. He kept a saddle-maker's shop in Hanging Ditch, and gathered a very curious collection of manuscripts and miscellaneous objects of antiquity He travelled about the district and made sketches and memoranda which have been of great use to subsequent writers. He was one of the early members of the Manchester Literary and Philosophical Society, and con-

tributed several papers to its 'Memoirs.' Amongst these are essays on supposed Druidical remains near Halifax, on antiquities found in the river Ribble, and on a Roman inscription found in Campfield. A number of his manuscripts were secured for Chetham's Library, Manchester, and several others are in private hands. He wrote verses also, and several of them have been printed, but they are little better than doggerel rhyme. His correspondence with the leading antiquaries of the time appears to have been extensive. One of the most interesting objects in his collection was a sword which he believed to have been that of Edward the Black Prince. A monograph on the swords, attributed to that warrior, has been printed by J. P. Earwaker, F.S.A., in which the claims of Barritt and others are discussed (*Archæological Journal*, vol. xxx. 1873). Two portraits of Barritt were engraved, in which he is represented with the famous sword and some other objects of his museum. He died 29 Oct. 1820, aged 77, and was buried in the Manchester parish church. Barritt's claim to remembrance is that with great patience and skill he recorded many facts in the history of the district which would otherwise have been lost. The Chetham Society some years ago announced its intention of issuing a selection from his manuscripts, but it has not yet appeared.

[Harland's Ballads and Songs of Lancashire, and Manchester Collectanea; Stanley's Historical Memorials of Canterbury, 10th edit. 1881, p. 181; a communication from Canon C. D. Wray; Papers of the Manchester Literary Club, ii. 156 (Axon); Reliquary, January 1869 (Thomas Gibbon).] W. E. A. A.

BARRON, HUGH (*d.* 1791), portrait painter, a scholar of Sir Joshua Reynolds, was the son of an apothecary in Soho. In that genial environment he received his first impulses towards art. After leaving the studio of Reynolds he started for Italy by way of Lisbon. He stopped some time in that city and painted portraits. In 1771–2 he was in Rome. Returning to London he settled in Leicester Square, and exhibited some portraits at the Academy in 1782–3 and 1786. His later work did not fulfil the promise of his youth. Not greatly distinguished as a painter, he was a good violinist, and considered the best amateur performer of his time. He died in the autumn of 1791, aged about forty-five. There is a mezzotint by Valentine Green, after a portrait by Barron, of J. Swan.

[Füssli's Allgemeines Künstler-Lexikon, 1806; Edwards's Anecdotes of Painting, 1808; Pilkington's Dict. of Painters; Redgrave's Dict. of English School, 1879.] E. R.

BARRON, WILLIAM AUGUSTUS (*fl.* 1777), landscape painter, was a pupil of William Tomkins and younger brother of Hugh Barron [q. v.]. In 1766 he gained a premium at the Society of Arts. He practised as a landscape painter, and also as a drawing master. Like his brother he excelled as a performer upon the violin; like him, also, he reached no more than a moderate excellence in his proper profession. His skill upon the violin gained him an introduction to Sir Edward Walpole, who gave him a situation in the exchequer, which in 1808 he still held. A view of Wanstead House by this artist was engraved by Picot in 1775; also after him are a set of views of castles and other subjects taken in different parts of Essex. In the print-room of the British Museum there is a large pen drawing by him of Richmond Bridge in 1778.

[Edwards's Anecdotes of Painters, 1808; Redgrave's Dict. of the English School, 1879.] E. R.

BARROUGH, PHILIP. [See BARROW.]

BARROW, SIR GEORGE (1806–1876), author, was the eldest son of Sir John Barrow, first baronet [see BARROW, SIR JOHN]. Sir George was born in London, educated at the Charterhouse, appointed to a clerkship in the colonial office in 1825, became chief clerk and secretary to the order of St. Michael and St. George in 1870, and retired in 1872. In 1832 he married Rosamund, daughter of W. Pennell, consul-general at Brazil, and niece and adopted daughter of the Right Hon. John Wilson Croker. He was succeeded in the baronetcy by his eldest son, John Croker, author of the 'Valley of Tears' and other poems, in which there are some *in memoriam* verses to his father. In early life Sir George too exhibited poetic taste in a translation of some odes of Anacreon, which was spoken of favourably by Mr. Gifford, first editor of the 'Quarterly Review.' In 1850 Sir George laid the foundation-stone of the Barrow monument erected to his father's memory on the Hill of Hoad, Ulverston. In 1857 Sir George Barrow published a small octavo volume, 'Ceylon Past and Present.'

[The Times, 2 March 1876; Sir John Barrow's Autobiographical Memoir, London, 1847; The Colonial Office List; Burke's Peerage and Baronetage; Memoir of Sir John Barrow by Sir George Staunton, Bart., London, 1852; Poems by Sir John Croker Barrow, Bart.] P. B.-A.

BARROW or **BARROWE, HENRY** (*d.* 1593), church reformer, was the third son of Thomas Barrow, Esq., of Shipdam, Norfolk, by his wife Mary, daughter and one of the co-heiresses of Henry Bures, Esq., of Acton in Suffolk (*Visitation of Norfolke* (1563) in *Harleian MS.* 5189, f. 31). He matriculated at Cambridge on 22 Nov. 1566, as a fellow-commoner of Clare Hall. He proceeded B.A. in 1569–70 (*Athen. Cantab.* ii. 151). He became a member of Gray's Inn in 1576 (*Gray's Inn Reg., Harleian MS.* 1912, f. 10). At this time he lived, according to many authorities, a careless life about the court. John Cotton (of New England) states, on the authority of John Dod the Decalogist, that 'Mr. Barrow, whilst he lived in court, was wont to be a great gamester and dicer, and after getting much by play would boast, *vivo de die in spem noctis*, not being ashamed to boast of his night's lodgings in the bosoms of his courtizens' (*Ath. Cant.* ii. 151). But in the midst of this profligacy a fundamental change took place. He was walking in London one Sunday with one of his evil companions, when on passing a church he heard the preacher speaking very loudly. On the whim of the moment he went in and listened, in spite of his companion's sneer. After hearing the sermon Barrow was so profoundly altered that, in Bacon's words, 'he made a leap from a vain and libertine youth to a preciseness in the highest degree, the strangeness of which alteration made him very much spoken of' (Spedding, *Life of Bacon*, i. 166; see Young, *Chronicles*, 434). Forsaking the law, Barrow gave himself up to a study of the Bible, and of theology as it rested on that basis. He came to know John Greenwood, who had been deeply impressed by the remarkable books of Robert Browne, the founder of the 'Brownists,' and they similarly affected Barrow.

Whilst pursuing his theological and ecclesiastical studies, Greenwood was arrested on Sunday, 19 Nov. 1586, and Barrow went to visit him at the Clink. He was admitted by Shepherd, the keeper of the prison, but only to find that he too was arrested. There was no warrant or pretence of legality other than that it was done in obedience to the expressed wish of the primate, Whitgift, that he should be apprehended whenever and wherever hands could be laid on him. He was thrust into a boat and taken the same afternoon to Lambeth. Here he was arraigned before the archbishop, the archdeacon, and Dr. Cosins. He protested against the illegality of his arrest without a warrant, but the protest was disregarded. The Lambeth dignitaries tried to entrap him into a crimination of himself under oath. Failing that, they sought to hush up matters by exacting bonds that he would henceforth 'frequent the parish churches.' He would enter into no such bonds nor admit the jurisdiction of such a court, and was remanded to the Gatehouse. Eight days after (27 Nov.), Barrow was again taken to Lambeth before 'a goodlie synode of bishops, deanes, civilians, &c., beside such an appearance of wel-fedde preistes as might wel have beseemed the Vaticane' (*Examination*, 7), when a long sheet of accusations of opinions judged erroneous was presented against him. He at once acknowledged that 'much of the matter of this bil is true, but the forme is false,' yet refused to take any oath, requiring rather that witnesses against him should be sworn. This perfectly legal requirement was denied him, and Whitgift, losing his temper, broke out: 'Where is his keeper? You shal not prattle here. Away with him! Clap him up close, close! Let no man come at him; I wil make him tel an other tale yet. I have not done with him' (*ibid.* 8). He was transferred to the Fleet prison along with Greenwood. Two other examinations followed. The last, in which Lord Burghley took a prominent part, is printed by Professor Arber from Harl. MS. 6848, in his 'Introductory Sketch to the Marprelate Controversy,' 1879, pp. 40–8.

Barrow and two fellow-prisoners wrote in prison a full and authentic account of their treatment at the hands of the legal and ecclesiastical authorities. The work is entitled: 'The Examination of Henry Barrowe, John Grenewood, and John Penrie, before the High Commissioners and Lordes of the Counsel, penned by the Prisoners themselves before their Deaths' (1593). Barrow, with Greenwood and Penry, his fellow-prisoners, wrote this and other books, in the closest possible confinement, had them taken away in slips and fragments and shipped to the Low Countries by Robert Bull and Robert Stokes to be printed at Dort by one Hause, under the supervision of Arthur Byllet. Among the compositions written by Barrowe and his friends under such difficulties were: 1. 'A Collection of certaine Sclanderous Articles gyuen out by the Bishops against such faithfull Christians as they now vniustly deteyne in their Prisons, togeather with the answeare of the said Prisoners therunto: also the Some of certaine Conferences had in the Fleete, according to the Bishops bloudie Mandate, with two Prisoners there' (1590). This work includes 'A Briefe Answeare to such Articles as the Bishopps have

giuen out in our name, upon which Articles their Priests were sent and injoyned to confer with vs in the seuerall prisons wherin we are by them detained.' 2. 'A Collection of certaine Letters and Conferences: lately passed betwixt certaine Preachers and two Prisoners in the Fleet' (1590). 3. 'A Brief Discourse of the False Church' (1590). 4. 'Apologie or Defence of such true Christians as are commonly but uniustly called Brownists.' 5. 'A Petition directed to her most excellent Majestie, wherein is delivered, I. A meane how to compound the evill dissention in the Church of England; II. A proofe that they who write for Reformation do not offend against the stat. of 23 Eliz., and therefore till matters bee compounded deserve more favour.' 5. 'Mr. H. Barrowe's Platform. Which may serve as a Preparative to purge away Prelatisme with some other parts of Poperie. Made ready to be sent from Miles Mickle-bound to Much-beloved England.' This work, written in 1593, was published in 1611, 'after the untimely death of the penman of the aforesaid platform and his fellow prisoner.' 6. 'A plaine refutation of M. Giffard's booke, intituled A short treatise against the Donatistes of England. . . . Here also is prefixed a summe of the causes of our separation . . . which M. Giffard hath twice sought to confute, and hath now twice received answer by H. B. Here is furder inserted a brief refutation of M. Giff. supposed consimilitude betwixt the Donatistes and us. By J. Greenwood. . . .' This work, which was published in London in 1605, has a dedicatory epistle signed by both Greenwood and Barrow. Copies of this and the former book are in the British Museum. Dr. Dexter, in his 'Congregationalism,' argues that Barrow and not John Penry was the author of the chief tracts, published under the pseudonym of Martin Marprelate, but the argument rests on a very doubtful basis, and is adequately refuted in Professor Arber's 'Marprelate Controversy,' pp. 187–96.

Barrow and Greenwood were ultimately 'arraigned' under a statute of the 23rd year of Elizabeth's reign, which made it felony, punishable by death, without benefit of clergy or right of sanctuary, to 'write, print, set forth, or circulate, or to cause to be written, set forth, or circulated, any manner of book, ryme, ballade, letter or writing at all *with a malicious intent*,' or 'any false, seditious, and sclanderous matter to the defamation of the queen's majestie or to the stirring up of insurrection or rebellion.' From first to last both prisoners protested against any charge of 'malicious intent.' At great length, on 21 March 1592–3, they were indicted at the Old Bailey. They were brought in guilty and sentenced to death. On 30 March (1592–3) they were taken to Tyburn in a cart and a rope put round their necks. They spoke modestly but bravely. But the journey to the scaffold was meant to terrify them into conformity. They were returned to Newgate. Seven days later, however, they were again huddled out of prison to Tyburn and there hanged on 6 April 1593 (*Harleian MS.* 6848).

Modern 'congregationalists' or 'independents' have put in an exclusive claim to Barrow as one of the main founders of congregationalism. Dr. Dexter, in his great work on 'Congregationalism of the last Two Hundred Years,' has argued for this with acuteness and fervour. In our judgment, whilst separate 'meeting-houses' of 'believers' grew out of Barrow's teachings and example, he himself had no idea corresponding with present-day congregationalism. It is even doubtful if *cæteris paribus* he objected to a national church, if only the 'supreme authority' of Jesus Christ and of Holy Scripture was unconditionally admitted. Barrow was not a mere 'sectary.' He protested against being called by that name.

[Harleian MSS., 5189 and 6848; Cooper's Athenæ Cantabrigienses, ii. 151–3; Baker MS. xiv. 305, xv. 1, 395; Egerton Papers (Camden Society), 166–179; Lansdowne MS. 65 art. 65, 982 art. 107; Dexter's Congregationalism; Brook's Puritans; Neal's Puritans; Marsden's Early Puritans; Hopkin's Puritans; Broughton's Works (folio), 731; Heylin's Hist. Presby., 2nd edition, 282, 322, 340, 342; Paul's Life of Whitgift, pp. 43–5, 49–52; Rogers's Cath. Doctrine, ed. Perowne, pp. 90, 93, 141, 167, 176, 187, 231, 238, 273, 280, 310, 311, 332, 344; Stow's Annals, 1272; Strype's Annals, ii. 534, iv. 93, 134, 136, 172, 177; Strype's Whitgift, pp. 414–17; Strype's Aylmer, 73, 162; Sutcliffe's Eccles. Disc., 165–6; Tanner's Bibl. Brit.; Thorndike's Works, i. 446, ii. 399, iv. 549; Bishop Andrewes's Minor Works, ix.; Bancroft's Pretended Holy Discipline, 4, 5, 36, 234, 236, 249, 418 seq., 425 seq., 430, 431; Brook's Cartwright, 306, 307, 449; Camden's Elizabeth; Hanbury's Memorials; Herbert's Ames.] A. B. G.

BARROW, ISAAC, D.D. (1614–1680), bishop successively of Sodor and Man and of St. Asaph, was the son of Isaac Barrow, a Cambridgeshire squire, and born at his father's seat of Spiney Abbey, near Wickham in that county. He became a fellow of Peterhouse in Cambridge, and took holy orders. His loyalty to the royalist cause resulted in his ejection from his fellowship in 1643, the very year in which Isaac, his famous nephew and namesake [q.v.], the future master of

Trinity, entered Peterhouse. In company with his friend and colleague, Gunning, Barrow went to Oxford, where Dr. Pink, warden of New College, appointed him a chaplain of that society. But the fall of Oxford in 1645 drove Barrow away from his new home, and he lived on in quiet retirement until the Restoration gave him back his fellowship at Peterhouse. He was in addition made fellow of Eton College and rector of Downham in his native county. But in 1663 the Earl of Derby appointed him bishop of Sodor and Man, to which office he was consecrated on 5 July in Westminster Abbey, his nephew, already winning fame as an orator, preaching the sermon. To the spiritual supremacy of Man Lord Derby added the temporal, by making Barrow governor of the island in April 1664. He became one of the most respected of Manx bishops, and a great benefactor of the land. He raised by subscription a sum of over 1,000*l.*, with which he bought from Lord Derby all the impropriations in Man, and applied them to augment poor vicarages. He was equally zealous for education, built and endowed schools, and required his clergy to teach in the schools of their respective parishes. Partly from a royal grant, partly from his own purse, he established three exhibitions tenable by Manxmen at Trinity College, Dublin, with the object of raising the tone of clerical education and creating a learned clergy. Though he had left Man many years before his death, he remembered his old flock, and bequeathed in his will 100*l.* to 'buy such books yearly as should be more convenient for the clergy.' As governor he ruled wisely and firmly, built a bridge over a dangerous stream, and did many other good works there. 'The bread the poor clergy eat,' cries the historian of the remote and neglected island, 'is owing to him, as is all the little learning among the inhabitants.' No Manx bishop but the saintly Wilson can approach Barrow in beneficence and liberality. In March 1669 Barrow was translated to St. Asaph, and remained there till his death. Until October 1671 he continued to hold the see of Man *in commendam*, but then resigned it along with his governorship. His government of his new bishopric was marked by the same solid devotion to schemes of practical utility as had characterised his work in Man. He repaired his cathedral; wainscoted the choir; put new lead on the roofs; repaired and added to his palace; established an almshouse in St. Asaph village for poor widows and endowed it himself; and left 200*l.* in his will to establish a free school. His greatest exertions were devoted to obtaining in 1678 an act of parliament for uniting several sinecure and impropriate rectories in his diocese with their impoverished vicarages, and for devoting the proceeds of another sinecure to form a fund to maintain the cathedral fabric, hitherto unprovided for. He died on Midsummer day, 1680, at Shrewsbury, and was buried in the churchyard of his cathedral.

Barrow was a rigid 'high-churchman,' if we may anticipate that convenient phrase. He was celebrated by those like-minded with himself for being almost the only celibate bishop of his generation. The inscription on his tomb, written by himself, excited much scandal among protestants, as it implored all who entered the cathedral to pray for his soul. Wood is amusingly angry with those who imputed popery on so slight a pretext to so sound a churchman. His character, as gathered from his acts, is that of a benevolent, practical, and religious man.

[Willis's Survey of St. Asaph; Thomas's History of the Diocese of St. Asaph; Wood's Athenæ Oxonienses; Sacheverel's History of the Isle of Man.] T. F. T.

BARROW, ISAAC (1630–1677), master of Trinity College, Cambridge, an eminent mathematician and classical scholar, and one of the greatest of the great Anglican divines and preachers of the Caroline period, was born in London, where his father, Thomas Barrow, was linendraper to King Charles I. He was a scion of an ancient Suffolk family; but his grandfather lived at Spivey Abbey, in the parish of Wickham in Cambridgeshire, and was a justice of the peace there for forty years. His mother was the daughter of Mr. Buggin, of North Cray, and died when Barrow was only four years old. His uncle was Isaac Barrow, bishop of St. Asaph [q. v.]. His first school was the Charterhouse, where he made but little progress in his studies, and was chiefly distinguished for fighting and setting on other boys to fight. In fact, he was so troublesome in his early days that his father was heard to say that, if it pleased God to take any of his children, he could best spare Isaac. Charterhouse not proving a success, he was removed to Felstead school, where Martin Holbeach was the head master. Here he improved his ways, and in time so gained the confidence of his master that he made him 'little tutor' to a schoolfellow, Viscount Fairfax, of Emery, in Ireland. At the close of 1643 he was entered at St. Peter's College (Peterhouse), Cambridge, where his uncle Isaac, to whom he always had recourse for direction in his early life, was a fellow; but before he was qualified to come into resi-

dence, his uncle had been ejected, and he consequently went as a pensioner to Trinity. His father, who was at Oxford with the king when Barrow went to Cambridge, lost all in the royal cause. Barrow, therefore, would have been obliged to leave college for want of funds, had it not been for the kindness of the great Henry Hammond, who, either personally or by gatherings which he made from the faithful to support young men at the universities 'as a seed-plot of the ministry,' enabled him to pay the necessary expenses. Barrow showed his gratitude to Hammond by writing his epitaph. In 1647 Barrow was elected scholar of Trinity, though he refused to subscribe the covenant; and, in spite of his royalist opinions, he contrived to win the favour of the college authorities. 'Thou art a good lad,' said the puritan master, Dr. Hill, to him, patting him on the head; ''tis pitty thou art a royalist.' Barrow did subscribe the 'engagement,' but afterwards applied to the commissioners, and 'prevailed to have his name razed out of the list.' He took his B.A. degree in 1648, and in 1649 was elected fellow of Trinity, his friend and contemporary, Mr. Ray, the great botanist, being elected at the same time. He had studied physic, and at one time thought of entering the medical profession; but on reconsideration 'he thought that profession not well consistent with the oath he had taken when admitted fellow.' In 1652 he took his M.A. degree, and in the following year was incorporated in the same degree at Oxford. In 1654 the professor of Greek at Cambridge, Dr. Dupont, an eminent man in his day, and, in spite of his position, a royalist, resigned his chair, and was most anxious that his old pupil, Barrow, should succeed him; and Barrow, we are told, 'justified the character given of him by an excellent performance of his probation exercise, but not having interest enough to secure the election, Mr. Ralph Widdrington was chosen.' It is said that he failed through being suspected of Arminianism, and that Widdrington, who was nearly related to men in power, gained the election by favouritism. But it must be remembered that Barrow was at this time only twenty-four years of age—a very young man to be placed in such a post—and that, great as his classical reputation was, he was still more highly thought of as a mathematician. Moreover, he was already laying the foundation of his after-eminence as a divine. In fact, according to one account, his mathetical studies all had reference to this; for 'finding that to be a good theologian he must know chronology, that chronology implies astronomy, and astronomy mathematics, he applied himself to the latter science with distinguished success.'

Barrow was, however, clearly out of sympathy with the dominant party at Cambridge. When he delivered a fifth of November oration, in which 'he praised the former times at the expense of the present,' his brother fellows were so disgusted that they moved for his expulsion, and he was only saved by the intervention of his old friend the master, who screened him, saying, 'Barrow is a better man than any of us.' This want of sympathy with his surroundings determined him to travel; but his means were so straitened that he was obliged to sell his books in order to do so. He set forth in 1655, and first visited Paris, where he found his father in attendance upon the English court, and 'out of his small stock made him a seasonable present.' Thence he proceeded to Italy, visiting, among other places, Florence, where 'he read many books in the great duke's library, and ten thousand of his medals.' He was helped with means to continue his travels by Mr. James Stock, a London merchant whom he met at Florence, and to whom he afterwards dedicated his 'Euclid's Data.' On his voyage from Leghorn to Smyrna an incident occurred which showed that he had not altogether lost his fighting propensities. The vessel was attacked by an Algerine pirate; Barrow remained on deck, kept his post at the gun to which he was appointed, and fought most bravely, until the pirate, who had expected no resistance, sheered off. Barrow has described the conflict in Latin, both in prose and verse. At Smyrna he was kindly received by the English consul, Mr. Bratton, on whose death he wrote a Latin elegy. His reception by the English ambassador at Constantinople, Sir Thomas Bendish, was equally cordial; and he also began there an intimate friendship with Sir Jonathan Dawes. He spent his time at Constantinople in reading the works of St. Chrysostom, whom he preferred to any of the fathers. He resided more than a year in Turkey, and then gradually made his way home, taking on his road Venice, Germany, and Holland. He arrived in England in 1659, and at once received holy orders from Bishop Brownrigg.

Upon the Restoration his fortunes brightened. Widdrington resigned the Greek professorship, and this time there was no difficulty about electing Barrow to the chair. He began lecturing upon Aristotle's Rhetoric; but he is said to have been not very successful as a Greek lecturer. On the death of Mr. Rooke he was chosen professor of geometry at Gresham College, through the recommendation of Dr. Williams. Besides

his own duties, he also officiated for Dr. Pope, the professor of astronomy, during his absence abroad. In 1662 a valuable living was offered to Barrow; but as a condition was annexed that he should teach the patron's son, he refused the offer, 'as too like a simoniacal contract.' In 1663 he preached the consecration sermon at Westminster Abbey when his uncle Isaac was made bishop of St. Asaph; and in the same year, again through the influence of his good friend Dr. Williams, he was appointed the first mathematical professor at Cambridge under the will of Mr. Lucas. He was also invited to take charge of the Cottonian Library, but, having tried the post for a while, he preferred to settle in Cambridge, and therefore declined it. According to the ideas of the time, there was no incompatibility in combining the duties of the Lucasian with those of the Gresham professorship; but Barrow was far too conscientious to undertake more than he could thoroughly perform. He therefore resigned his post at Gresham College, and confined himself to his Cambridge duties. But even these were too distracting for his sensitive conscience. He was afraid, as a clergyman, of spending too much time upon mathematics; 'for,' as we are quaintly told, 'he had vowed at his ordination to serve God in the Gospel of his Son, and he could not make a bible out of his Euclid, or a pulpit out of his mathematical chair—his only redress was to quit them both.' He resigned the Lucasian professorship in 1669 in favour of his still more distinguished pupil, Isaac Newton. He had the acuteness to perceive, and the generosity to acknowledge, the superior qualifications of his great successor. Newton had revised his 'Lectiones Opticæ' for the press, and, as Barrow ingenuously confessed, corrected some things and added others. But other circumstances led him to abandon mathematical for theological studies. The college statutes bound him to compose some theological discourses, these being necessary in order that a fellow may become 'college preacher,' and in that capacity hold ecclesiastical preferment. Accordingly, in 1669, he wrote his very valuable 'Exposition of the Creed, Decalogue, and Sacraments,' which, as he said, 'so took up his thoughts that he could not easily apply them to any other matter.' But this was not all. Barrow was a very sensitive and a very modest man; and the reception of his mathematical works by the public was not altogether encouraging. He had published in 1669 his 'Lectiones Opticæ,' which he dedicated to the executors of Mr. Lucas, 'as the firstfruits of his institution,' and he had found, as we have seen, in the pupil who revised them a better man than himself. He also published his 'Lectiones Geometricæ;' but 'when they had been some time in the world, having heard of very few who had read and considered them thoroughly, the little relish that such things met with helped to loose him more from those speculations, and heighten his attention to the studies of morality and divinity.'

Barrow was now left with nothing but his fellowship. His uncle had given him a small sinecure in Wales, and his friend Seth Ward, now bishop of Sarum, a prebend in Salisbury Cathedral; but the small income derived from these sources he always devoted to charitable purposes. Possibly it was at this time, when he seemed to have fallen between two, or rather several, stools, that he wrote a neat couplet, which has been often quoted as a proof of Charles II's neglect of his friends:—

> Te magis optavit rediturum, Carole, nemo,
> Et nemo sensit te rediisse minus.

Dr. Whewell's vindication of the king is unanswerable: 'I do not,' he writes, 'know what his (Barrow's) sufferings were. Charles took the very best way of making himself acquainted with his merits, and of acknowledging them by appointing him his chaplain; and if he wanted to make him master of Trinity, which was certainly a most appropriate and valuable recognition of his merits, he must needs wait for a vacancy.' That vacancy was not long in coming. In 1672 Dr. Pearson was appointed bishop of Chester, and Barrow succeeded him as master of Trinity. His patent to the mastership was with permission to marry, but this permission he caused to be erased, as contrary to the statutes. The appointment was the 'king's own act,' who said, when he made the appointment, that 'he gave it to the best scholar in England.' These were not words of course. Charles had frequently conversed with Barrow as his chaplain; and his comment upon his sermons is wonderfully apposite. He called him 'an unfair preacher, because he exhausted every topic, and left no room for anything new to be said by any one who came after him.' In the St. James's lectures on the 'Classical Preachers in the English Church,' where each preacher is ticketed with an epithet, Barrow is rightly termed 'the exhaustive preacher.' Charles had already shown his appreciation of Barrow by making him D.D. in 1670 by royal mandate.

Barrow enjoyed his new dignity for the brief space of five years, but he made his

mark upon Trinity by commencing the magnificent library. The story runs thus. He proposed to the heads of the university to build a theatre, that the university church might be no longer profaned by the speeches &c. which were held there. He failed to move his brother heads, and went back piqued to his college, declaring that he would get handsomer buildings than any he had proposed to them; and so he gave the impetus to the building of the library, which was not completed until he had gone to his rest. In the spring of 1677 he went to London to assist, as master of Trinity, in the election of the Westminster scholars to Christ Church, Oxford, and Trinity, Cambridge; and on 13 April, 'being invited to preach the Passion sermon at Guildhall chapel, he never preached but once more.' He died during the visit 'in mean lodgings,' Dr. Pope tells us, 'over a saddler's shop near Charing Cross;' but the lodgings must have been his own choice, for the master of Trinity of course had the means to lodge where he liked. He was buried in Westminster Abbey, where a monument surmounted by his bust was erected by his friends. His epitaph was written by his friend Dr. Mapletoft, who, like himself, had been a Gresham professor.

When it is remembered that Barrow was only forty-seven years of age when he died, it seems almost incredible that in so short a life he could have gained so vast and multifarious a store of knowledge. Scholar, mathematician, man of science, preacher, controversialist, he gained enough credit in every one of these departments to make the reputation of an ordinary man; while his blameless, unselfish, christian life would be worth studying if he had gained no intellectual reputation at all.

As a scholar, his many compositions in Latin prose and verse (he had almost a mania for turning everything into Latin verse), as well as in Greek verse, fully justify the confidence which Dr. Dupont showed in him.

As a mathematician he was considered by his contemporaries as second only to Newton, whose towering genius a little overshadowed that of his master; but on the other hand, his credit as a mathematician is enhanced by the fact that he was the first to recognise and develop the extraordinary talents of Newton, one of whose most famous discoveries he was on the verge of making. Dr. Whewell has well summed up his merits without exaggeration or detraction (to both of which Barrow's mathematical fame has been subject). 'The principal part which Barrow plays in mathematical history is as one of the immediate precursors of Newton and Leibnitz in the invention of the differential calculus. . . . He was a very considerable mathematician, and was well acquainted with mathematical literature.' Barrow himself was exceedingly modest in his estimate of his own mathematical powers, as indeed he was of all his powers. It was only in compliance with the judgment of his intimate friend, Mr. John Collins, that he was prevailed upon to publish most of his mathematical works. And when he did suffer them to be published it was with a stipulation that they should not be 'puffed.' 'I pray,' he wrote to Mr. Collins, 'let there be nothing said of them in the Philosophical Reports beyond a short and simple account of them; let them take their fortune or fate *pro captu lectoris*; anything more will cause me displeasure, and will not do them any good.' It was on his mathematics that his contemporary repute chiefly rested.

As to science and philosophy, he fully shared, in his early years, the newly awakened interest in these subjects, studying them, not at second hand, but in the works of such masters as Bacon, Des Cartes, and Galileo.

As a controversialist, his great 'Treatise on the Pope's Supremacy' (1680) would be enough to immortalise any man. He did not live to publish it, but on his deathbed gave Tillotson permission to do so, regretting with characteristic modesty that he had not had time to make it less imperfect. As a matter of fact, it is about as perfect a piece of controversial writing as is extant. He was the very man for the task; for 'he understood popery both at home and abroad. He had narrowly observed it militant in England, triumphant in Italy, disguised in France, and had earlier apprehension than most others of the approaching danger.' Besides this perfect knowledge of the subject, he had other qualifications no less essential for the work: his calm temperament and large-hearted christian charity prevented him from indulging in those anti-papal ravings which were only too common at the time. His logical mind at once detected the weak points in the papal arguments, while his nervous, lucid style set off his knowledge and his reasoning to the best advantage. His 'Exposition of the Creed,' though not directly controversial, will prove a most valuable weapon in the hands of a controversialist. The subject is treated from a different point of view from that taken by his predecessor at Trinity, Dr. Pearson; but though less known and read at the present time, his work does not suffer in the least by a comparison with that masterpiece.

But, after all, it is as a preacher that

Barrow is best known; though, curiously enough, his fame in this capacity was posthumous rather than contemporary. He does not appear to have been either a very frequent or a very popular preacher; but his sermons now deservedly rank among the very finest specimens of the art. One of their merits has been already touched upon, but they have many others. Barrow had qualms of conscience lest his mathematics should interfere with his divinity, but in fact they greatly helped it. 'Every sermon,' it has been truly said, 'is like the demonstration of a theorem.' The clearness, directness, and thoroughness of mind which are so conspicuous in the sermons were no doubt strengthened by the habit which mathematical pursuits foster. Controversy he carefully avoided in his preaching, going straight to the broad facts of christian belief and moral duty. Nevertheless, no one can read his sermons without feeling that he is in the presence of a first-rate controversialist. He appeals, perhaps, too much to the reason and too little to the feelings. No one would ever think of applying the common epithet 'beautiful' to any of Barrow's sermons, and yet they are full of eloquence of the very highest order; and now and then he rises into a strain which can only be described as sublime. But what strikes one most in the sermons is their thorough manliness of tone: they are free from the slightest touch of affectation; there is no vestige of extravagance or bad taste in them. One can well understand how it is that men of the greatest eminence have admired them the most: how John Locke, e.g., regarded them as 'masterpieces of their kind;' how Bishop Warburton 'liked them because they obliged him to think;' how the great Earl of Chatham, 'when qualifying himself in early life for public speaking, read Barrow's sermons again and again, till he could recite many of them *memoriter*;' and how the younger Pitt, at the recommendation of his father, studied them frequently and deeply. We have to descend to men of a feebler frame of mind for depreciation of Barrow. One hardly knows whether to smile or be provoked to see Blair, once the admired preacher of the coldest and tritest of sermons, looking down as from an eminence upon Barrow, and, while admitting 'the prodigious fecundity of his invention,' complaining of his 'genius often shooting wild and unchastened by any discipline or study of eloquence,' and of his style being irregular and incorrect; or to find a Mr. Hughes, who gave to the world a sort of Bowdlerised edition of Barrow, thinking his sermons inferior to Sherlock's. The drawback to Barrow's sermons is their inordinate length—inordinate even for those days of long sermons. Everybody knows the story of his preaching in Westminster Abbey, and encroaching so long upon the time which the vergers utilised between sermons for lionising the church that they caused the organs to play 'till they had blowed him down;' and of the sermon that he wrote on the text, 'He that uttereth slander is a liar' (1678), from which he was prevailed upon to omit the half about slander, and yet the remaining half lasted an hour and a half; and again, of the famous Spital sermon (the only one he ever saw in print), 'On the Duty and Reward of Bounty to the Poor' (1671), which is said to have occupied three hours and a half in delivery, though it was not preached in full. But there seems to have been a little exaggeration in these stories—at any rate, in that relating to the Spital sermon; for the court of aldermen desired him to print it 'with what further he had prepared to preach,' which no doubt Barrow did. Now the sermon is extant, and it fills ninety-four octavo pages—long enough in all conscience, but yet not long enough to occupy four hours in delivery. Still, prolixity is unquestionably a fault of Barrow's sermons, as it is of his mathematical works also. Barrow took immense pains over the composition of his sermons, as his manuscripts prove. He is said to have written some of them four or five times over.

It remains to say a few words about Barrow's character and habits. He was, scholar-like, negligent of his dress and personal appearance to a fault. Once, when he preached for Dr. Wilkins at St. Lawrence, Jewry, the congregation were so disgusted with his uncouth exterior that all but a few rushed out of church. Among the few who remained was Richard Baxter, who had the decency to sit out, and the good taste to admire, the sermon. Barrow is said to have been 'low of stature, lean, and of a pale complexion.' He would never sit for his portrait; but his friends contrived to hold him in conversation while a Mr. Beale took it without his knowing what was going on. He was very fond of tobacco, which he called his panpharmacon, declaring that it 'tended to compose and regulate his thoughts;' and he was inordinately fond of fruit, which he took as a medicine. He was a very early riser, and was in the habit of walking out in the winter months before daybreak. This habit once brought him into danger, and also gave him the opportunity of showing his extraordinary strength and courage. He was visiting at a house where a fierce mastiff was kept, which was chained during the daytime, but allowed

to run loose in the garden at night, as a protection against thieves. Barrow was walking in the garden before daybreak, when the mastiff attacked him; he caught the brute by the throat, threw him down, and would have killed him; but he reflected that this would be unjust, as the dog was only doing his duty. He therefore called aloud for help, keeping the dog pinned down until some one from the house heard his cries and released him. Barrow had a keen sense of humour and a readiness of repartee, as the following story will show. He was attending at court as the king's chaplain, when he met the famous Earl of Rochester, who thus accosted him: 'Doctor, I am yours to the shoetie.' Barrow: 'My lord, I am yours to the ground.' Rochester: 'Doctor, I am yours to the centre.' Barrow: 'My lord, I am yours to the antipodes.' Rochester (scorning to be foiled by a musty old piece of divinity, as he termed him): 'Doctor, I am yours to the lowest pit of hell.' Barrow (turning on his heel): 'There, my lord, I leave you.'

Barrow's theological works were published soon after his death under the editorship of Dean Tillotson, in four volumes folio (1683–9), but not because Tillotson and Abraham Hill were left by his will his literary executors; for Barrow died intestate. In fact, he had nothing to leave except his books, which were so well chosen that they were sold for more than their prime cost, their value no doubt being enhanced by the fact that they had belonged to so famous a man. Barrow's papers would naturally revert to his father, who survived him for more than ten years; and according to Mr. Ward, the old man entrusted them to the care of Tillotson and Hill, with power to print such as they thought proper. Tillotson took immense pains over his editorial labours, which extended over ten years; but one part of those labours we could certainly have very well spared. He thought it necessary to alter many words which seemed to him incorrect or obsolete, and to subdivide the sermons, so that they differ both in matter and extent from the manuscript copies. Tillotson's edition was reissued in three folio volumes in 1716, 1722, and 1741. Editions were published by the Clarendon Press in 1818 and 1830, and another by the Rev. James Hamilton at Edinburgh in 1841–2. Mr. Hughes published a further edition in 1830, omitting Barrow's learned quotations, and adding summaries of the discourses. But by far the best, indeed the only complete edition, is that which was prepared for the syndics of the Cambridge University Press by the Rev. A. Napier in 1859. Here at last we have the true text restored from Tillotson's 'improvements,' the acquisition of Barrow's manuscripts by Trinity College enabling the accomplished editor to effect the restoration. There is a scholarly preface, which contains, among other things, the best bibliography of Barrow's theological works which is extant. An unpretending little work, entitled 'The Beauties of Barrow,' by B. S., Esq., barrister-at-law, 1846, is worth notice as giving, in 274 very short pages, well-chosen specimens of Barrow's style, which may be acceptable to the reader who has not time to wade through nine or ten octavo volumes. It is satisfactory to learn that Barrow's father received from Brabazon Aylmer, the bookseller, for the copyright of his son's theological works, 470*l.* It should be added that the sermons published under Barrow's name by Dr. (afterwards Bishop) Prince Lee were not, in the opinion of Dr. Whewell and Mr. Napier (two excellent judges), really Barrow's.

Whewell published an edition of Barrow's mathematical works in 1860. They include 'Euclidis Elementa' (1655); 'Euclidis Data' (1657); 'Mathematicæ Lectiones' (1664–6); 'Lectiones Opticorum Phænomenωn' (1669); 'Lectiones Opticæ et Geometricæ' (1669, 1670, 1674); 'Archimedis Opera;' 'Apollonii Conicorum lib. iv.;' 'Theodosii Sphærica nova methodo illustrata et succincte demonstrata' (1675); 'Lectio in qua Theoremata Archimedis de sphæra et cylindro per methodum indivisibilium investigata . . . exhibentur' (1678). All these were written in Latin, but some of them have been translated by Messrs. Kirby and Stephen and others. Barrow's Latin poems, 'Opuscula,' are included in the ninth volume of Mr. Napier's edition.

[Barrow's life has never been fully written, and his theological works have, until the present day, been most imperfectly edited. A very brief life was written immediately after his death by Abraham Hill, in the form of a letter to Tillotson. It is racily written, and accurate as far as it goes, but too brief. There is a life of Barrow in Ward's 'Lives of the Gresham Professors,' but there he only figures as one of a multitude. Another life was prefixed by the Rev. T. S. Hughes to his edition of Barrow's theological works in 1830. The writer laments that so little has been written about so great a man, and purposes to supply the want; but his 'Life' amounts to little more than a repetition of Hill, swelled out with a large amount of padding. Dr. Pope tells us much about Barrow in his life of Seth Ward; but, unfortunately, he is very inaccurate. By far the best narrative of Barrow's life is to be found in the Davy MSS. in the British Museum (to which the present writer's attention

was kindly directed by the Rev. A. B. Grosart, D.D.). And finally, there is a most admirable 'notice of Barrow's life and academical times,' written by one of his greatest successors at Trinity, Dr. Whewell, and prefixed to the ninth volume of Napier's edition of Barrow's theological works. With such a paucity of materials, it is no wonder that inaccuracies have crept into many of the biographical notices of Barrow. To take one instance out of many: he is absurdly said to have resigned his *Gresham* professorship in favour of Newton, instead of the Lucasian.]

J. H. O.

BARROW, JOHN (*fl.* 1756), geographical compiler, died at the end of last century. His first work was a geographical dictionary, which was published in London anonymously, as was also (in 1756) the first edition of his principal work, 'A Chronological Abridgment or History of the Discoveries made by Europeans in the different parts of the world.' The second edition of the latter compilation appeared in 1765, and was so successful that in the year following a French translation, by Targe, was published at Paris, in twelve volumes. In his introduction Barrow shows a considerable acquaintance with astronomical geography, so far as relates to the finding of latitude and longitude by the stars. The French translation seems to have had more repute than the original work, but even in France Barrow's 'History of Discoveries' was in a few years superseded by that of the Abbé Prévost. The voyages selected by Barrow are those of Columbus, V. de Gama, Cabral, Sir F. Drake, Sir W. Raleigh, Sir T. Cavendish, Van Noort, Spelbergen, Tasman, Dampier, Wafer, Rogers, Ulloa, Lord Anson, Ellis, and others.

[Barrow's Works.] R. E. A.

BARROW, Sir JOHN (1764–1848), secretary of the admiralty, was born at the village of Dragley Beck, near Ulverston, in a small thatched cottage, still standing, which had been in his mother's family nearly two hundred years. It faces seawards, is of one story, and may be identified by the motto, 'Parum sufficit,' over the door. Almost as the visitor leaves this humble dwelling, he sees before him, to the north-east of Ulverston, on a bold thyme-covered bluff, 417 feet above the sea, called the Hill of Hoad, a round tower 100 feet high, conspicuous from the Leven estuary, and commanding a view of the chief heights of the lake district and Yorkshire. The cottage testifies to Sir John Barrow's lowly origin, the monument to the honour in which he was held by his countrymen when he died. Educated at the Town Bank Grammar School at Ulverston, the master of which was 'an old gouty gentleman named Ferdinand Hodgson, usually called Fardy by the boys,' who had the good sense to discern his pupil's merits, he was taught mathematics by 'a sort of perambulating preceptor, who used to pay an annual visit of about three months.' A son of the Robert Walker whom Wordsworth immortalised succeeded to the mastership, and helped young Barrow to his first step in life by recommending him to assist in the survey of Conishead Priory. The knowlege thus gained he utilised some years later in his first contribution to the press, in which he explained the practical use of a case of mathematical instruments. Five or six of the upper boys of the school subscribed to purchase a celestial globe and a map of the heavens, and he never let a starlight night pass without observing the constellations. In return for instruction given in mathematics he was taught navigation by a midshipman. He fell in with an account of Benjamin Franklin's electrical kite, and, by means of a schoolboy's kite, obtained abundance of sparks, and gave a shock to an old woman who came to see what he was about. She spread a report that he was no better than he should be, for he was bringing fire down from heaven. The alarm ran through the village, and at his mother's request he laid aside the kite. By an old farmer named Gibson—a 'wise man' and 'self-taught mathematician and almanack maker'—he was helped in his mathematical difficulties, of which he tells a curious story. For two days and nights he had been puzzling over a problem in Simson's 'Conic Sections.' Another night he fell asleep with his brain still at work on the problem. In his dreams he went on with it, so that next morning he easily sketched with pencil and slate the correct solution. His parents wished him to enter the church; but when he was fourteen he accepted an offer of a three years' engagement as timekeeper in a Liverpool ironfoundry, and in the last year of his engagement was offered a partnership by his employer, who, however, immediately afterwards died. While in Liverpool he saw Mrs. Siddons act in a farce, and displayed his instinctive love of adventure by begging for a place in a balloon, which Leonardi, the proprietor, said was the first to ascend in England with a human freight. Captain Potts, his late employer's friend, now offered to take him a voyage in a Greenland whaler, where he took part in the chase, and brought home a couple of jawbones, which were set up as gateposts close to his parents' cottage. In this voyage he learned what it was to be

beset by ice, and while improving his mind by writing in a journal observations of the thermometer, the barometer, and the compass, exercised his body by learning to 'hand, reef, and steer;' so that Captain Potts told him that another voyage would make him as good a seaman as any on the ship. He returned home in time to attend his old master's funeral, and see Robert Walker, then eighty years old, stand with streaming eyes by his son's grave. His friend Gibson urged him to complete the knowledge he had gained of nautical science; 'for,' he said, 'without a profession you cannot tell to what good use knowledge of any kind may be applied.' A Colonel Dodgson offered him the superintendence of his estate in the West Indies; but on finding this to mean an overseership of negroes he declined it. Gibson's son introduced him to a Dr. James, master of a school at Greenwich, with whom he engaged himself as a mathematical assistant for three years. These years proved very happy and useful ones, and in his leisure hours he taught mathematics to the wife of Sir George Beaumont and the son of Sir George Staunton, to whom he 'was indebted for all the good fortune' of his life. Sir George recommended him to Lord Macartney, who was going on an embassy to China, and he was made comptroller of the household in his suite. His observations of the country and language are recorded in his 'Autobiography' (1847), his 'Travels in China' (1804), his 'Life of Lord Macartney' (1807), and in numerous articles in the 'Quarterly Review,' and his advice was asked by government on two subsequent occasions with regard to our dealings with the Chinese empire. His first care on coming home was to visit his parents. A fortnight later saw him in London, where he lived with Sir George Staunton, assisting him in his literary work till he accompanied Lord Macartney as his private secretary to the Cape of Good Hope. While in London he had been teaching himself botany in Kew Gardens, so that he looked forward to the study of South African natural history with a not uneducated appreciation of its novelties. Lord Macartney at once sent him on a double mission, viz. to reconcile the Kaffirs and Boers, and to obtain more accurate topographical knowledge of the colony, there being then no map which embraced one-tenth of it. In pursuit of these objects he traversed every part of the colony, and visited the several countries of the Kaffirs, the Hottentots, and the Bosjesmen, performing 'a journey exceeding one thousand miles on horseback, on foot, and very rarely in a covered wagon, and full half the distance as a pedestrian, and never except for a few nights sleeping under a roof.' On his return he received proof of Lord Macartney's approbation by being appointed auditor-general of public accounts. While drawing up an account of his travels he received news of his father's death. Upon Lord Macartney's return to England disturbances again broke out between the Boers and natives, and Barrow was employed by General Dundas on a mission of reconciliation. At its close he married Miss Anna Maria Trüter, and in the year 1800 bought a house looking on Table Mountain, where he intended to settle 'as a country gentleman of South Africa.' Three years later all these plans were upset. In 1802 the treaty of Amiens was signed. The Cape was evacuated, and a year later Barrow was once more in England. Here his friend General Dundas strongly recommended him to his uncle, at whose house he met Pitt. He describes Pitt and Dundas as being 'as playful as two schoolboys.' On Pitt returning to office in 1804, Dundas, now Lord Melville, was made first lord of the admiralty, and he appointed Barrow second secretary, a post which he occupied with but small intermission for the next forty years. The history of his life during that period 'would be, in fact, nothing less than that of the civil administration of our navy.' He owed his appointment mainly to the ability he had shown at the Cape and in his history of the colony, with its unrivalled map. On appointing him, Lord Melville inquired if he was a Scotchman, and to the answer, 'No, my lord, I am only a borderer, I am North Lancashire,' rejoined that both he and Pitt had been so taunted with giving away all the good things to Scotchmen that he was glad to have chosen an Englishman for once. One piece of patronage which, in his new position, fell to the lot of Barrow himself must have given him special pleasure. He found out the son of his old benefactor, Gibson, and made his son his private secretary. Of the stirring events of the following year his 'Autobiography' contains interesting reminiscences. 'Never,' he writes, 'can I forget the shock I received on opening the board-room door the morning after the arrival of the dispatches, when Marsden called out, "Glorious news! The most glorious victory our brave navy ever achieved—but Nelson is dead."' In 1806, on a change of first lords, Barrow lost his appointment, but was awarded a pension of 1,000*l.* a year, and was reappointed to the post in 1807. From 8 April 1807 to 28 Jan. 1845 he was second secretary, serving, he says, in all 'for forty years, under twelve or thirteen several naval administrations, whig and tory, including that of the lord high admiral,

his royal highness the Duke of Clarence; having reason to believe that I have given satisfaction to all and every one of these naval administrations.' In 1817 Barrow published an account of the movement of icebergs into the Atlantic, and proposed to Lord Melville a plan of two voyages for the discovery of the North-west Passage—a proposal notable in the history of Arctic exploration, and the origin of some of the noblest exploits of seamanship in our century. In 1821 the honorary degree of LL.D. was conferred on him by the university of Edinburgh. In 1827 the Duke of Clarence was lord high admiral, and holding a grand review at Spithead, when 'a telegraph message from London was handed to Admiral Stopford, which, in the absence of his key, he was not prepared to make out. The duke impatiently called out, "Where is Barrow?" He was at his elbow, and the admiral handed him the message, with "What is it? quick, quick!" "Sir," was the reply, "it is brief, but painfully distressing—Mr. Canning is dead."' After the duke became king he made Barrow a baronet in the year 1835. When Sir James Graham was at the admiralty, and the consolidation of the civil departments of the navy was accomplished, Mr. Barrow was his right-hand man, and drew up a plan for the better management of the dockyards, which was adopted. In 1848 he resigned his office, receiving, on this occasion, the strongest expressions of regard from, among others, Sir Robert Peel. He was asked by Sidney Herbert to sit for his portrait, to be hung up in the room of the secretary to the admiralty. But what delighted him most of all was the present of a service of plate by officers engaged in Arctic discovery. More than any other man not actually employed in its operations, he had contributed to the splendid results obtained in the nineteenth century. Point Barrow, Cape Barrow, and Barrow Straits, in the polar seas, attest the estimation in which his friendship was held by the explorers of his time; and in the interior of the Ulverston monument their names are appropriately engraven with his own. On retiring Sir John asked for favours for only two men. One was Richardson, Franklin's brave comrade, who was knighted. The other was Fitzjames, who was made a captain, and whose name is also inseparable from Franklin's.

Sir John Barrow's 'Autobiography' contains an interesting historical sketch of the 'Quarterly Review,' and in a supplementary chapter, published after his death, he gives an account of the several presidents of the Royal Geographical Society, of which he may fairly claim to have been the founder, though the idea of such a society was not of his conception. He proposed the formation of it at the Raleigh Club in 1830, and took the chair at all its first meetings. During his long life, half of which was spent in active physical exercise, half in sedentary occupations, Sir John only once (when half poisoned in China) consulted a doctor before he was eighty. His singularly fortunate life was ended by as fortunate a death. After being engaged in literary labour on the previous day, he died suddenly and without suffering on 23 Nov. 1848, in the eighty-fifth year of his age, and was buried in Pratt Street, Camden Town. A marble obelisk marks the spot.

Few men have displayed such combined activity of mind and body as Sir John Barrow. The subsidiary enterprises on which he expended his inexhaustible energy might have been the main occupations of another man's life. When he was at the Cape he suggested and procured a plan for supplying Cape Town with water from Table Mountain. Previously there had been a daily concourse of many hundred slaves, rioting and fighting for the only water procurable. When quite a boy he drew up a plan for a Sunday school at Ulverston, and, as there was neither newspaper nor printing press in the town, wrote it out and stuck it up on the market-cross the night before market-day. He wrote 195 articles in the 'Quarterly Review,' on almost every subject except politics, the most generally interesting being on Arctic and Chinese subjects; about twelve in the 'Enclyclopædia Britannica;' one in the 'Edinburgh Review;' a 'Life of Lord Macartney' (1807); 'Travels in South Africa,' 2 vols. (1801–4); 'Travels in China' (1804); 'A Voyage to Cochin China' (1806); a 'Life of Lord Howe' (1838), of which Southey said he had never read any book of the kind so judiciously composed; in the 'Family Library' 'An Account of the Mutiny of the Bounty' (1831) and 'A Life of Peter the Great;' 'A Chronological History of Arctic Voyages' (1818) and 'Voyages of Discovery and Research within the Arctic Regions' (1846). Of these writings he modestly says, 'Sunt bona, sunt quædam mediocria, sunt mala plura.' In addition to them and to his 'Autobiography' he prepared for the press innumerable manuscripts of travellers in all parts of the globe.

[Autobiography; Staunton's Memoir of Sir John Barrow, edited by John Barrow (1852); Private letter from Colonel John Barrow, Sir John Barrow's son; information collected at Ulverston.] A. H. B-y.

BARROW or BARROUGH, PHILIP (*fl.* 1590), medical writer, son of John Barrow, of the county of Suffolk, obtained from the university of Cambridge, in 1559, a license to practise chirurgery, and in 1572 a similar license to practise physic. It is probable that he practised his profession in London. He is the author of the 'Method of Phisicke, containing the Causes, Signs, and Cures of Inward Diseases in Man's Body from head to foot. Whereunto is added the form and rule of working remedies and medicines, which our Physitions commonly use at this day, with the proportion, quantity, and names of such medicines,' London, 1590, 4to. This popular work, which is dedicated to the author's 'singular good lord and master,' the Lord Burghley, reached at least its seventh edition in 1652. The impression of 1617 is called the fifth edition. There is in the British Museum an interleaved copy of it, with many manuscript notes.

[MS. Addit. 5863, f. 78; Herbert's Ames, 1253; Cooper's Athenæ Cantab. ii. 98, 545.]

T. C.

BARROW, THOMAS, judge. [See BAROWE.]

BARROW, THOMAS (1747–1813), Jesuit, was born at Eccleston near Preston on 17 Sept. 1747, and educated at St. Omer. He entered the Society of Jesus at Watten in 1764. After the temporary suppression of the society in 1773 he rendered great services to the new English Academy at Liège, and subsequently to Stonyhurst College. At the peace of Amiens he was sent to Liège to look after the property of his brethren, as well as the interests of the nuns of the Holy Sepulchre (now settled at New Hall, Chelmsford). He died at Liège on 12 June 1813. Dr. Oliver calls him a prodigy of learning, but the only published specimens of his erudition are two sets of verses in Hebrew and Greek, in honour, respectively, of the Prince-Bishop of Liège, Francis Charles de Velbruck (1772), and Francis Anthony de Mean, the last Prince-Bishop of Liège (1792).

[Oliver's Collectanea S. J. 50; Foley's Records, vii. 36.]

T. C.

BARROW, WILLIAM (*d.* 1679), Jesuit. [See WARING.]

BARROW, WILLIAM (1754–1836), archdeacon of Nottingham, sprang from a Westmoreland family, and proceeded in due time to Queen's College, Oxford, where in 1778 he gained the chancellor's English essay on academical education. This essay was afterwards considerably enlarged and published as 'An Essay on Education; in which are particularly considered the Merits and the Defects of the Discipline and Instruction in our Academies,' 2 vols., 1802 (and again in 1804). In 1799 he took the degree of D.C.L., and preached as the Bampton lectures before the university, 'Answers to some Popular Objections against the Necessity or the Credibility of the Christian Revelation.' He was much indebted to Paley's writings for the argument here pursued, and the motto of the lectures, 'Neque se ab doctissimis neque ab indoctissimis legi velle,' showed (to use his own words) that they were 'rather sermons for general perusal than lectures for a learned society.' In them he popularises the arguments for the necessity and probability of a divine revelation to man, shows that the doctrines and precepts of the christian religion are favourable to the enjoyments of the present life ('not Christianity but intemperance being hostile to felicity'), and, with regard to prayer, deems it probable that 'the Almighty in consequence of our prayers interferes with the laws of nature.' He further shows that the course of nature is regular, but our conduct irregular, and that 'reason is not degraded by revelation but assisted and exalted, her prerogative not being taken from her but limited and ascertained.' His brother Richard was already vicar-choral of Southwell (a post which he held for the long period of sixty-four years), and in 1815 Barrow himself became prebendary of Eaton in the collegiate church of that place. In 1821 he was vicar-general of the same church, and was appointed on 3 April 1830 archdeacon of Nottingham. This dignity was not separated at that time from the province of York, and was held by Barrow for two years, until age and infirmity caused him to resign it to Dr. G. Wilkins in 1832. Barrow married Mrs. E. A. Williams, who died childless in 1823. He died 19 April 1836, aged 82. There is a tablet to his memory in the nave of Southwell Collegiate Church. His nephew, W. H. Barrow, was for many years M.P. for South Notts.

Barrow was a F.S.A., and, in addition to what has been named, published two sermons which had been preached at Southwell before the loyal volunteers of that place during the panic of 1803–4, and another on 'Pecuniary Contributions for the Diffusion of Religious Knowledge;' a treatise on the 'Expediency of translating our Scriptures into several of the Oriental Languages and the means of rendering those Translations useful' (1808), 'Familiar Dissertations on Theo-

logical and Moral Subjects' (1819), and three volumes of 'Familiar Sermons' (1818–21).

[Barrow's writings and private information.] M. G. W.

BARROWBY, WILLIAM (1682–1751), physician, the son of Dr. William Barrowby, a physician established first in Oxford and afterwards in London, was born in London, and proceeded to Trinity College, Oxford, whence he passed to Emmanuel College, Cambridge, and there took the degrees of M.B. in 1709, and of M.D. in 1713; he was elected a fellow of the College of Physicians in 1718, and F.R.S. in 1721. He published 'Syllabus Anatomicus prælectionibus annuatim habendis adaptatus,' London, 1736. He translated two medical works by Astruc in 1737–8. He is stated, on somewhat doubtful authority, to have been one of the authors of 'A Letter to the Real and Genuine Pierce Dod, M.D., actual physician of St. Bartholomew's Hospital: plainly exposing the low absurdity or malice of a late spurious pamphlet falsely ascribed to that learned physician, 1746.' A controversy about inoculation was going on, and Dr. Dod had published some notes of cases which illustrated his view that the practice was dangerous. He had added other cases and an empty Latin letter. The long pamphlet of Dod is written in a pompous style, and contains very little medical information. The title of the attack by Barrowby and Schomberg indicates its method of ridicule. The task was an easy one, but the performance is abusive, coarse, and without scientific merit. The only happy hit in it is on the case of Lord Dorchester, who had taken an overdose of opium. Dod had mentioned among many irrelevant facts that the nobleman when recovering sent for his chaplain to read to him, and Barrowby says: 'We have a beautiful instance of the pious simplicity of past ages, p. 34, in the marquis's calling for his chaplain to read to him when he grew less desirous of sleep, whereas we observe most modern lords employ their chaplains chiefly from an aversion to all other opiates.' In the Rawlinson MSS. (in the Bodleian) it is said of Barrowby that 'this wretch, tho' a monster of lewdness and prophaneness,' took part in the riots at the Drury Lane Theatre in December 1743. He is satirised in a book called the 'World Unmasked' (1738). Barrowby became Dr. Dod's colleague at St. Bartholomew's in 1750, when for the first time the hospital had three physicians instead of two. Dr. Barrowby held office for less than two years, and died on 30 Dec. 1751 of cerebral hæmorrhage. His portrait was painted by T. Jenkins, and has been engraved.

[Munk's Roll, ii.; Manuscript Journals of St. Bartholomew's Hospital; Watt's Bibl. Brit. (sub 'Barroughby'); Morning Advertiser for December 1743.] N. M.

BARRY, Mrs. ANN SPRANGER (1734–1801), actress, was born in Bath, in which city her father, whose name was Street, is said to have been an 'eminent apothecary.' A disappointment in love led to a visit to Yorkshire, where, rather than in Bath, long a centre of theatrical activity, she seems to have acquired a taste for the stage. Early in life Ann Street married a Mr. Dancer, an actor, who seems to have died young. The first appearance of Mrs. Dancer probably took place at Portsmouth about 1756. The following year she and her husband are said to have played in York. Her first recorded performance took place in the Crow Street Theatre, Dublin, the date being, according to Hitchcock (*Historical View of the Irish Stage*), 8 Nov. 1758. On this occasion she played Cordelia to the Lear of Spranger Barry [q. v.]. Her next character was Monimia in 'The Orphan.' Her early career was very far from successful. In Dublin she remained nine years, assiduously practising her art, and obtaining slow recognition from the public. Her line was tragedy, her most important characters at this period being Millamant, Andromache, Juliet, Desdemona, Belvidera, and Jane Shore. Occasionally, however, in such *rôles* as Angelica in 'Love for Love,' or Polly Peachum in the 'Beggars' Opera,' she ventured into comedy. Some scandal attaches to her life, but the love for Barry, with which from an early period she seems to have been smitten, kept her constant to the stage and to Dublin. Her mother left her a weekly pension to be paid her on the condition of abandoning her profession. She enjoyed this small sum during her lifetime, as the relation entitled to the reversion declined to claim the forfeit. In 1767 Barry, compelled to abandon the management of the Crow Street Theatre, returned to London. Mrs. Dancer, who in 1766 had played with him at the Haymarket Opera House one short season, this being her first appearance in London, came with him to town, and accepted an engagement from Foote to play with Barry at what was known as the little house in the Haymarket. Here, with indifferent success, she appeared as Juliet to the Romeo of Barry. In 1767–8 she accompanied Barry to Drury Lane, appearing as Cordelia. During this and subsequent seasons her reputation advanced to its highest point. In 1768 she is first heard of in the playbills as Mrs. Barry. The season

of 1774 saw the Barrys at Covent Garden. On 10 Jan. 1777 Spranger Barry died, leaving her again a widow. During that and the following year she remained at Covent Garden, playing in 1778–9 as Mrs. Crawford. Her third marriage, to a man much younger than herself, whom, however, she survived, was detrimental to her career. She made occasional appearances at the Haymarket, Drury Lane, and Covent Garden, and played during the seasons of 1781–2 and 1782–3 in Dublin. She is last heard of on the stage at Covent Garden in 1797–8. Her farewell is said to have taken place in 1798 at Covent Garden, as Lady Randolph; this date is, however, doubtful. She died 29 Nov. 1801, and was buried near Barry in the cloisters of Westminster Abbey.

Mrs. Barry's place in the galaxy of bright actors that distinguished the latter half of the eighteenth century cannot be contested. The equal of Mrs. Woffington and Mrs. Cibber in tragedy, she surpassed both in comedy. She is described by Francis Gentleman (*Dramatic Censor*) as 'graceful, genteel, spirited, and feeling.' Her complexion was fair, her hair auburn, her shape good, and her stature just above the middle height. She had, however, a slight defect, due apparently to shortness of vision, in her eyes. In Monimia, which was then a test character, she was said by Gentleman to be the best in his recollection. Cooke says she had, during her whole life, no competitor as Desdemona, and her Lady Randolph, her great character, was held superior to that of Mrs. Siddons. Mrs. Siddons owned her fear of Mrs. Barry, saying, in a letter to Dr. Whalley: 'I should suppose she has a very good fortune, and I should be vastly obliged if she would go and live very comfortably upon it. . . . Let her retire as soon as she pleases.' Boaden, in his life of Mrs. Siddons, speaks of the storm of passion by which Mrs. Crawford had surprised and subdued a long succession of audiences (ii. 64). In another passage in his life of Mrs. Barry's great rival, Boaden says of the utterance by Mrs. Barry of one phrase assigned to Lady Randolph: 'It checked your breathing, perhaps pulsation; it was so bold as to be even hazardous, but too piercing not to be triumphant,' &c. (ii. 51). Campbell, in his life of Siddons, says Bannister told him her delivery of this passage 'made rows of spectators start from their seats.'

[Genest's Account of the English Stage; Dramatic Censor, 1770; Boaden's Memoirs of Mrs. Siddons; Thespian Dictionary; Hitchcock's Irish Stage; Gilliland's Dramatic Mirror; Dibdin's Complete History of the Stage.] J. K.

BARRY, Sir CHARLES (1795–1860), architect, was born on 23 May 1795, in Bridge Street, Westminster. He was the fourth son of Walter Edward Barry, a well-to-do stationer, who died in 1805. Charles Barry showed from his childhood a taste for drawing, and, after getting the usual mercantile education at private schools, was articled in 1810 to Messrs. Middleton & Bailey, surveyors, of Paradise Row, Lambeth, with whom he stayed for six years. After the first two years of his articles he regularly exhibited at the Royal Academy. With a few hundred pounds, the residue of the money left him by his father, he determined to travel, and left England on 28 June 1817. He travelled alone through France and Italy, and in Greece and Turkey with Sir C. Eastlake, Mr. Kinnaird (editor of a volume of Stuart's 'Athens'), and Mr. Johnstone.

Barry was on the point of returning to England when Mr. D. Baillie, who had met him in Athens and admired his drawings, made him an offer to go with him to Egypt and Palestine at a salary of 200*l.* per annum and his expenses. Barry was for this to make him sketches of the scenery and buildings, with permission to keep copies for himself. This offer was eagerly embraced, as Egypt had not been visited by English architects. They left on 12 Sept. 1818, and travelled in Egypt with Mr. Godfrey and Sir T. Wyse, going up the Nile beyond Philæ and visiting the ruins of the temples. On 12 March 1819 they left for Palestine, and, after seeing Jerusalem, they went to Syria, visiting Damascus, and getting as far as Baalbec. Barry parted with Mr. Baillie on 18 June 1819. Some of the sketches in Palestine were published by Finden in his illustrations of the Bible; the notes of Baalbec were published by Sir Charles in his latter years in the 'Architectural Publication Society's Dictionary.' After Mr. Baillie's death the whole of these eastern sketches were bought by Mr. John Wolfe Barry, C.E., Sir Charles's son, and are now in his possession. Barry then visited Cyprus, Rhodes, Halicarnassus, Malta, and Sicily. In Sicily he met Mr. John Lewis Wolfe, and the acquaintance so made ripened into a lifelong friendship. Mr. Wolfe was then studying architecture, which he eventually gave up, but his judgment on architecture was always appealed to by Barry until the last. They travelled through Italy together, and Barry returned alone through France, reaching London in August 1820, and at once became celebrated amongst the architects for his beautiful sketches. Barry, Cockerell, Gandy-Deering, and Blore were contemporaries who

were celebrated for their drawings before they became practising architects. Barry took a house in Ely Place, Holborn, and competed for the small Gothic churches then being built; his success in several cases enabled him to marry in December 1822 Miss Sarah Rowsell, to whom he was engaged before he went abroad. In 1823 he gained St. Peter's Church, Brighton, in competition; in 1824 he built the Royal Institute of Fine Arts, Manchester, still one of the finest buildings in the town; in 1827 he removed to Foley Place; in 1829-31 he built the Travellers' Club House, Pall Mall, and thus drew the attention of the public to the merits of that phase of Italian architecture in which the effect is produced by simplicity and proportion—window dressings, rustications, strings, and massive unbroken cornices being alone employed; his grouping of the windows of the garden front was much admired at the time; the interior is characterised by dignified simplicity. In 1836 he began the Manchester Athenæum, which is distinguished like all his works by its elegant proportions. In 1837 he was commissioned to build the Reform Club House in Pall Mall, which may undoubtedly be considered his finest work; since the Italian renaissance no European building has equalled its exquisite proportions. The plan is that of an Italian palace with a central courtyard; here he hit upon the happy idea of covering the courtyard, and lighting it by glazed scale-work in the cove of the ceiling; by these means the whole of the area is made into a grand saloon, and the beauty of the surrounding arcades can be fully seen; the same device was resorted to by him, but on a larger scale, at Bridgewater House, built for the Earl of Ellesmere in 1847, where the covered courtyard serves as a sculpture gallery.

In speaking of Barry's works it is necessary to deviate somewhat from their chronological order, partly to group them according to style, and partly to note the changes effected in his mind. Even when he was fresh from Egypt and Italy, with marked views as to the proper style and treatment of buildings from the art side, he was, like Wren, too practical a man to shut himself out from work by a rigid adherence to his own views. He doubtless felt that his powers could as well be shown in buildings to which late Gothic details were applied, as in those whose details were purely classic, the main difference called for in the general treatment being greater variety and picturesqueness in the outline. In 1833 he began King Edward VI's Grammar School at Birmingham. The style was perpendicular, the front was only broken by a slight projection of the ends, which were emphasised by oriel windows, while the centre was divided by buttresses into nine bays, the school itself taking seven bays which contain low windows on the ground floor to light the cloister, and the door in the middle bay; above, large two-storied windows fill the space between the buttresses. The building was finished in 1836; during its building he became acquainted with Augustus Welby Pugin and John Thomas, who subsequently acted as his trusty lieutenants at the Houses of Parliament.

The Houses of Parliament were burnt down in October 1834; in June 1835 a competition was advertised, 'the style to be Gothic or Elizabethan.' On 1 Nov. the designs were sent in. On 29 Feb. 1836 the first premium was awarded to Barry. The river wall was begun in 1837, but it was not until 27 April 1840 that the first stone of the building was laid, and in 1841 he moved to 32 Great George Street, Westminster, to be near his work. Though the House of Lords was used in 1847, it was not until 1852 that the houses were formally opened by her majesty, and Barry was knighted shortly afterwards. The whole building was not completed at his death, but was finished by his son, Edward Middleton Barry [q. v.].

The plan is a model of perspicuity and convenience. The grand entrance from Westminster Hall is absolutely unrivalled, the first flight of steps stretching right across the hall; the idea, too, of forming the main corridors into a cross with a grand central octagon was happy, and the vaulting of the octagon forms one of the finest Gothic domes in existence. Externally the parts are beautifully proportioned; the clock-tower is a most brilliant design, and will bear a favourable comparison with the finest towers in the world. And though the Victoria tower has been found fault with by some as dwarfing the structure, in itself it is a beautiful design.

No modern building in England has been so often painted by the artists of all countries. We must not overlook the effects of this building on the subsidiary arts. Barry formed schools of modelling, stone and wood carving, cabinet-making, metal-working, glass and decorative painting, and of encaustic tile making, which have completely revolutionised the arts. He was gifted with that intuitive knowledge of men who could be of use which characterised the first Napoleon and which is possessed by all great men who successfully carry out great works. He got John Thomas appointed head of the stone-carving, and Augustus Welby Pugin head of the wood-

carving. Pugin was practically the head of the remaining departments as well.

It is not surprising that, after Barry's appointment to be architect to the Houses of Parliament, the continued practice of Gothic design, the study of the existing examples from books and buildings, and the ardent advocacy of Gothic by his friend A. W. Pugin, should have so modified his taste that the simple grandeur of unbroken horizontal lines appeared to him to be ineffective and dull, and simplicity, even in classic buildings, was exchanged for richness. In most of his subsequent classic designs he exchanged the horizontal for the vertical element, and, with the exception of Bridgewater House, he broke up his skyline by end-attics, towers, and pinnacles. He endeavoured to get a mass rising from the centre of his buildings by a tower, dome, or otherwise, and cut up his façades with vertical lines. The Privy Council Office, Highclere House, and his design for Clumber sufficiently exemplify this change of taste. And at Halifax Town Hall he added a tower and stone steeple to an otherwise classic building.

He was, too, as brilliant a landscape gardener as he was an architect. Had he not been of the toughest fibre, of almost superhuman industry, and still thirsting for fame, he never could have carried out in his lifetime so great a national work as the Houses of Parliament. Architects alone can appreciate the powers required and the labour incident on such a vast and elaborate work, and he had to contend with conflicting opinions, some professional jealousy, visionary schemes, official interference, uneducated criticism in and out of parliament, and the rancour of enemies whose malignity has even pursued his fame beyond the grave. After the main work was done at the Houses of Parliament he moved to the Elms, Clapham Common, where he died of heart disease on 12 May 1860, and was buried in Westminster Abbey on the 22nd.

Amongst the many evidences of esteem his abilities and character called forth, his elections as member of the Royal Society and of the Travellers' Club may be mentioned, as well as his election to the associateship and membership of the Royal Academy of Arts of England, of the academies of St. Luke, Rome, St. Petersburg, Belgium, Prussia, Sweden, and Denmark, and of the American Institute, the presentation to him by the Royal Institute of British Architects of the queen's gold medal for architecture; and, though last not least in the estimation of foreign architects, a flag on the Victoria tower was hoisted half-mast high on the day of his interment. The Emperor Nicholas said of the Houses of Parliament 'it was a dream in stone,' and Montalembert wrote a eulogium on the building.

He left five sons and two daughters—Charles, Alfred (now bishop of Sydney), Edward Middleton, R.A. [q. v.], Godfrey, and John Wolfe, C.E. Charles and Edward followed their father's profession. Dame Barry, his wife, died in 1882. His most celebrated pupils were the late Robert R. Banks, G. Somers Clarke, and the present Mr. John Gibson.

M. Hittorff, who pronounced an oration on Sir Charles Barry and his works at the Imperial Institute of France 1 Aug. 1860, places him before Inigo Jones and Wren, and says: 'It was only after he had built the Travellers' and Reform Clubs that we recognised in him a capacity truly unusual, joined to a quality rare amongst the English—I mean a predominant sentiment of art.'

In 1867, seven years after Barry's death, E. Welby Pugin published a pamphlet claiming for his father, Augustus W. Pugin, who died in 1852, the credit of being the art architect to the Houses of Parliament. A crushing reply to this was published by the Rev. A. Barry, and, fortunately, so many of Sir Charles's friends, pupils, and assistants were alive who had seen Sir Charles sketch out and elaborate the design, that the contention fell to the ground. The canopy of the throne in the House of Peers is the best piece of internal design, and it is only necessary to look at it to be confident that it was designed by a man reared in a classic school, even if we had not had G. Somers Clarke's statement that he saw Sir Charles draw it with his own hand. A complete list of his designs and executed works is published in his life by Dr. A. Barry.

[Sir D. Wyatt, On the Architectural Career of the late Sir C. Barry (Proc. R. I. B. A., 1859–60); Hittorff's Notice historique et biographique sur la vie et les œuvres de Sir C. Barry, 14 Aug. 1860, Paris 1860; E. W. Pugin, Who was the Art Architect of the Houses of Parliament? London, 1867; Rev. A. Barry's Life and Works of Sir Charles Barry, London, 1867; Rev. A. Barry's Architect of the New Palace at Westminster, London, 1868; Rev. A. Barry's Reply to Mr. E. Pugin, London, 1868; E. M. Barry's Correspondence with J. R. Herbert, R.A., London, 1868; Eastlake's History of the Gothic Revival, London, 1872; Fergusson's History of the Modern Styles of Architecture, London, 1873; The Travellers' Club House, London, 1839; César Daly, in Revue Générale de l'Architecture, Paris (The Travellers' Club, vol. i., 1840, The Reform Club, vol. xv., 1857, M. Hittorff's Address, vol. xviii., 1860); the correspondence in the Times, Standard,

Athenæum, Pall Mall Gazette, Builder, and Building News; Hughes's Garden Architecture and Landscape Gardening, London, 1866, where references are made to Sir Charles's skill in the management of steps, balustrades, &c.; De Montalembert, De l'avenir politique de l'Angleterre, cap. 9, le Parlement, Paris, 1856.]

G. A–N.

BARRY, Sir DAVID, M.D., F.R.S. (1780–1835), physician and physiologist, was born in county Roscommon, Ireland, 12 March 1780; appointed assistant surgeon in the army, 1806; present as surgeon, 58th foot, at the battle of Salamanca; and afterwards held several Peninsular appointments. In 1822–6 he studied physiology and medicine at Paris, and there read several original papers before the Academy of Sciences and the Academy of Medicine on the influence of atmospheric pressure on various functions of the body. The experiments on which these were based were repeated before Cuvier, Duméril, Laennec, Cruvelhier, and other eminent men of science, and much commended. These researches were published in London in 1826 under the title given below, and brought Barry into much repute. In 1828–9 he acted as English member with a commission of French doctors which visited Gibraltar to report on the causes of an epidemic of yellow fever there in 1828. In 1831 he was appointed on a commission to report on the cholera, and visited Russia, being knighted on his return. Among other commissions on which he acted was one on the medical charities of Ireland. He died suddenly on 4 Nov. 1835 of aneurism.

[Experimental Researches on the Influence exercised by Atmospheric Pressure upon the Progression of the Blood in the Veins, upon Absorption, &c., London, 1826; the Medical Gazette, 1835.]

G. T. B.

BARRY, DAVID FITZ-DAVID, first Earl of Barrymore (1605–1642), was a posthumous child of David, son of David Fitzjames de Barry, Viscount Buttevant [q. v.]. The young lord was but twelve years old when he succeeded to the estates of his grandfather. At the age of sixteen he married the eldest daughter of the Earl of Cork, and in the following year inherited the estates of his great-uncle, Richard, who, because he was deaf and dumb, had been superseded in the title by his younger brother, David. After Charles I came to the throne, he advanced Viscount Buttevant by privy seal (30 Nov. 1627) to the dignity of earl of Barrymore. In 1634 he took his seat in parliament, and served against the Scots in 1639. When the Irish rebellion broke out in 1641, he strongly supported the royal cause, and garrisoned his castle of Shandon. Being asked by the insurgents to take the command of their army, he replied, 'I will first take an offer from my brother, Dungarvan, to be hangman-general at Youghal.' Lord Dungarvan was a son of the Earl of Cork, who had stationed him with troops in Youghal for the defence of that town against the rebels. When Barrymore received a threat that his house of Castlelyons would be destroyed, he declared that he would defend it while one stone stood upon another, being resolved to live and die a faithful subject of the English crown. In May 1642 he and his brother-in-law pursued the Condons, took the castle of Ballymac-Patrick (now Careysville), and rescued some hundred women and children. This was the first successful attempt of the English in that part of the country; but the victory was deeply stained by the execution, on the spot, of all the rebels taken prisoners, fifty-one in number. An account of this expedition of Lord Barrymore was published in the form of a letter (9 May 1642) from the Earl of Cork at Dublin to his wife in London. Two months later Barrymore took Cloghlea castle, near Kilworth. After this he was joined with Lord Inchiquin in a commission for the civil government of Munster. On 3 September following, he headed a regiment maintained at his own charges at the battle of Liscarrol, in which his brother-in-law, Lord Kynalmeaky, was killed. Barrymore was, as is supposed, wounded, for he died on the 29th of the same month of September, in the thirty-eighth year of his age, and was buried in Lord Cork's tomb at Youghal. He left his widow with two sons and two daughters ill provided for, and the Earl of Cork appealed to the king on their behalf. Charles, whose own troubles were thickening upon him, wrote from Oxford that the lord justice should grant his wardship and marriage to the mother without exacting any fine or rent for the crown.

[Lodge's Peerage of Ireland, i. 295–8; Brit. Mus. Cat.]

R. H.

BARRY, DAVID FITZJAMES de, Viscount Buttevant (1550–1617), one of the leaders on the English side in the Irish rebellion of 1594–1603, headed by Hugh O'Neill, earl of Tyrone, was the second son of James Fitz-Richard Barry Roe, lord of Ibawne, Viscount Buttevant, and lord of Barrymore. The cause of his succession to the honours of the family in 1581 during the life of his elder brother Richard was remark-

able. Richard was deaf and dumb, and on that account, though otherwise in his perfect senses, he was not permitted to succeed to the honours. He survived his brother five years, dying, unmarried, at Liscarrol, 24 April 1622. The arrangement of the succession was not universally accepted, for in 1613, when King James I proposed to hold a parliament in Dublin, his majesty found it necessary to issue a special royal rescript on behalf of David, Lord Barry, commanding that 'if the question of his right to sit in parliament should be stirred by any person it should be silenced.' Lord Barry was accordingly present in that parliament, and on 20 May 1615 was appointed one of the council for the province of Munster. He had previously sat as one of the lords of the parliament held by Sir John Perrot in April 1585, when no objection seems to have been raised to his presence. During Desmond's rebellion (1579–83), Lord Barry was an active partisan of that rebellious earl, slaying and plundering on all sides. In a letter of Sir Walter Raleigh, dated Cork, 25 Feb. 1581, it is written: 'David Barry has burnt all his castles and gone into rebellion.' Raleigh desired the keeping of Barry Court and the island adjoining (*Cal. of State Papers*, Ireland, 1574, pref. p. lxxxvi, and p. 289). Barry was proclaimed in May 1581, about the time of his father's death. But the stern repression of the insurrection by Lord Grey restored and secured his fealty. The argument that converted Barry to loyalty was an attack by Governor Zouch made upon him (2 May 1582) as he lay in the woods of Dromfinnin with a great prey taken from John Fitz Edmonds. All his carriages and cattle were taken, and thirty of his men were killed. The next day Barry 'made mean' to the governor to receive him to her majesty's mercy and pardon (*Cal. of State Papers*, Ireland, 1574, pref. 101). He did great service against the rebels in Munster. In 1601 he was made general of the provincials, and, with his brother John and Sir George Thornton, ravaged the country of the insurgents. 'These provinciall forces,' says Stafford quaintly, 'were not prepared for any great need that was of their service. It was thought meet to draw as many hands together as conveniently might bee, who, according to their manner, for spoyles sake, would not spare their dearest friends. And also it was thought no ill policie to make the Irish draw bloud one upon another, whereby their private quarrels might advance the publike service.' For these and similar services he was rewarded by King James with a grant of the forfeited lands of the Mac Carthys slain in rebellion. He died at Barryscourt, near Cork, 10 April 1617.

[Lodge's Peerage of Ireland, i. 293–4; Stafford's Pacata Hibernia; Calendar of State Papers, Ireland, 1574–85.] R. H.

BARRY, Sir EDWARD (1696–1776), physician, was a scholar of Trinity College, Dublin, 1716, and graduated B.A. in 1717, and M.D. in 1740. In 1719 he graduated M.D. at Leyden; a copy of his Latin 'Dissertatio Medica de Nutritione' on the occasion is in the British Museum Library. In 1733 he was elected a fellow of the Royal Society. He was admitted a fellow of the King and Queen's College of Physicians (Ireland) in 1740, and was its president in 1749. In 1745 he was elected to the Irish House of Commons for the borough of Charleville, which he continued to represent for several years. During this period he was practising medicine in Dublin, was physician-general to the forces in Ireland, and professor of physic in the university of Dublin. In 1761 he left Ireland and was incorporated M.D. at Oxford, and received from that university a license to practise, of which he availed himself in London. In 1762 he was admitted a fellow of the College of Physicians of London. He was created a baronet in 1775. He was succeeded in the baronetcy by his eldest son Nathaniel, a distinguished physician of Dublin.

Sir Edward Barry was the author of: 1. 'A Treatise on a Consumption of the Lungs,' Dublin, 8vo, 1726. 2. 'A Treatise on the Three different Digestions and Discharges of the Human Body, and the Diseases of their Principal Organs,' Lond., 8vo, 1759. 3. 'Observations, Historical, Critical, and Medical, on the Wines of the Ancients, and the Analogy between them and the Modern Wines,' 4to, Lond. 1775.

Sir Edward Barry was the first who treated the subject of wines in this country scientifically. In 1824 Henderson, in his history of wines, embodied the substance of Sir Edward s book.

[Munk's Roll of the Royal College of Physicians; Beatson's Political Index; Gent. Mag. xlvi. 192; Catalogue of Graduates in University of Dublin; List of the Fellows of the Royal Society; Journals of the House of Commons of Ireland from 1613 to 1661, Dublin, 1753.] P. B. A.

BARRY, EDWARD, M.D., D.D. (1759–1822), religious and medical writer, son of a physician of Bristol, was educated at Bristol School under Mr. Lee, and studied medicine at St. Andrews University, where he graduated M.D. Always preferring theology to

physic, he took orders in the church of England, was for several years curate of St. Marylebone, and one of the most popular preachers in London. It is said that the ordinary of Newgate, Mr. Villette, often availed himself of Dr. Barry's assistance in awakening the consciences of hardened criminals. From London he retired to Reading, where he employed himself in preparing some of his works for the press, the most noted being a 'Friendly Call to a New Species of Dissenters,' which went through several editions. He dedicated it to Sir William Scott, afterwards Lord Stowell, whose interest with his younger brother, Lord Eldon, then lord chancellor, obtained for Barry the two livings of St. Mary and St. Leonard, Wallingford. He was grand chaplain to the freemasons, and on preaching before them on one occasion was presented with a gold medal and a request that they might be allowed to publish his sermon. The immense concourse of persons at his funeral attested the esteem in which he was held at Wallingford. He was twice married. Besides the works mentioned above he published 'Theological, Philosophical, and Moral Essays,' 8vo, 1791; 'Works,' in 3 vols. 8vo, 1806; 'The Esculapian Monitor, or Guide to the History of the Human Species, and the most Important Branches of Medical Philosophy,' 8vo, 1811; several sermons, one preached to convicts under sentence of death in Newgate, and one on bull-baiting; several letters, one to king, lords, and commons, on the practice of boxing; and some political tracts. A work in four volumes, 8vo, published under his name in 1791, 'The Present Practice of a Justice of the Peace, and a Complete Library of Parish Law,' is said not to have been compiled by Dr. Barry. Dr. Barry belonged to the old school of high churchmen.

[Gent. Mag. 1822; Annual Register, 1822; Christian Observer, 1822.] P. B.-A.

BARRY, EDWARD MIDDLETON (1830–1880), architect, was the third son of Sir Charles Barry, R.A. [see BARRY, SIR CHARLES], and was born in his father's house, 27 Foley Place, London, on 7 June 1830. In infancy he was delicate, and was placed under the care of a confidential servant at Blackheath. At an early age he was sent to school in that neighbourhood, and thence to an excellent private school at Walthamstow, where he remained till he became for a time a student of King's College, London. He entered the office of Thomas Henry Wyatt, between whom and his youthful pupil there was thus early laid the foundation of a warm friendship. After a short apprenticeship there, he, at his own earnest desire, entered the office of his father, just after his elder brother Charles had left it to commence practice in partnership with Mr. R. R. Banks. He continued to assist his father till the latter's sudden death in 1860, but he had already made considerable progress in working on his own account. In 1848 he had become a student at the Royal Academy, and even while assisting his father found time to devote to works of his own. The first of these thus designed and executed was St. Saviour's Church, Haverstock Hill, in 1855–6, and his designs for St. Giles's schools, Endell Street, which were carried out under his own superintendence in 1859–60, gave him a recognised position. It was to the originality displayed in these works that he owed his admission, in 1861, as an associate to the Royal Academy. The reconstruction, in 1857, in the short space of eight months, of the theatre at Covent Garden, which had just then been destroyed by fire, and the erection in the following year of the Floral Hall adjoining, afford examples of his energy, constructive skill, and artistic ability. These works were executed for his own private clients, and without diminishing the assistance which he was then rendering to his father. In 1860 Sir Charles Barry died suddenly, and upon his son Edward devolved the duty of completing his father's works. Foremost of these was the new palace at Westminster, which was at length entrusted to him by the government. Barry now succeeded not only to his father's business, but also to his reputation. On 29 March 1862 he married Lucy, daughter of Thomas Kettlewell, and two of the three children of the marriage still survive. The remaining years of his life record a long series of works designed by him, many of them of national magnitude and importance. In 1869 he was elected an academician, and in 1873, on the retirement of Sir George Gilbert Scott from the professorship of architecture in the Royal Academy, he was elected to the vacant office for the ensuing five years by the general assembly of that body. He carried into the work of the chair his usual vigour. One of his hearers, not a professional architect, writing a few weeks after his death, said: 'The professor, whose loss we deplore, aimed at being a man of his day, neither a Greek nor a Goth, and in his lectures he strove to place the true principles of beauty above the mere question of form.' At the end (1878) of the usual term of the appointment he was again elected their professor of architecture by the academy for the next quinquennial period. In 1874, on the resignation of Sidney Smirke,

he had been appointed by her majesty treasurer of the academy, and earned, according to the testimony of his colleagues in the council, their warm personal regard and fullest confidence.

It remains to record Barry's disappointments. He was one of the nine architects selected in 1862 to compete for the Albert Memorial, when Sir G. G. Scott was successful. In 1867 the general competition of designs for the erection of the new law courts took place, and if the report of the judges and professional referees had been followed, this work would have been entrusted to Barry. It was generally felt at the time that no little injustice was done him in passing him over. Nor did the consolation offered by the government in the shape of entrusting him in 1868 with the erection of a new National Gallery prove effectual; for he was limited to the task of constructing additional rooms without any alteration in the present frontage. As picture galleries these rooms are admirably conceived. But, as originally designed, Barry's proposed building was a great and worthy conception, combining classical symmetry with picturesque effect. We must, therefore, remember that he never had the opportunity of executing the best thing he ever designed. On Smirke's death the entrance to the new galleries remained unaltered, and therefore unsuited to Smirke's handsome building. The task of providing an adequate approach was committed to Barry, and under his design the effective and ornate doorway and easy stair of approach through the old building of Burlington House were substituted for the former steep staircase. A resolution passed by the council soon after his appointment, and which he believed to be particularly directed against himself, prohibited for the future the employment of their treasurer as architect. He says in a letter: 'What with the injustice I have suffered about the Law Courts, National Gallery, and this (a demand from the government for all his father's drawings and papers connected with the Westminster Palace), it seems as if there was a dead set made against me, and I am tempted to quit a profession where such things are possible.' These and other vexations unfortunately rankled in his mind, and no doubt hastened his end. He used to regret sometimes that he had not chosen the bar as a profession, and more than once declared that it 'seemed sufficient for anything he would have liked to come in his way for it to end in failure.' For some time before his death he would seem to have had a presentiment of it. Only ten days before it he gave some minute directions to his son on the eve of departure for a few weeks' relaxation on the continent, so that, as he said, 'if I am called suddenly away, you will know what I wish.' He had suffered for years from sleeplessness, and used to spend many wakeful hours in reading, chiefly biography, history, and books of travel. On the morning of the day of his death, Tuesday, 27 Jan. 1880, however, he was cheerful about the future, and left home, saying, 'I shall be back late to-night,' as he had a meeting of council of the Royal Academy to attend. It was when about to move a series of resolutions at this meeting that he suddenly staggered into the arms of his friend Pickersgill, and, only exclaiming 'Who is it?' expired in the midst of his friends and colleagues. The cause of death was apoplexy and weakness of the heart's action. On the following Tuesday, 3 Feb. 1880, he was buried in the Paddington cemetery, Willesden. Simplicity, earnestness, love of truth and justice, and great amiability and kindliness, were the prominent qualities which distinguished him in private life. He was a hard worker, and left many unexecuted designs. Barry devoted himself exclusively to no style, though he handled all with success. His methodical habit of mind and keen sense of proportion led no doubt to the preference for classic design in most of his compositions. He did not hesitate to declare his opinion that the prevalent taste for what was called 'pure Gothic' in architecture was no more than a passing fashion of the day, unsuited to the real demands of the people. But he was no slavish 'classicist,' and his best designs of this nature, such as the Covent Garden opera-house, the Birmingham and Midland Institute, and others, exhibit a freedom of treatment which shows he was not insensible to the charms of the picturesque. In street buildings, indeed, his leaning was towards a blending of classic and Gothic, such as occurs in one of his most successful designs, that for the new buildings in Temple Gardens on the Thames Embankment. And it was in the freedom afforded by the so-called Italian Renaissance that he seems to have found the happiest scope for the expression of his artistic ideas. Like his father he was eminently practical in architecture. In planning he was admittedly a master. He was never satisfied with less than the very best arrangement and execution of practical detail in every building he undertook, and it is to his energy and conscientiousness in this department of his profession, as much perhaps as to his skill in artistic conception, that he owes the reputation he has left behind him of one of the foremost architects of his time.

The following is a list of Barry's works from the 'Builder;' references are added to volumes in which illustrations of the works appear: 1855–6, St. Saviour's Church, Haverstock Hill; 1856–7, Birmingham and Midland Institute (*Builder*, 1855); 1857–9, Leeds Grammar School; 1857–8, Royal Italian Opera House, Covent Garden (*Builder*, 1857, 1858, 1859); 1858–9, Floral Hall, Covent Garden; 1858–68, Henham Hall, Suffolk, tomb for Mr. Berens, Norwood Cemetery (*Builder*, 1858, p. 779); 1859, Duxbury Hall, Lancashire; 1859–60, St. Giles's Schools, Endell Street (*Builder*, 1861, pp. 818–9); 1860, Burnley Grammar School; 1860–3, Halifax Town Hall (*Builder*, 1863, p. 791) (design by Sir C. Barry); 1861, Birmingham Free Public Library; 1861–4, New Opera House, Malta (*Builder*, 1863, pp. 314–5); 1861, Gawthorpe Hall, Lancashire (additions); 1862, Pyrgo Park, Romford (additions); 1862–3, Barbon Park Lodge, Westmoreland; 1862, Stabling at Millbank for the Speaker; 1863–5, Charing Cross Hotel and Eleanor Cross; 1864–5, Star and Garter Hotel, Richmond (alterations and additions); 1864–6, Cannon Street Hotel (*Builder*, 1866, pp. 760–1); 1865, Schools, Canford, Dorsetshire; 1866–8, New Palace, Westminster, Arcade and Enclosure, New Palace Yard (*Builder*, 1868, p. 29), St. Margaret's Square, Restoration of St. Stephen's Crypt (*Builder*, 1864, p. 513); 1866–71, Crewe Hall, Cheshire (*Builder*, 1869, pp. 486–7; 1878, p. 486); 1866–9, New Palace, Westminster, Queen's Robing Room, Royal Staircase, Decoration of Central Octagon Hall; 1867, Bridgwater House, completion of Picture Gallery; 1867–8, Bakeham House, Egham; 1868–9, New Palace, Westminster, Design for New House of Commons, Subway; 1869–71, Thorpe Abbotts, Norfolk (additions); 1869–72, Sudbury Hall, Derbyshire (additions); 1870, Esher Lodge (additions); 1870–3, Shabden, Surrey (*Builder*, 1873, pp. 626–7); 1870–3, Cobham Park, Surrey; 1871–2, Corn Exchange, Bristol (new roof); 1871–4, Fitzwilliam Museum, Cambridge (completion of grand staircase); 1871–4, Wykehurst, Sussex; 1871–5, New Picture Galleries, National Gallery; 1871–6, Sick Children's Hospital, Ormond Street (*Builder*, 1872, pp. 66–7; 1876, pp. 1073–5); 1872–4, Clifton Church, Manchester; 1873, London and Westminster Bank, Temple Bar (additions and alterations); 1873–5, Downing College, Cambridge (additions and alterations); 1874, Peterborough Cathedral, pulpit (*Builder*, 1874, p. 352); 1875, Royal Infirmary, Waterloo Road (alterations); 1875–9, Inner Temple Buildings, Thames Embankment (*Builder*, 1879, pp. 654–6, 1344); 1878–9, Peakirk Church, Hermitage (restored); 1879, Stancliffe Hall, Derbyshire (additions, &c.); 1879, House for Art Union, Strand (*Builder*, 1879, pp. 19, 21). For Mr. Barry's designs for the New Law Courts and National Gallery, see also the 'Builder,' 1867, pp. 112, 191, and 370–1; and 1876, pp. 737–9.

[Builder, 1880; Lectures on Architecture, with Introductory Memoir, 1881.] G. W. B.

BARRY, ELIZABETH (1658–1713), actress, is said to have been the daughter of Edward Barry, a barrister, who, during the civil wars, raised a regiment for Charles I, and was subsequently known as Colonel Barry. This assertion, though resting on evidence no more trustworthy than a 'History of the Stage' compiled for the notorious Edward Curll, has won general acceptance. After the loss of her father's fortune Elizabeth Barry, it is said, passed under the charge of Lady Davenant, rather oddly described by Davies (*Dramatic Miscellanies*, iii. 197) as 'an acquaintance' of Sir William Davenant, who through friendship gave her a good education, and introduced her into society. The mention of Davenant seems to have misled some subsequent writers on the stage. Thus Dr. Doran states that 'Davenant took the fatherless girl into his house and trained her for the stage;' and continues, 'Davenant was in despair at her dulness' (*Their Majesties' Servants*, i. 139). Since Davenant died in 1668, when his supposed pupil could only have been ten years old, his despair was, to say the least, premature. That Mrs. Barry owed her entrance on the stage to the patronage of the Earl of Rochester is all that can safely be assumed. Tony Aston (*A Brief Supplement to Colley Cibber his Lives of the late Famous Actors and Actresses*) says that when Lord Rochester took her on the stage 'she was woman to Lady Shelton of Norfolk.' To those familiar with the anxiety of actresses of the stamp of Mrs. Barry to furnish themselves with respectable antecedents the story of Aston will commend itself. The statements of Curll and Aston are, however, not irreconcilable. On one point all testimony is concurrent. The would-be actress showed at first little promise. Aston says: 'For some time they could make nothing of her; she could neither sing nor dance, no, not even in a country dance.' Colley Cibber states: 'There was, it seems, so little hopes of Mrs. Barry at her first setting out that she was, at the end of the first year, discharg'd the company, among others, that were thought to be a useless expense to it;' and Davies (*Dramatic Miscellanies*) explains that 'she had an excellent understanding, but not a

musical ear; so that she could not catch the sounds or emphases taught her, but fell into disagreeable tones.' Davies adds that Lord Rochester 'taught her not only the proper cadence or sounding of the voice, but to seize also the passions, and adapt her whole behaviour to the situations of the character.' According to Curll, Rochester made a considerable wager that in the space of six months she would be one of the most approved performers of the theatre.

The first recorded appearance of Mrs. Barry took place in or about 1673 as Isabella the queen of Hungary, in 'Mustapha,' a tragedy by the Earl of Orrery. The scene was Dorset Garden, then occupied by what was known as the Duke's Company. Her first performance is said to have been witnessed by Charles II and the Duke and Duchess of York. The duchess, Maria Beatrice of Modena, afterwards queen, is stated to have been so pleased as to have presented her wedding suit to the actress, from whom she subsequently took lessons in the English language. In later years, when queen, she is said to have given Mrs. Barry her coronation robes in which to appear as Queen Elizabeth in Banks's tragedy of the 'Earl of Essex.' Such facts as are known concerning Mrs. Barry show her selfish and mercenary. On Otway, in whose pieces her highest reputation was made, and whose best characters are said to have been inspired by her, her influence was maleficent. Tom Brown speaks, in language too strong to be quoted, of her immorality and greed. Her professional career is a record of sustained effort. She was the 'creator' of considerably more than one hundred rôles, including most of the heroines of the tragedy of her day: Monimia in the 'Orphan,' Cordelia in Tate's version of 'King Lear,' Belvidera in 'Venice Preserved,' Isabella in Southerne's 'Fatal Marriage,' Cassandra in Dryden's 'Cleomenes,' and Zara in Congreve's 'Mourning Bride.' The part o most importance she created in comedy was perhaps Lady Brute in Vanbrugh's 'Provoked Wife.' Concerning her appearance opinions differ. Her portrait by Sir Godfrey Kneller shows her with her hair drawn back from a face that is bright and intellectual rather than handsome, but is lighted up by eyes of singular beauty. Aston says: 'She was not handsome, her mouth opening most on the right side, which she strove to draw t'other way, and at times composing her face as if sitting to have her picture drawn. She was middle-sized, and had darkish hair, light eyes, dark eyebrows, and was indifferent plump. She had a manner of drawing out her words, which became her.' Hamilton, in his 'Memoirs of Grammont,' is supposed to refer to her when he says that the public was obliged to Rochester 'for the prettiest, but, at the same time, the worst actress in the kingdom.' It seems scarcely probable that Hamilton can in these strong words have indicated a woman who has come to be regarded as one of the first actresses of the time. Colley Cibber says: 'Mrs. Barry, in characters of greatness, had a presence of elevated dignity, her mien and motion superb and gracefully majestick; her voice full, clear, and strong, so that no violence of passion could be too much for her. And when distress or tenderness possessed her she subsided into the most affecting melody and softness. In the art of exciting pity she had a power beyond all the actresses I have yet seen, or what your imagination can conceive' (*Apology*, p. 133, ed. 1750). Aston, who seems inclined to disparage her, admits that 'in tragedy she was solemn and august; in free comedy, alert, easy, and genteel, pleasant in her face and action, filling the stage with variety of gesture.' Betterton, moreover, in the record of his conversations preserved in the so-called 'Life' assigned to Gildon (p. 39), calls her 'incomparable;' classes her as 'the principal' among those players who seem always to be in earnest, and adds that 'her action is always just, and produc'd naturally by the sentiments of the part.' Testimony such as this must outweigh all opposition, of which Mrs. Barry had to encounter a fair share, most of it, however, directed rather against her life than her acting. To the verdicts recorded need only be added the assertion of Davies that 'Mrs. Barry was mistress of all the passions of the mind; love, joy, grief, rage, tenderness, and jealousy were all represented by her with equal skill and equal effect.' Her delivery of special lines has been held to be singularly happy, and her acting is said by Betterton to have 'given success to plays that would disgust the most patient reader.' She was in the habit of weeping real tears during her performance of a pathetic character, conforming thus with a well-known Horatian maxim rather than with the subsequently expressed theory of Diderot in 'Le Paradoxe sur le Comédien.' Cibber says that the system of benefits was first established on behalf of Mrs. Barry. These are supposed to have been reserved for authors until James II commanded a benefit in her interest, and the custom became thenceforward established. Four years before the accession of James II, however, an agreement between Betterton and Charles Davenant with Smith, Hart, and Kynaston, dated 14 Oct. 1681, speaks of young men and women playing for their own profit only. Of the many stories told con-

cerning Mrs. Barry one alone merits mention. In consequence of a quarrel with Mrs. Boutell for the possession of a veil, Mrs. Barry, as Roxana in the 'Rival Queens' of Nathaniel Lee, while uttering the words, 'Die, sorceress, die! and all my wrongs die with thee,' used her stage dagger with such effect as slightly to wound her rival through all her panoply. The matter was hushed up, and the explanation that the assailant had been carried away by her part was accepted. The letters of Rochester to 'Madame B.,' first printed in Tonson's edition of his works, 1716, are supposed to have been written to Mrs. Barry. In one of these reference is made to a child he had by her, on whom he is said afterwards to have settled by will an annuity of 40*l*. The few mad letters of Otway, preserved in the collection of his works, are also stated to have been addressed to her. The child of Lord Rochester, and a second, the paternity of which was acknowledged by Etherege, who also is said to have made provision for his offspring, both died before their mother. In 1709–10 Mrs. Barry disappeared from the stage, having retired to Acton, then a country village, where she died. In Acton church is a tablet with the inscription: 'Near this place lies the body of Elizabeth Barry, of the parish of St. Mary-le-Savoy, who departed this life 7 Nov. 1713, aged 55 years.' Cibber says: 'She dy'd of a fever towards the latter years of Queen Anne.' Davies states, on the authority of an actress who, at the time of Mrs. Barry's death, was in London, that 'her death was owing to the bite of a favourite lapdog, who, unknown to her, had been seized with madness.'

[In addition to authorities cited see Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; and Bellchambers's notes to his edition of Cibber's Apology, 1822.]

J. K.

BARRY, GEORGE (1748–1805), author of a 'History of the Orkney Islands,' was a native of Berwickshire, and was born in 1748. He studied at the university of Edinburgh. After receiving license as a preacher from the Edinburgh presbytery of the church of Scotland, he continued to act as tutor in a gentleman's family until in 1782 he obtained a presentation to the second charge of Kirkwall. The dislike of a portion of the congregation to his preaching, and the occurrence of a lawsuit in regard to a 'mort-cloth,' resulted in the formation of a Secession congregation in the parish. In 1793 he was translated to Shapinshay. He received in 1804 the degree of D.D. from the university of Edinburgh. Shortly before his death at Shapinshay on 11 May 1805 he published a 'History of the Orkney Islands, including a view of the ancient and modern inhabitants, their monuments of antiquity, their natural history, the present state of their agriculture, manufactures, and commerce, and the means of their improvement.' A second edition, with additions and improvements by the Rev. James Headrick, appeared in 1808. Barry's 'History' displays much diligent research and careful individual observation, notwithstanding the fact that he had access to the valuable manuscripts of Low, who had died without being able to find for them a publisher. Barry never sought to conceal his possession of Low's manuscripts; he refers in his 'History' to Low's 'Tour,' and possibly would have more fully acknowledged his obligations to him had he not been attacked by his last illness while the 'History' was passing through the press.

[Scott's Fasti Ecclesiæ Scoticanæ, iii. 379, 418; Introduction by Dr. William Elford Leach to Low's Fauna Orcadensis (1813), and by Joseph Anderson to Low's Tour through the Islands of Orkney and Shetland in 1774 (1879).]

T. F. H.

BARRY, GERAT or GERALD (*fl.* 1624–1642), colonel in the Spanish army and military writer, was a member of an Irish family, of which the Earls of Barrymore and Viscounts Buttevant were regarded as the heads. Barry was born in the latter part of the sixteenth century, and in his early years entered the service of the King of Spain. He was employed for a time in the Spanish fleet, and subsequently in the army of Spain in the Low Countries and Germany. Under Ambrosio Spinola, Barry distinguished himself at the siege of Breda in 1625. Of this remarkable siege an account written by Barry in English, illustrated with plates, and dedicated to Spinola, was published at Louvain in 1628, in folio. Barry was also author of another folio volume, printed at Brussels in 1634, with the following title: 'A Discourse of Military Discipline devided into three boockes, declaringe the partes and sufficiencie ordained in a private souldier, and in each officer servinge in the infantery till the election and office of the captaine generall; and the laste booke treatinge of fire-wourckes of rare executiones by sea and lande, as also of fortifications. Composed by Captaine Gerat Barry, Irish.' To this volume, which is illustrated with curious plates and plans, Barry prefixed a dedication to David Fitz-David Barry, earl of Barrymore, viscount of Buttevant, baron of Ibaune, lord of Barrycourte and Castleliones, &c. This he dated 'at the court of Bruxells, the first of May 1634.' The publications of Barry are of great

rarity, and but little known. Barry attained to the rank of colonel under the King of Spain, for whose service he was employed to raise troops in Ireland. After the rising of the Irish in 1641 Barry for a time acted as commander for them in Munster. His ill-success in that position was ascribed to his advanced age and want of experience in the modes of effectively carrying on the irregular warfare then adopted by the Irish. He retired from active service about 1642, and was outlawed by the English government for having joined in the Irish war. The year of the death of Barry has not been ascertained.

[Contemporary History of Affairs in Ireland, 1641–52, Dublin, 1879–81; Hist. of Confederation and War in Ireland, 1641–3, Dublin, 1882; State Papers, Ireland, 1641, Public Record Office; Add. MSS. 1008, 4772; Letter from Lord Deputy of Ireland to Speaker Lenthal, London, 1651.]

J. T. G.

BARRY, HENRY (1750–1822), colonel, appears in the 'Army List' as a second lieutenant of 22 Feb. 1763; was gazetted as an ensign in the 52nd regiment on 11 March 1768; became a lieutenant on 23 Sept. 1772; a captain on 4 Jan. 1777; a major in the army on 19 Feb. 1783; a regimental major on 11 May 1789; a lieutenant-colonel in the army on 18 May 1790; was promoted to a lieutenant-colonelcy in the 39th regiment on 8 Dec. 1790, and became a colonel on 19 July 1793.

His regiment, the 52nd, was engaged in the war with our American colonies, during which Barry acted as aide-de-camp and private secretary to Lord Rawdon, afterwards Marquis of Hastings, who took a distinguished part in it. While on Lord Rawdon's staff he penned some of the best written despatches ever transmitted from an army on service to the British cabinet. As the 52nd and Lord Rawdon both took part in the battles of Bunker's Hill, Brooklyn, White Plains, and at the attack on Fort Clinton, and as Barry was at the time a lieutenant in the 52nd and aide-de-camp to Lord Rawdon, it is fair to assume that he was present at all those actions. He afterwards served in India, where he gained additional credit. Returning to England, he appears to have left the army in 1794, and to have settled at Bath, where he was well known and valued among the higher scientific and literary circles of that city. He died there on 2 Nov. 1822 (*Gent. Mag.* xciii. pt. i. 571).

[Annual Biography and Obituary, viii. 408; Historical Record of the 52nd Regiment; Army Lists.]

A. S. B.

BARRY, JAMES, Lord Santry (1603–1672), chief justice of the King's Bench (Ireland), was son of Richard and Anne Barry. His father and grandfather were wealthy merchants of Dublin, his grandfather having been sheriff, and his father mayor and representative in parliament of that city. Lord Strafford speaks (Strafford's *Letters*) of the father in terms of respect, calling him 'a good protestant.' James Barry received a legal training, and, being called to the bar, achieved for several years considerable reputation and success. He became recorder of the city of Dublin, and in 1629 prime serjeant-at-law, the stipend of which in those days, we are told, was 20*l.* 10*s.* per annum. He occupied this position when Lord Wentworth (Earl of Strafford) came to Ireland as lord deputy. Lord Wentworth at once recognised his abilities, and on the first opportunity (1634) promoted him to the office of second baron of the exchequer, in preference to another candidate strongly recommended by Archbishop Laud, and later in the same year Barry received the honour of knighthood. He published in 1637, at the request of Lord Wentworth, to whom he dedicated it, 'The Case of Tenures upon the Commission of Defective Titles, argued by all the Judges of Ireland, with the Resolution and the Reasons of their Resolution.' This was his only publication. In 1640 he showed his gratitude by using all his influence, but in vain, with Sir James Ware and other members of the Irish House of Commons to prevent their sending a committee of their body to England to impeach the Earl of Strafford. There is nothing to record of Sir James Barry from this date until 1659, when he was chosen chairman of the 'convention' which met in Dublin, in defiance of the council of state in England, and voted the unconditional restoration of Charles II, declared their detestation of the king's murder, and of the proceedings of the high court of justice, and published a declaration for 'a full and free parliament.' In 1660 he was appointed by Charles one of the commissioners for executing his 'declaration' for the settlement of Ireland, and, 'in consideration of his many good and acceptable services to his father, and his constant eminent loyalty to himself,' he promoted him to the vacant chief justiceship of the King's Bench, and created him Baron of Santry in the kingdom of Ireland. When the Irish parliament met in 1661, after an interval of nearly twenty years, Lord Santry was proposed by the lord chancellor as speaker of the House of Lords, but was rejected, according to the Earl of Orrery (*Letter to the Marquis of Ormond*), because 'there were several

material objections to him, besides his disability of body, and his being at best but a cold friend to the declaration.' In this session of parliament he was nominated, together with the primate and the archbishop of Dublin, on a committee of the House of Peers 'to attend the lord justices to desire their lordships to supplicate his majesty that the late usurper's coin may continue current for some certain time, not exceeding a year, and also that there may be a mint erected in Ireland.' Lord Santry married Catherine, daughter of Sir William Parsons, by whom he had four sons and four daughters. He died 9 Feb. 1672. The barony of Santry became extinct (1739) by forfeiture upon his grandson Henry (1710–1751), the fourth lord, being convicted of the murder of a footman.

[Biogr. Britannica; Lodge's Peerage of Ireland, i. 307; Strafford's Letters, i. 299; Wright's Hist. of Ireland.] P. B.-A.

BARRY, JAMES (1741–1806), painter, was the eldest son of John and Juliana Barry, and was born on 11 Oct. 1741. His mother's maiden name was Rœrden, and both his parents are said to have been well descended, but his father was brought up as a builder, afterwards commanded a vessel which traded between Ireland and England, and kept a public-house on the quays at Cork.

James went to sea with his father for a few voyages, but soon showed a preference for an artist's career. He painted his father's sign with Neptune on one side, and a ship of that name on the other; obtained some help from two heraldic painters, and copied prints, including those from the cartoons of Raphael, upon the walls of his father's house. His education does not seem to have been neglected; and at school he was regarded as a prodigy of knowledge by his fellows. To Dr. Sleigh, of Cork, he used to say, he was indebted for whatever education he had. The date when he left Cork is not known, but he studied under West, of Dublin, an able teacher of the figure.

Cunningham mentions some ambitious oil-paintings as executed before he left Cork, but the first picture by which he attracted attention was 'The Conversion by St. Patrick of the King of Cashel,' which was sent to an exhibition held at Dublin by the Society for the Encouragement of Arts, &c., in 1763. This procured him the immediate friendship and protection of Burke, who brought him to London in the following year, and introduced him to Athenian Stuart, Sir Joshua Reynolds, and others of his friends. In February 1766 he started for Italy on the advice of Reynolds, and with an allowance from Burke and his brother. He remained in Paris till September, and then proceeded to Rome, where he stayed about four years, returning to England in 1770. In the third year of his residence at Rome he made an excursion to Naples, and through the whole period of his absence maintained an interesting correspondence with Burke, full of acute and original criticism. The contentiousness of his disposition, however, his contempt for the dilettanti, and his indignation at the tricks of dealers in pictures and antiquities, engaged him in perpetual strife with nearly every one he met, including his brother artists. This conduct drew from Burke much kind and noble remonstrance, which had unfortunately no lasting effect. In these quarrels Barry spent much of his time, and his studies were discursive and ill-regulated. He adopted a mechanical means (a delineator) for copying from the antique, made few studies from the old masters, and painted but two original works. One of these, 'Adam and Eve,' he brought home unfinished; the other was 'Philoctetes in the Isle of Lemnos.' He grew fastidious in his taste, confining his admiration almost exclusively to the antique and a few of the greatest painters of Italy. On his way home he wrote: 'Rubens, Rembrandt, Vandyke, Teniers, and Schalken are without the pale of my church; and though I will not condemn them, yet I must hold no intercourse with them.'

He arrived in London with a temper little calculated to assist his progress in the world, and a skill quite inadequate to sustain his high pretensions in art. But he succeeded in attracting a good deal of notice, and much was expected of him. His 'Philoctetes' had gained him election as a member of the Clementine Academy at Bologna. Sir Joshua Reynolds thought highly of his talents, and Burke received him warmly. He exhibited 'Adam and Eve' in 1771, and in 1772 'Venus rising from the Sea,' 'Medea making her Incantations,' and 'Education of Achilles.' The last was bought by Mr. Palmer. He was elected an associate in this year, and a full member of the Royal Academy the year after, when he exhibited 'Jupiter and Juno' and two portraits. In 1774 his pictures were 'Lear and Cordelia' for Boydell's Shakespeare, 'Antiochus and Stratonice' (bought by the Duke of Richmond), 'Mercury inventing the Lyre,' and a portrait of Burke; in 1775 'Death of Adonis' and a drawing for a picture of 'Pandora;' and in 1776 (the last year in which his name appears in the catalogues) 'Death of General Wolfe' and 'Portraits, as Ulysses and his Companions escaping from Polypheme.' The reason given

for his ceasing to exhibit at the Royal Academy is his disgust and anger at the reception accorded to his 'Death of General Wolfe, in which he represented all the figures nude. In 1771 Benjamin West had dared to paint the same scene in a natural manner, with uniforms and hair dressed *à la mode*, and Barry's picture was doubtless intended as a protest against what he thought a degradation of art.

Barry soon after his return attracted attention not only by his pictures, but by his pen and his projects for great mural decorations. It was in 1772, according to a letter he wrote to the Duke of Richmond, that he first proposed to the academicians to decorate St. Paul's with historical pictures at their own expense. 'I had long set my heart upon it, as the only means of establishing a solid, manly taste for real art, in the place of our trifling, contemptible passion for the daubing of little inconsequential things—portraits of dogs, landscapes, &c., things in which the mind, which is the soul of true art, has no concern—that have hitherto only served to disgrace us all over Europe.' The Royal Academy made the proposal to the chapter in 1773, and selected the artists, of whom Barry was one, to carry it out, but it was ultimately rejected. A similar project, in 1774, to decorate the new room of the Society of Arts in the Adelphi also fell through.

'Having,' says Cunningham, 'failed in painting the nation into a love of the historic art, he resolved to make a last effort, and if possible write them into it.' In 1775 he published 'An Inquiry into the Real or Imaginary Obstructions to the Arts in England,' in which he demolished, with much force and eloquence, the opinions of Winckelmann and other foreign critics, that the genius of the English was limited by the climate of their country, and also urged his own theory, that art, before it could be honourable in England, must devote itself to historic composition.

In 1777 Barry offered to execute, with his own hand, the whole of the proposed decoration at the Society of Arts, 'upon a much larger and more comprehensive plan,' without payment, the society to find him in canvas, colours, and models. 'My intention is,' wrote Barry to Sir George Saville, 'to carry the painting uninterruptedly round the room (as has been done in the great rooms at the Vatican and Farnese galleries), by which the expense of frames will be saved to the society.' The offer was accepted, and the enormous undertaking was commenced in July 1777. On 26 April 1783 the society voted him their thanks on accepting the finished work. As an example of high aim, of disinterestedness and courage, this achievement of Barry's is worthy of renown. Its magnitude alone entitles it to notice. It is composed of six pictures, 11 feet 6 inches in height. Two of them are each 42 feet in length, and with the others make up a total length of 140 feet. The subject is 'Human Culture,' and the pictures, according to his own description, are intended 'to illustrate one great maxim or moral truth, viz. that the obtaining of happiness, as well individual as public, depends upon cultivating the human faculties. We begin with man in a savage state, full of inconvenience, imperfection, and misery; and we follow him through several gradations of culture and happiness, which, after our probationary state here, are finally attended with beatitude or misery. The first is the story of Orpheus; the second a Harvest Home, or Thanksgiving to Ceres and Bacchus; the third the Victors of Olympia; the fourth Navigation, or the Triumph of the Thames; the fifth the Distribution of Premiums in the Society of Arts; and the sixth Elysium, or the state of Final Retribution.' At the time Barry undertook this work he had but sixteen shillings in his pocket, and whilst he was engaged upon it he lived chiefly on bread and apples, and had often to sketch or engrave for the printsellers at night to supply himself with the barest means of subsistence. 'I have,' he wrote in 1773 with reference to the St. Paul's scheme, 'taken great pains to form myself for this kind of quixotism. To this end I have contracted and simplified my cravings and wants, and brought them into a very narrow compass;' and with reference to his proposition to the Society of Arts, and his expressed opinions about 'high art,' he wrote: 'I thought myself bound in duty to the country, to art, and to my own character, to try whether my abilities would enable me to exhibit the proof as well as the argument.' Barry succeeded in his quixotism, but failed in his art. The pictures were absurdly extolled by some, and Boswell makes Dr. Johnson say: 'Whatever the hand may have done, the mind has done its part. There is a grasp of mind there you find nowhere else.' This is an overestimate of their intellectual quality; but we may all agree with this sentence in one of Dr. Johnson's letters: 'You must think with some esteem of Barry for the comprehension of his design.'

The Society of Arts voted Barry sums of 50 guineas and 200 guineas and their gold medal. They also allowed their room to be thrown open for the public exhibition of the pictures in 1783 and 1784, by which he

cleared 503*l.* 2*s.* Barry also obtained profit from the engravings of these works, which he executed in a bold but unrefined manner. For these the price was six guineas a set. He printed and sold them himself. It is satisfactory to be able to add that his connection with the Society of Arts was unmarked by any of those quarrels which embittered his life. 'The general tenour of this society's conduct in the carrying on of that work,' he says in his 'Letter to the Dilettanti Society,' 'has been great, exemplary, and really worthy the best age of civilised society.' A full account of the pictures, which have been several times cleaned, is given in a pamphlet by H. Trueman Wood, secretary to the Society of Arts (1880). The society also possesses the plates of many etchings by Barry, including copies from the six pictures, with variations.

Barry's career as an artist practically ended with the completion of this great work. In continuation of it he offered to complete two pictures or designs, 'George III delivering the Patents to the Judges of their Offices for life' and 'The Queen patronising Education at Windsor.' He withdrew the offer when an objection was made to replacing the portraits previously occupying the intended spaces; and the only other picture on which he appears to have been engaged during the remainder of his life was 'Pandora, or the Heathen Eve,' an enormous and, according to report, a very unsuccessful work, which remained unfinished at his death.

In 1782 Barry was appointed professor of painting to the Royal Academy, an honour which proved disastrous to him. His enthusiasm for historic art was combined with a contempt for all those who followed what he deemed the lower branches of the profession, especially those who made a large profit, like Sir Joshua Reynolds, out of portrait painting. This feeling, already strongly expressed in his 'Inquiry into the Real and Imaginary Obstructions,' &c., of 1775, grew into something like a mania, and was stimulated by some observations of the president on his delay in preparing his lectures—a delay, it may be observed, pardonable on account of the great demands then made on his time and thought by his great work at the Society of Arts. 'If,' Barry is said to have retorted, clenching his fist at Sir Joshua, 'I had no more to do in the course of my lectures than produce such poor mistaken stuff as your discourses, I should soon have them ready for reading.' The pamphlet which Barry published in 1783 to explain his pictures in the Adelphi contained extravagant praise of his own work and sarcastic strictures on Sir Joshua and others; and when he began his lectures, which was in March 1784, he made them vehicles of invective against his brother academicians. So convinced did he become of the malignity of his enemies, that when he lost a sum of money which he had saved he did not hesitate to insinuate 'that this robbery was not committed by mere thieves, but by some limbs of a motley, shameless combination, some of whom passed for my friends;' and he told Southey that if he went out in the evening the academicians would waylay and murder him.

The ill-feeling between Sir Joshua and Barry did not, however, last for ever. When Reynolds quarrelled with the Academy, Barry took his part with vehemence, and 'for several years,' says Fryer, 'before Sir Joshua's death this hostility had ceased.' When this took place (1792), Barry came to the Academy and pronounced a glowing eulogium upon Reynolds as a man and an artist. But his war with the Academy went on, and his anger culminated in a letter to the Dilettanti Society, in which he loaded the academicians with accusations and insults. This was in 1799, and the Academy acted hastily. They caused charges of various kinds to be drawn up against Barry, and, without giving him any opportunity for defence, not only deprived him of his professor's chair, but expelled him from the Academy. Moreover, they obtained the sanction of the king to their proceedings. In vain Barry republished his letter, with an appendix, 'respecting the matters lately agitated between the Academy and the professor of painting.' Equally in vain he appealed to the king by a letter and petition, which were published in the 'Morning Herald' 3 Dec. 1799. His career was over.

He was now fifty-eight years of age, and few details are recorded of the last seven or eight years of his life. He had long lived a solitary life in Castle Street, Oxford Street, without a servant of any kind or a decent bed. His house was ruinous, and he was negligent in person and dress. At one time, after a severe illness, he is said by Southey to have 'cast his slough,' to have 'appeared decently dressed, in his own grey hair, and mixed in such society as he liked.' But in 1799 many of his old friends had passed away. Dr. Brocklesby, who introduced him to Dr. Johnson's Club at the Essex Head, was dead, and Dr. Johnson too. Burke also, whose friendship, though cooled, never seems to have failed, was dead also; and musing over his picture of 'Pandora' and the great series of designs on the 'Progress of Theo-

logy,' of which the 'Pandora' was to have been the first, seems to have been the main employment of his hours. The asperity of his manners is said to have softened in these last years. Although never known to want or to borrow money, his squalid appearance and mode of life suggested an income even smaller than he possessed, and in May 1805 a meeting was called at the Society of Arts, and 1,000*l.* was subscribed for his benefit. With this sum an annuity of 120*l.* was purchased of Sir Robert Peel, to which the Earl of Buchan added 10*l.* But Barry did not live to receive the first payment. On 6 Feb. 1806 he was seized with pleuritic fever at a French eating-house in Wardour Street which he frequented, and he was taken to his house in a coach. Some boys had plugged the keyhole with dirt, and the door could not be opened. He was then taken to the house of his friend, Mr. Joseph Bonomi, the architect, where he died on 22 Feb., attended by a priest of the Roman catholic church, of which he was an ardent member. His body lay in state, surrounded by his great pictures, in the room of the Society of Arts, and was buried in the crypt of St. Paul's. Sir Robert Peel, who had profited by the sale of the annuity, gave 200*l.* to pay for his funeral and to raise a tablet to his memory.

The story of Barry tells his character so plainly that it need only be added that though violent he was not morose in temper, and that his aims, though often mistaken, were never mean. He carried independence to such an extreme that, when invited to dine at a private house, he would leave on the cloth sums (variously stated at 1*s.* 2*d.*, 1*s.* 6*d.*, and 2*s.*) to pay for his entertainment. Once Sir William Beechey playfully objected that he had not paid for his wine. 'Shu, shu,' said Barry, 'if you can't afford it why do you give it? Painters have no business with wine!' His society is said to have been agreeable, his stock of entertaining stories large. In person he described himself as 'a pock-pitted, hard-featured little fellow.' His face was naturally grave and saturnine, which gave uncommon sweetness to his smile and great fierceness to his anger.

Two portraits of Barry, by himself, belong to the nation; one is at the South Kensington Museum (Parsons bequest), and the other in the National Gallery. The latter was bought at the artist's sale by Mr. S. W. Singer. In 1777 Barry published an etching of 'The Fall of Satan,' the design which he had prepared for the decoration of St. Paul's, and among his other etchings or engravings are 'Job reproved by his Friends,' dedicated to Mr. Burke, and 'The Conversion of Polemon,' dedicated to Mr. Fox. He also engraved Michael Angelo's 'Jonah,' and dedicated the plate to the Duke of Bridgewater. His 'Philoctetes' was twice engraved, once by himself and once by Rasaspina of Bologna, and J. R. Smith engraved five designs of his from 'Paradise Lost' and one of 'Milton dictating to Ellwood.' His 'Venus rising from the Sea' was engraved by Valentine Green; and he published etchings both of this picture and 'Jupiter and Juno,' and a series of designs of 'St. Michael.'

Barry's paintings have not sustained their reputation. The great 'Pandora,' which fetched 230 guineas at his sale, brought only 11½ guineas in 1846; 'Mercury inventing the Lyre' sold for 1*l.* 7*s.* at the sale of the elder Nollekens in 1823–4. His 'Adam and Eve,' which belongs to the Society of Arts, may now be seen at the South Kensington Museum. Some of his lectures have been published, together with others by Opie and Fuseli, in a volume edited by R. N. Wornum in 1848. Besides the literary works of Barry already mentioned, he published a letter to the president of the Society of Arts in 1793.

[Barry's Works, with Memoir by Dr. Fryer; Redgrave's Century of Painters; Redgrave's Dictionary; Edwards's Anecdotes; Nollekens and his Times; Cunningham's Lives, edited by Mrs. Heaton; Pye's Patronage of British Art; Reminiscences of Henry Angelo; Annals of the Fine Arts; Academy Catalogues; S. T. Davenport, in Journal of Society of Arts, xviii. 803; H. T. Wood's Note on the Pictures by James Barry, &c. (1880).] C. M.

BARRY, JAMES (1795–1865), inspector-general of the Army Medical Department, a woman who passed through life as a man, is said to have been the granddaughter of a Scotch earl. She entered the army as a hospital assistant, attired as a man, 5 July 1813, and maintained the assumption of manhood through all the grades to which she rose until the time of her death. She became assistant-surgeon, 7 Dec. 1815; surgeon major, 22 Nov. 1827; deputy inspector-general, 16 May 1851; inspector-general, 7 Dec. 1858; and was placed on half-pay, 19 July 1859. She served at Malta many years and at the Cape of Good Hope. At Capetown, in 1819, Lord Albemarle met the doctor at the house of the governor, Lord Charles Somerset, whose medical adviser she was, while acting as staff surgeon to the garrison. She is described as 'the most skillful of physicians and the most wayward of men; in appearance a beardless lad, with an unmistakably Scotch type of countenance, reddish hair and high cheekbones. There was a certain effeminacy in

his manner which he was always striving to overcome. His style of conversation was greatly superior to that one usually heard at a mess-table in those days.' While at the Cape she fought a duel, and was credited with a quarrelsome temper. Often guilty of breaches of discipline, she was sent home under arrest on more than one occasion, but her offences were always condoned at head-quarters. She died in London, at 14 Margaret Street, on 25 July 1865, and an official report was immediately sent to the Horse Guards, that Dr. James Barry, the late senior inspector-general, was a woman. It is said that neither the landlady of her lodgings, nor the black servant who had waited upon her for years, had the slightest suspicion of her sex. The motive of her singular conduct is stated to have been love for an army surgeon.

[Hart's Army List, 1864; Lord Albemarle's Fifty Years of my Life, ii. 100; Times, 26 July 1865.] R. H.

BARRY, JOHN (1745–1803), commodore in the United States navy, was born in Ireland, at Tacumshane, county Wexford. It seems probable that he went to sea at a very early age, and having been engaged in a voyage to New England, he chose to remain there. He is said to have settled in Philadelphia about the year 1760, and to have acquired wealth as master of a merchant ship. His interests were thus all American, and at the outbreak of the revolutionary war he offered his services to congress. In February 1776 he was appointed to command the Lexington brig, of 16 guns, 4-pounders, in which he had the good fortune to meet the English tender Edward off the Capes of Virginia on 17 April. The Edward, nominally an English man-of-war, was a small vessel hastily and scantily equipped to suppress smuggling, and was quite incapable of any effective defence against even the Lexington: she therefore appears in American annals as the first ship of war captured by the American navy. Barry's exploit was rewarded by his appointment to command the Effingham frigate, of 28 guns, then building at Philadelphia, which ship, however, was burnt by the English before she was ready for sea, in May 1778. A few months later Barry was appointed to the Raleigh, of 32 guns, and sailed from Boston on a cruise on 25 Sept. He was almost immediately sighted by the 50-gun ship Experiment, commanded by Sir James Wallace, who put an end to the Raleigh's cruise within two days after its commencement. Barry, finding escape impossible, ran his ship on shore, hoping to get his crew landed and to set her on fire. Before this could be accomplished, however, she was taken possession of by the Experiment's boat, was with some trouble got afloat, and added to the English Navy, in which the name has been perpetuated (Beatson, *Naval and Military Memoirs*, iv. 380). Barry had escaped on shore, and the young American navy having been crushed almost out of existence, he served with the army for the next two years.

Early in 1781 he was appointed to the Alliance frigate, of 32 guns, which had just returned from a very remarkable cruise round the coast of Great Britain as one of the squadron commanded by Paul Jones. Under Barry her voyage was more commonplace. She sailed for France in February, carrying Colonel Laurens, the new representative of the States at the court of Versailles. She left Lorient, on the return voyage, on 31 March, captured a couple of English privateers, and on 29 May two small ships of war, the Atalanta and Trepassy, in the engagement with which Barry was severely wounded in the shoulder by a grapeshot. Notwithstanding the very great disparity of force, the capture of two English men-of-war was felt to be a great moral victory, and Barry was received with an outburst of popular favour. His wound, however, prevented him from accepting any immediate employment, and before he was quite well the war had virtually come to an end. When in 1794 the United States navy was reorganised on something like its present footing, Barry was placed at the head of the list as commodore, a distinction he kept till his death, at Philadelphia, on 13 Sept. 1803.

[Ripley and Dana's New American Cyclopædia; Cooper's History of the Navy of the United States, vol. i.] J. K. L.

BARRY, JOHN MILNER (1768–1822), Irish doctor, was the eldest son of James Barry of Kilgobbin near Bandon, Cork. He graduated M.D. at Edinburgh in 1792, and practised medicine at Cork until his death. He introduced vaccination into Cork in 1800, and was thus the first to make it known to any Irish city. In 1802 he founded the Cork Fever Hospital and House of Recovery, and was its first physician. He held the lectureship on agriculture in the Royal Cork Institution for many years, and resigned the post in 1815. He married Mary, eldest daughter of William Phair of Brooklodge near Cork in 1808, and died in 1822. In 1824 a monument with a long laudatory inscription was erected to his memory in the grounds of the Fever Hospital by his fellow-

townsmen. Dr. Barry contributed many papers on vaccination, fever, and similar subjects to the London 'Medical and Physical Journal,' 1800–1 (vols. iii., iv., and vi.); to Dr. Harty's 'History of the Contagious Fever Epidemics in Ireland in 1817, 1818, and 1819,' Dublin, 1820; to Barker and Cheyne's 'Fever in Ireland,' Dublin, 1821; and to the 'Transactions of the Irish College of Physicians,' vol. ii. He also published several pamphlets, and wrote many annual reports of the Cork Fever Hospital. In his essays he forcibly described the physical dangers of drunkenness, and the necessity of coercing habitual drunkards by law. He also strongly advocated the development of female education.

Dr. Barry's second son, JOHN O'BRIEN MILNER BARRY (1815–1881), who studied medicine at Paris from 1833 to 1836, and graduated M.D. at Edinburgh in 1837, practised for some years at Laugharne, at Totnes, and finally, from 1852 till his death in 1881, at Tunbridge Wells. He published, among other medical papers, essays on 'Cystine' and 'Leucocythemia' in the 'Medical Archives,' 1858–60, and on 'Diphtheritis' in the 'British Medical Journal,' 1858. He became a Fellow of the Royal College of Physicians shortly before his death.

[Information supplied by the Rev. E. Milner Barry of Scothorne Vicarage, Lincoln.]

S. L. L.

BARRY or BARREY, LODOWICK (17th cent.), dramatist, strangely miscalled by Anthony à Wood, and in the manuscript of Coxeter, Lord Barry, is known as the author of one comedy, 'Ram Alley, or Merry Tricks,' 4to, 1611 and 1636, which has been included in the second and subsequent editions of Dodsley's 'Old Plays.' Wood says it was acted by the Children of the King's Revels before 1611. The only performance of which any record exists took place at Drury Lane between 1719 and 1723, probably near the latter date. A manuscript cast which came into the possession of Genest assigns the principal characters to Wilks, Cibber, jun., Pinkethman, Mills, Mrs. Booth, and Mrs. Seal. 'Ram Alley' is a respectable comedy of its class, written in blank verse, lapsing at times into rhyme, and, though coarse in language, contains a fairly amusing and edifying plot. The credit of this piece was long assigned to Massinger. Barry, concerning whose origin nothing is known, except that he was of gentle birth and Irish extraction, is supposed to have died soon after the production of his play. The sole evidence in favour of this is that a promise made in his preface that if 'Ram Alley' met with public approval, he would 'never cease his brain to toil' until he had produced

> Conceits so new, so harmless free,
> That Puritans themselves may see,

is not known to have been kept. Langbaine says that an incident in the play subsequently used in Killigrew's 'Parson's Wedding' 'is borrowed,' as he supposes, 'from the same author from whom Kirkman took the story,' which is to be found in the 'English Rogue,' part iv. chap. 19. The editor of the latest edition of Dodsley misconstrues this statement into a positive charge of plagiarism from the 'English Rogue,' and assigns it to the 'Biographia Dramatica,' in which no more is said than that the same circumstance occurs in the plays of Barry and Killigrew and in the 'English Rogue,' and gratuitously characterises it as 'a gross error.'

[Wood's Athen. Oxon. (Bliss), ii. 655; Langbaine's Dramatic Poets; Baker, Reed, and Jones's Biographia Dramatica; Compleat List of all the English Dramatic Poets, appended to Whincop; Genest's Account of the English Stage; Ward's English Dramatic Literature.]

J. K.

BARRY, MARTIN, M.D. (1802–1855), physician, was born at Fratton, Hants. He studied medicine at Edinburgh, Paris, Erlangen, Heidelberg, Berlin, and London; was a member of the Royal College of Surgeons, Edinburgh, and took his M.D. degree in 1833. He was a pupil of Tiedemann at Heidelberg, and devoted his attention to the study of embryology. He contributed in 1838–9 two papers on embryology to the 'Philosophical Transactions,' and was awarded the royal medal in 1839. In the following year he was elected a fellow of the Royal Society. In 1843 he made the important discovery of the presence of spermatozoa within the ovum, which fact he communicated to the society. This observation was challenged by Bischoff, but after a lapse of nine years was corroborated by Nelson, Newport, and Meissner, and eventually admitted by Bischoff. In that year he delivered a course of physiological lectures at St. Thomas's Hospital, and in the following year was appointed house surgeon to the Royal Maternity Hospital at Edinburgh, where he distinguished himself in the practice of midwifery, and gained the respect and love of the poor among whom he practised. He again visited the continent in 1849, and went to Prague, Giessen, and Breslau, where he worked with Purkinje, who translated a paper by Barry on 'Fibre,' which was published in Müller's 'Archiv' in 1850. In 1853 he returned to England, residing at Beccles in Suffolk, and working at his microscopical studies up to a short time before

his death. He was an indefatigable worker, with the keenest interest in his studies, and to him are due the important discoveries of the segmentation of the yolk in the mammiferous ovum, and the penetration of spermatozoa within the zona pellucida.

[Edinburgh Medical Journal, 1856; Biographisches Lexikon der hervorragenden Aerzte, 1884; Obituary Notice of R. Society, 1855.] R. E. T.

BARRY, PHILIP DE (*fl.* 1183), warrior, was son of William de Barry, by Angharat, uterine sister of Robert Fitz-Stephen. Having received from his uncle a grant of three cantreds in his own half of 'the kingdom of Cork,' viz. Olethan (north of Cork), afterwards 'Barrymore,' Muskerry Donegan (round Baltimore), and Killede, he came to Ireland at the end of February 1183 (*Expug.* ii. 20), accompanied by his brother Gerald [see GIRALDUS CAMBRENSIS] and their followers, to take possession and to assist his uncle Fitz-Stephen. His son Robert, who had preceded him by some ten years, fell at Lismore in 1185 (*Expug.* ii. 35) after prolonged warfare. His son William succeeded to his cantreds, which were confirmed to him by King John 8 Nov. 1207 (*Cart.* 9 *John*, m. 5).

[Expugnatio Hiberniæ in Rolls series, Giraldi Cambrensis Opera, vol. v.; Smith's History of Cork (1774), vol. i.] J. H. R.

BARRY, SIR REDMOND (1813–1880), colonial judge, was born in 1813, the third son of Major-general H. G. Barry of Ballyclough, Cork, who was descended from a member of Lord Barrymore's family. Redmond was educated at Trinity College, Dublin, where he graduated B.A. in 1833, and five years later was called to the bar. He went in 1839 to Sydney, New South Wales, and shortly afterwards accepted the office of commissioner of the Court of Requests in the newly formed town of Melbourne, then containing but a few thousand inhabitants, and struggling for a larger existence. Barry remained faithful to the place of his adoption, and in 1850 when the gold discoveries at Bendigo creek and Ballarat gave so startling an impulse to the growth of the colony that it was enabled to part company with New South Wales and form itself into the colony of Victoria, he was appointed solicitor-general with a seat in the legislative and executive councils. In the following year he was made a judge, and manifesting great interest in the promotion of education, he became in 1855 the first chancellor of the new Melbourne university, and in 1856 president of the board of trustees of the public library. He was knighted in 1860, and on visiting England in 1862 he was chosen commissioner for the colony at the International exhibition. He filled a similar office at the Philadelphia exhibition in 1876. At the close of this year, owing to the absence of the governor and the chief justice, it fell to Sir Redmond to administer for a few days the government of Victoria. On a late visit to England in 1877, he attended the conference of librarians held at the London Institution, and was elected vice-president. He read an instructive paper on 'Binding,' another on 'Lending Books,' and a note on 'The Literary Resources of Victoria.' He died in Melbourne 23 Nov. 1880. That he was one of the most accomplished, able, and energetic of colonists and a truly courteous gentleman, is the opinion of those who knew him on either side of the globe, while the magnificent public library at Melbourne, the Technological Institution, and the National Gallery of Victoria bear testimony to his learning, his taste, and his zeal.

[Heaton's Australian Men of the Time; Proceedings of Conference of Librarians, 1877; Victorian Year-book, 1880–1.] R. H.

BARRY, ROBERT DE (*fl.* 1175), warrior, was son of William de Barry, by Angharat, uterine sister of Robert Fitz-Stephen, and brother of Philip de Barry [see BARRY, PHILIP DE]. He accompanied his uncle Robert to Ireland in 1169, and took part in the siege of Wexford, where he was wounded. He is mentioned as still engaged in warfare about 1175 by his brother Gerald, the historian [see GIRALDUS CAMBRENSIS], who highly extols his prowess.

[Expugnatio Hiberniæ in Rolls series, Giraldi Cambrensis Opera, vol. v.] J. H. R.

BARRY, SPRANGER (1719 – 1777), actor, was born in 1719 in Skinner Row, Dublin. The day of his birth is stated to have been 20 Nov. His father, a man of gentle descent and an eminent silversmith in Dublin, brought him up in his business. With his wife Spranger Barry is said to have obtained a sum of 1,500*l.* A few years of mismanagement resulted in bankruptcy, and he then became an actor. His first appearance took place for his benefit at the Theatre Royal in Smock Alley, Dublin, on 15 Feb. 1744. The two Dublin theatres in Smock Alley and Aungier Street, then under the same management, were in low water, and the engagement of Barry marked the commencement of a better state of affairs. At the time of his appearance Barry, according to Hitchcock, was the possessor of a figure so fine that imagination

could not conceive it 'more perfect.' To this was added a voice, 'the harmony and melody of whose silver tones were resistless.' Foote at this time joined the company, and Barry, though a chief attraction, was seldom seen. He played, however, in turns, Lear, Henry V, Pierre, Orestes, Hotspur, and other characters. At Smock Alley Theatre Garrick and Barry first met, the former, three years Barry's senior, being already acknowledged the first actor on the stage. Garrick shared with Thomas Sheridan the round of his favourite characters, thus furnishing Barry with ample opportunities of study. On 4 Oct. 1746 Barry, engaged by Lacy, who became shortly afterwards partner with Garrick in the management of Drury Lane, made as Othello his first appearance at that theatre. He speedily won his way into public favour. Garrick and Barry appeared alternately in 'Hamlet' and 'Macbeth,' and sometimes in the same piece, as on the production, 13 Feb. 1748, of Moore's comedy, 'The Foundling,' in which Garrick played Young Belmont, and Barry Sir Charles Raymond, to the Faddle of Macklin, the Rosetta of Mrs. Woffington, and the Fidelia of Mrs. Cibber. Barry, who had profited by the teaching of Macklin, felt himself handicapped by the position of Garrick as manager, and after a success in Romeo which roused some jealousy even in Garrick, he quitted, at the close of the season of 1749–1750, Drury Lane for Covent Garden, taking with him his Juliet, Mrs. Cibber. The rivalry of Garrick and Barry now commenced in earnest. In 1750 'Romeo and Juliet' was produced simultaneously at the two great houses. At Drury Lane Garrick was, of course, Romeo, Woodward being Mercutio, and Miss Bellamy, whose first appearance at the theatre this was, Juliet. At Covent Garden Barry and Mrs. Cibber reappeared as Romeo and Juliet, and Macklin was Mercutio. Francis Gentleman, author of the 'Dramatic Censor,' says that 'Garrick commanded most applause, Barry most tears.' Cooke declares that the critics decided in favour of Barry; Macklin, who disliked Garrick, records that Barry was the best Romeo he ever saw, while Garrick was nowise qualified for the part. Mrs. Bellamy asserts that, except in the scene with the Friar, Barry was universally allowed to have exceeded Garrick. That Barry was superior in characters in which his noble figure, handsome face, and harmonious voice were of eminent service to him, may be conceded. When intellectual subtlety was of more importance than physical gifts, Garrick's supremacy was easily shown. 'Romeo and Juliet' was played twelve consecutive nights at each house, and a thirteenth at Drury Lane. An epigram in the 'Daily Advertiser' expresses the annoyance of playgoers:—

> 'Well, what's to-night?' says angry Ned,
> As up from bed he rouses;
> 'Romeo again,' and shakes his head—
> 'A plague on both your houses!'

In 1754–5 Barry visited Ireland, returning again to Covent Garden. Four years later he and Woodward migrated to Dublin, in which city they built the Crow Street theatre, which they opened 23 Oct. 1758. Barry did not appear until 3 Nov., when he played Hamlet. The struggle between the two Dublin theatres caused loss to both managements. This did not, however, prevent Barry and his partner from building and opening, in 1761, a new theatre in Cork. In 1762, Woodward, having lost the greater part of his savings, returned to Covent Garden. For four to five years longer Barry continued the struggle. Ruined and harassed in mind and body, he then yielded the Crow Street theatre to Mossop, the manager of the rival house in Smock Alley, and returning to London appeared at the Haymarket, then under the management of Foote. He had during the previous summer appeared with Mrs. Dancer [see BARRY, ANN SPRANGER], who had been associated with him in Ireland, at the Haymarket Opera House. In 1768, her first husband having died, Mrs. Dancer was married to Barry, who had lost his first wife. Husband and wife were at this time both engaged by Garrick, Barry, after an absence of ten years, having reappeared on 21 Oct. 1767 as Othello on the stage on which he was first seen in England. In October 1774 Barry, this time accompanied by his wife, again migrated to Covent Garden. At this house he remained, partially disabled by gout, until his death, which took place on 10 Jan. 1777. Though destitute of tact, knowledge, and judgment, Barry was one of the ablest actors our stage has seen. His career was a success marred only by his attempts to play heroic characters. He was extravagant in living, and is said to have offended his most distinguished guests by the ostentatious style of his entertainments. Though best known in tragedy, Barry was of admitted excellence in some comic characters, especially as Lord Towneley.

[Hitchcock's Historical View of the Irish Stage; Tate Wilkinson's Mirror or Actor's Tablet; The Dramatic Censor, 2 vols., 1770; Davies's Dramatic Miscellanies; Genest's Account of the English Stage; Theatrical Biography; Gilliland's Dramatic Mirror; Murphy's Life of Garrick, &c.] J. K.

BARRY, THOMAS DE (*fl.* 1560), canon of Glasgow, and chief magistrate of Bothwell, wrote a poem on the battle of Otterburn, the greater part of which is quoted in the eighteenth century editions of Fordun's 'Scotichronicon.' According to Dempster he flourished in 1560, and in all likelihood he is identical with the Thomas de Barry, presbyter, whose name appears as notary in a document preserved in the 'Registrum Episcopatus Glasguensis' in 1503.

[Dempster's Hist. Eccl. Gent. Scot. (1627), pp. 106–7; Tanner's Bibl. Brit. p. 78; Fordun's Scotichronicon, continuation by Bower, iv. 1079–1094; Registrum Episcopatus Glasguensis (Bannatyne Club, 1843), i. 294.]

BARRYMORE, first EARL OF. [See BARRY, DAVID FITZ-DAVID.]

BARTER, RICHARD, M.D. (1802–1870), physician, was born at Cooldaniel, co. Cork. His father died during his childhood, and this loss, together with the troubles consequent on the outbreak of the Whiteboy insurrection, caused his education to be much neglected. Having qualified at the London College of Physicians, he began his professional career as dispensary doctor at Inniscarra. During the cholera visitation of 1832 he became impressed with the curative power of water. Soon after the cholera had disappeared he removed from Inniscarra to the neighbourhood of Mallow, where he married Miss Newman. In 1836 he returned to his old neighbourhood, and for some time took deep interest in farming, helping to establish and acting as secretary of the Agricultural Society of the County of Cork. The visit of Captain Claridge, a warm advocate of hydropathy, to Cork in 1842 strengthened Barter's previously formed ideas, and led him to set up the St. Anne's water-cure establishment at Blarney. In spite of a good deal of ridicule, his house prospered, and he soon had a large number of patients as boarders. On reading Urquhart's 'Pillars of Hercules' he was so much struck by the author's account of hot-air baths, that he asked him to come and stay with him. He eagerly adopted the new doctrine, and set up the first hot-air baths in the British dominions; for though Urquhart introduced the principle, Barter's friends declare that he was the first to carry it into practical working. Although the prosperity of his establishment was somewhat shaken by this new move, Barter soon regained his lost ground. Another important step was taken when, after a few years, he set up and advocated a hot-air bath without vapour—the so-called Turkish bath. Barter spent much time and money in travelling about to explain his system, and in forwarding its adoption. He edited a pamphlet containing extracts from the 'Pillars of Hercules' under the title of 'The Turkish Bath, with a View to its Introduction into the British Dominions,' 1856. Extracts from lectures delivered by Barter and Urquhart were published at Melbourne in a tract entitled 'The Turkish Bath' (pp. 8), 1860. Barter died on 3 Oct. 1870.

[Recollections of the late Dr. Barter.]

W. H.

BARTHÉLEMON, FRANÇOIS HIPPOLITE (1741–1808), violinist, born at Bordeaux 27 July 1741, the son of a French officer and an Irish lady, adopted the profession of music at the instance of the Earl of Kelly, having been previously an officer in the Irish brigade. He studied the art of violin-playing on the continent, and came to England as a professional violinist in 1765. He was appointed leader of the opera band, and in the following year his opera, 'Pelopida,' was produced at the King's Theatre. In this year (1766) he married a singer, Miss Mary Young. In 1768 he was engaged by Garrick to compose the music for a burletta called 'Orpheus,' and in the same year brought out his opera, 'Le fleuve Scamandre,' in Paris. In 1770, he became leader at Vauxhall Gardens, a post which he held until 1776, when he went with his wife on a professional tour on the continent, returning in the following year, and apparently resuming his duties at Vauxhall. In 1784 he and his wife went to Dublin for a time. During some of Haydn's visits to London, 1791–1799, Barthélémon became intimate with him. Besides the works above mentioned the following compositions are ascribed to Barthélémon: Music for 'The Enchanted Girdle' and 'The Judgment of Paris,' 1768; for 'The Election' and 'The Maid of the Oaks,' 1774; for 'Belphegor,' 1778; and several chamber compositions. Burney speaks in glowing terms of Barthélémon's violin-playing, and especially of his manner of executing an adagio, which he calls 'truly vocal.' He died 23 July 1808.

[Burney's Hist. of Music; Parkes's Musical Memoirs, i. 16, 94; Grove's Dictionary of Music and Musicians; Gent. Mag. vol. lxxviii. pt. 2, p. 662.]

J. A. F. M.

BARTHLET or BARTLETT, JOHN (*fl.* 1566), theological writer, was a minister of the church of England, and held strongly Calvinistic opinions. In 1566 he published a work entitled the 'Pedegrewe [Pedigree] of Heretiques, wherein is truely and plainely set out the first roote of Heretiques begun in the

Church since the time and passage of the Gospel, together with an example of the offspring of the same. London, by Henry Denham for Lucas Harryson.' On the title-page is an engraving of the bear and ragged staff, and the book is dedicated to the Earl of Leicester, who is described as a 'speciall Mecaenas to euery student,' and 'so fauorable and zelous a friend to the ministrie.' Some Latin hexameters and sapphics by graduates of Cambridge, addressed to the reader, preface the volume. The work was prepared as a reply to the 'Hatchet of Heresies' (Antwerp, 1565), an anti-Lutheran pamphlet, translated by Richard Shacklock, of Trinity College, Cambridge, from the 'De Origine Hæresium nostri temporis' of Cardinal Stanislaw Hozyusz (Hosius), Bishop of Culm and Warmia. Barthlet, scandalised by Shacklock's contempt for the doctrines of the Reformation, tried to show that all Roman catholic doctrines were tainted by heresies traceable to either Judas Iscariot or Simon Magus. His table of heretics is of appalling length, and includes such obscure sects as 'Visiblers,' 'Quantitiners,' 'Metamorphistes,' and 'Mice-feeders.' A letter from a John Bartelot to Thomas Cromwell, dated 1535, revealing a scandalous passage in the life of the prior of Crutched Friars in London, is printed from the Cottonian MS. (*Cleopat.* E. iv. f. 134) in Wright's 'Letters relating to the Suppression of Monasteries,' p. 59 (Camden Soc.). A John Bartlet was vicar of Stortford, Essex, from 23 Feb. 1555–6 until 5 March 1560–1 (Newcourt's *Repertorie of London*, i. 896). 'One Barthlett, a divinity lecturer of St. Giles', Cripplegate,' was suspended by Bishop Grindal on 4 May 1566 (*Cal. State Papers*, 1547–1580, p. 271). It is probable that these notices refer to the author of the 'Pedegrewe,' whose name was very variously spelt.

[Tanner's Bibl. Brit.; Brit. Mus. Cat.]

S. L. L.

BARTHOLOMEW (*d.* 1184), bishop of Exeter, was a native of Brittany. He was for some time archdeacon of Exeter. His appointment to the bishopric was due to the influence of Archbishop Theobald, who shortly before his death wrote a most urgent letter recommending him to the notice of Henry II and his chancellor, Becket (1161). While bishop he is said to have ordained Baldwin, afterwards archbishop of Canterbury, to the priesthood, and in later times to have made him archdeacon. Bartholomew comes into prominence in connection with Becket. He was one of the two bishops appointed by Henry II to secure the election of his great chancellor to the see of Canterbury. In 1164 he consented to the Constitutions of Clarendon. He was also present at the council of Northampton in the same year, and when Becket asked advice of the assembled bishops as to how he should meet the king's demand for the accounts of his chancellorship, Bartholomew gave his metropolitan the blunt recommendation that it was better for one head to be endangered than for the whole church to be in peril. Later he threw himself at Becket's feet repeating similar words, and received the harsh reproach that he was a coward and not wise in the things that belonged to God. In the long Becket controversy he seems to have steered a middle course, and to have succeeded in offending neither party. In 1164 he was one of the five bishops sent with Henry's appeal to Alexander III at Sens, and, being the last of them to speak, exhorted the pope to settle the dispute without delay by sending legates. The next year (1165) Gilbert Foliot wrote to the pope that he had not received the full share of Peter pence due from Bartholomew's diocese, and added that, when he represented this deficiency to the bishop, Bartholomew replied by taking back the sum he had already brought. However, he managed to explain his conduct in this matter to Alexander's satisfaction. Though apparently keeping on good terms with the king, Bartholomew was yet in communication with the other party. John of Salisbury advises his brother to prefer this bishop's advice to his own, and, in sending him a summons to be present at a council in Becket's name, gives him the fullest power of evading it if he thought well (1166); and indeed Bartholomew deserved this trust, for he had about the same time refused to join in an appeal to the pope against Becket. A desperate effort seems to have been made by his brother bishops in 1167 to force Bartholomew to declare himself on one side, but apparently without success. Alexander III, who was accustomed to call him and the bishop of Worcester the two candlesticks of the English church, in 1169 gave him, in concert with the archbishop of Rouen, the power of absolving the excommunicated bishops. When Gilbert Foliot was excommunicated in his own cathedral, he crossed over the sea, and received absolution at the hands of these two prelates. Next year Bartholomew took part in the coronation of the young Henry, and was the only bishop who escaped excommunication for his share in that ceremony. On Becket's death the see of Canterbury was left vacant for more than two years, and in this interval Bartholomew seems to have been very active in ecclesiastical matters. He appears to have been appointed to investigate

into the conduct of the prior of St. Augustine's at Canterbury, and wrote a most indignant report to the pope on the conduct of that dignitary, and the disorder and waste of the community he was supposed to rule. Letters are preserved, written by him to Alexander III, begging him to confirm the elections lately made to Hereford and Winchester, and urging him in the strongest terms not to disallow the election of Richard of Dover to the see of Canterbury; though in after days, if we may trust Giraldus Cambrensis, he would have been only too ready to recall his recommendation (see Giraldus Camb. Rolls Ser. vii. 58, 59). After Becket's death Canterbury Cathedral was closed for nearly a year, and on its reopening Bartholomew preached the first sermon, choosing for his text the words: 'According to the multitude of my sorrows have thy consolations rejoiced my soul.' In May 1175 he was present at Westminster when the archbishop's canons were promulgated, and in July at the council of Woodstock, when pastors were chosen for the vacant churches. Two years later he signed Henry II's award between the kings of Castile and Navarre at the great council of Westminster. Only two months before this, having been commissioned to inquire into the state of Amesbury nunnery, he dismissed the abbess, who seems to have been leading a notoriously loose life, and reformed the whole establishment (Walter of Coventry, Rolls Ser. i. 274). These appear to have been his last recorded acts before his death, which occurred in 1184. Leland and other English biographers give Bartholomew great praise for his learning, and add that he and Baldwin used to dedicate their works to each other. One of Bartholomew's last treatises must have been his 'Dialogus contra Judæos,' if Leland is right in saying that this was dedicated to Baldwin when bishop of Worcester (1180–4). Amongst others of Bartholomew's writings enumerated by the same authorities are a work on Thomas à Becket's death, one on predestination, and another entitled 'Penitentiale,' of which a copy still exists among the Cotton MSS. (Faust. A. viii. 1). Bartholomew seems to have been friendly with the most learned men of his age. Walter Map praises his eloquence in the 'De Nugis Curialium;' St. Hugh (afterwards of Lincoln) seems to have been acquainted with him, and Giraldus Cambrensis devotes several pages to an account of his life, and relates several stories, which seem to show that Bartholomew had a strong turn for uttering stinging remarks. He also tells us that it was to Bartholomew that William de Tracy made a confession of the terrors in which he lived after having borne a part in Becket's death; and Giraldus adds that from the time of this confession the bishop always maintained that Henry was responsible for the archbishop's murder. For a full list of Bartholomew's writings see Pits and Tanner.

[Leland, 225; Bale, 224; Pits, De Angl. Script. 249; Tanner's Bibl. Brit.; Materials for the Life of Thomas Becket (Rolls Ser.), ii. 328, 339, 402, &c., iii. 92, 117, 513, iv. 16, 354, v. 14, 72, 210, 295, vi. 71, 320, 606; Ralph of Coggeshall (Rolls Ser.), 20; Roger of Hoveden (Rolls Ser.), i. 230, ii. 78, 121, 130, 289; Map, De Nugis Curialium, i. xii; Vita Hugonis ap. B. Perzii Bibliothecam Asceticam, x. 262, &c.; Migne's Cursus Patrologiæ, cxcix. 362, cciv. 642; Giraldus Cambrensis (Rolls Ser.), vii. 62.]

T. A. A.

BARTHOLOMEW, Saint (*d.* 1193), was a Northumbrian hermit of some celebrity, who flourished in the twelfth century. His life was most probably written by Galfrid, the author of the biography of St. Godric, and a monk of Bartholomew's own monastery of St. Mary at Durham. In any case, it professes to be written in the lifetime of the saint's contemporaries. According to this life, Bartholomew was born at Witeb or Whitby. His real name, we are told, was Tostius (Tostig?), which his parents changed to William to avoid the laughter of his playmates. After an early life of trifling and scurrility, a vision of Christ so far sobered him as to lead him to wander abroad among strange nations, till at last he found himself in Norway, which had so lately been christianised by the help of English missionaries. Here the bishop ordained him, first deacon, and then priest. After three years Bartholomew returned to England, and, having for some little time served in a Northumbrian church, joined the monks at Durham. Thence, in obedience to an apparition of St. Cuthbert, he went to Farne. On reaching Farne he found it already occupied by a monk named Ebwin, who with much reluctance withdrew in favour of Bartholomew. The new hermit's life was one of the strictest asceticism. The fame of his sanctity was soon spread abroad throughout the north. For all his guests he supplied food, and, though not eating himself, would enter into conversation with them over their meal. In 1162 his solitude was broken by the arrival of the prior Thomas, whose company was so little to Bartholomew's relish that he left the island and once more joined his old confraternity at Durham, till the united prayers of the brothers, the new prior, and the bishop, at last induced him to return. When, in about a year, Thomas died, Bartholomew was once more alone, and continued so till

his death, which appears to have happened on St. John's Day in 1193. Round his death-bed were gathered many monks, especially from the Scotch abbey of Coldingham, whose brethren, we are told, were very dear to him, and whom he requested to bury him in the island where he had now spent more than forty-two years of his life, 'for the place is holy.' The date of St. Bartholomew's death may be considered as fairly certain. From incidental remarks in the contemporary life the Bollandist fathers have made the calculation that it cannot have been in any other year than 1182 or 1193, and this later date agrees very well with the words of the narrative. For we are told that Bartholomew commenced his hermit's life during the priorship of Laurence, and continued in this state for forty-two years and six months, till his death. As Laurence is admitted to have entered on his office in 1149, and to have relinquished it in 1154, he would have been ruling St. Mary's at the beginning of 1151, a time which will give us 24 June 1193 exactly as the date of Bartholomew's death.

[Acta Sanct. 24 June, 833, &c.; Dugdale's Monasticon, i. 230 (ed. 1817); Browne-Willis's History of Mitred Abbeys, i. 259; for names of the priors at Durham see also Monachus Dunelmensis and Galfrid de Coldingham, ap. Wharton's Anglia Sacra, 720, 721; Simeon of Durham (R. S.), pr. xlix and 169.] T. A. A.

BARTHOLOMEW ANGLICUS. [See GLANVIL.]

BARTHOLOMEW, ALFRED (1801–1845), architect, was born in London on 28 March 1801, and died on 2 Jan. 1845. He was editor of the 'Builder,' and author of several works upon practical architectural questions, the chief of which are: 'Specifications for Practical Architecture,' a compilation of forms of documents necessary for the execution of detail work in buildings; a paper entitled 'Hints relative to the Construction of Fireproof Dwellings' (Lond. 1839); both of which were well received, though now of little professional value; and a synopsis of the Building Act, first published in the 'Builder,' and revised and corrected for separate publication, under the title of 'Cyclopædia of the New Metropolitan Building Act,' by the author only a few weeks before his death. During his editorship of the 'Builder' in 1844, Bartholomew also contributed many articles upon various professional subjects to its columns, and under his editorship the circulation of the journal increased. Originally destined for commercial life, young Bartholomew received only the moderate education of a middle-class school. But having manifested a decided aptitude for mathematics, his parents articled him to Mr. J. H. Good, architect, of Hatton Garden, a pupil of Sir J. Soane. Bartholomew devoted himself enthusiastically to this profession. He studied the classic style in the greatest of Sir J. Soane's works, the Bank of England, the details of which he used to spend much of his time in measuring. But his master's employment in ecclesiastical work soon diverted him to the more congenial study of Gothic, especially church Gothic, architecture, his enthusiasm for which led to the foundation of a society, of which he was one of the earliest and most ardent members, of 'Freemasons of the Church, for the recovery, maintenance, and furtherance of the true principles and practice of architecture.' To the same period of mental development may also be assigned his publication, in 1831, of 'Sacred Lyrics, being an attempt to render the Psalms of David more applicable to parochial psalmody.' Although certainly superior, in freedom and grace of expression at least, to previous versions of the Psalms used in England, and praised as such by various of the bishops in private letters to the author, this attempt did not prove successful, and has now been long ago forgotten. Afterwards the poet devoted himself more exclusively to architecture, and, in the course of the few years that remained to him of life, produced the various works we have named, and earned for himself the respect and esteem of his professional brethren. A few weeks before his death he canvassed successfully for the post of district surveyor of Hornsey. His exertions brought on an attack of rheumatic gout and fever, upon which bronchitis fatally supervened, and he died in his house in Gray's Inn, London, at the age of forty-four.

[Builder, 1845.] G. W. B.

BARTHOLOMEW, ANN CHARLOTTE (*d.* 1862), authoress, flower and miniature painter, was the daughter of Arnall Fayermann and niece of John Thomas, bishop of Rochester. She was born near the beginning of the century at Lodden, in Norfolk. In 1825 she published a farce (first acted at the Marylebone Theatre May 1849) with the title 'It's only my Aunt.' In 1827 she married Walter Turnbull, the musical composer. As his widow she published in 1840 the 'Songs of Azrael' and other harmless poems. In the same year she became the second wife of the flower painter, Valentine Bartholomew [q. v.]. She wrote one other play, which appeared in 1845, with

the title of 'The Ring, or the Farmer's Daughter, a domestic drama in two acts.' She occasionally exhibited flower or fruit pieces; the print-room of the British Museum has one beautiful water-colour drawing in this kind; but her chief employment was upon miniatures for brooches and jewellery. She last exhibited in 1856 and 1857. She died 18 Aug. 1862.

[Redgrave's Dict. of Artists of English School; Ottley's Supplement to Bryan's Dict. 1866; Athenæum, August 1862; Brit. Mus. Gen. Cat.; Cooper's Men of the Time, 9th ed. 1875.]

E. R.

BARTHOLOMEW, DAVID EWEN (*d.* 1821), captain in the royal navy, a native of Linlithgowshire, was pressed out of a merchant ship in 1794. He appears to have had a superior education for his rank of life, and was shortly after his impressment rated as a midshipman. He served in the West Indies, on the coast of Ireland, in the North Sea, and with Sir Home Popham in the Romney on the East India station. When the Romney was paid off, in 1803, he found himself 'a passed midshipman adrift upon the wide world,' and wrote to Lord St. Vincent, then first lord of the admiralty, stating his services and asking for advancement. Lord St. Vincent was not likely to consider with favour the claims of any one who might be supposed to be a protégé of Sir Home Popham, and took no notice of his letter. Bartholomew continued writing, and at the eighth letter St. Vincent, wearied of his importunity, ordered him to be pressed. He was sent down to the Inflexible at the Nore, but was soon afterwards again placed on the quarter-deck. The case was brought before parliament and was referred to a select committee, which reported, by implication, that the impressment of Bartholomew was a violation of the usage of the navy, an arbitrary and violent act which must disgust all young men who have nothing but their merits to recommend them, and likely, therefore, to be injurious to the service.

It was probably in consequence of this report that he was promoted to be a lieutenant, 20 July 1805, in which rank he served throughout the greater part of the war, till in February 1812, whilst in command of the Richmond brig, on the south coast of Spain, he drove on shore and destroyed the French privateer Intrépide. For this gallant service he was made commander, 21 March 1812; and after some little time on half-pay he had command of the Erebus rocket-ship on the coast of North America. This formed one of the small squadron which, under Captain James Alexander Gordon, went up the Potomac, received the capitulation of Alexandria, 28 Aug., and forced its way back after an arduous and brilliant campaign of twenty-three days (James, *Naval History* (ed. 1860), v. 180). He was next engaged on the coast of Georgia, and on 22 Feb. 1815 in the boat expedition, under Captain Phillott, up the St. Mary's river (*ibid.* v. 236). His conduct on these occasions won for him his post rank, which he received on 13 June, as well as the companionship of the Bath. In 1818 he was appointed to the Leven, a small frigate, for surveying service, in which he was engaged for nearly three years. He had surveyed the Azores, part of the west coast of Africa, and was employed amongst the Cape Verde Islands, when he sickened and died at Porto Praya in the island of St. Iago, 19 Feb. 1821.

[Rose, New Gen. Biog. Dict.] J. K. L.

BARTHOLOMEW, VALENTINE, flower painter (1799–1879), was born 18 Jan. 1799; in 1827 he married Miss Hullmandell, who died in January 1839. In the following year Mrs. Walter Turnbull, widow of the musical composer, became his second wife [see Bartholomew, Ann Charlotte]. Bartholomew was a member of the old Water Colour Society from 1835 until the time of his death. For many years he held the post of flower painter in ordinary to the Duchess of Kent and the present queen. He died in his eightieth year 21 March 1879.

[Cooper's Men of the Time, 9th ed.; Athenæum, 29 March 1879.] E. R.

BARTLEMAN, JAMES (1769–1821), vocalist, born 19 Sept. 1769, was educated under Dr. Cooke, of Westminster, and became a chorister in the abbey. He distinguished himself even as a boy singer, and by his gentle, amiable disposition, became a great favourite not only with his master, but also with Sir John Hawkins, whose daughter, in her 'Anecdotes,' mentions him frequently, and always with the highest admiration, not only of his talents, but of his character. He made his first appearance as a bass singer in 1788 at the Ancient Concerts, and he kept up his connection with that institution, with only one break, until he was compelled by ill-health to resign. During the seasons 1791–1795, he quitted the Ancient Concerts for the newly established vocal concerts, where he held the post of leading bass. Though he is usually called a bass singer, his voice seems to have had rather the character of a baritone, for a contemporary critic (*London Magazine* for 1820) speaks of its being

incomparably more agreeable and effectiv than a bass, and also compares it to the violoncello. His compass was of unusual extent, from E below the bass stave to G above it. The same critic tells us that his intonation was wonderfully true, and that his richness and equality of tone resulted in part from his peculiarities of pronunciation: as instances of which, the words 'die' and 'smile' are given as 'doy' and 'smawele.' He had the good sense to perceive the wonderful beauties of Purcell's solos, and in one season he revived nearly all those bass songs which are now the best known specimens of the composer's work. Drs. Callcott and Crotch wrote songs especially for him. He was a beautiful copyist of music, as is shown by a copy of Marenzio's madrigals made by him, which is now in the British Museum. In the 'London Magazine' of April 1821, we read that he is too ill to sing, but hopes are held out of his recovery from the disease to which he had long been subject. But on 15 April he died; he was buried in the cloisters of Westminster Abbey.

[Harmonicon for 1830; Miss Hawkins's Anecdotes (1822); London Magazine, December 1820, April 1821; Parkes's Musical Memories, i. 249; and Grove's Dictionary of Music and Musicians.]
J. A. F. M.

BARTLET, JOHN (*fl.* 1662), nonconformist divine, was educated at the university of Cambridge, where he enjoyed the friendship of Dr. Sibbes. The authorities are divided as to whether he was the father or the brother of William Bartlet of Bideford. He appears to have been of a somewhat morbid habit of mind, as he is said to have been compelled to abandon the study of anatomy, in which he engaged while at Cambridge, owing to a monomaniacal aversion to food, induced by familiarity with the internal structure of the human gullet. Having entered the church he obtained the living of St. Thomas's, Exeter, being then in high favour with Bishop Hall. Subsequently he was collated to the rectory of St. Mary Major in the same city, which he retained until 1662, when he was deprived for nonconformity. Notwithstanding his ejectment, he continued to reside in Exeter, preaching as he found opportunity. He died in extreme old age, at what precise date is not known. He was a conscientious and laborious preacher, and the author of some works of a devotional and doctrinal character. His chief books are entitled: 'A Summary View of the chief Heads of practical Divinity,' 8vo, 1670, and 'Directions for right receiving the Lord's Supper,' 8vo, 1679.

[Walker's Sufferings of the Clergy, ii. 192; Palmer's Nonconf. Mem. ii. 36; Wood's Athenæ (Bliss), iii. 265.]
J. M. R.

BARTLET, WILLIAM (*d.* 1682), independent minister, educated at New Inn Hall, Oxford, is found officiating to a congregation at Wapping in 1647, and was lecturer at Bideford two years later. He is the author of two learned works: 1. "Ἰχνογραφία, or a Model of the Primitive Congregational Way,' apparently an attempt to recover the order of divine service amongst the primitive christians for imitation by the moderns, published in London, 1647, 4to. 2. 'Sovereign Balsam; gently applied in a few weighty considerations (by way of Query) for healing the distempers of such professors of religion as Satan hath wounded and drawn aside (under the notion of living in God) to the utter renouncing and casting off the use of Divine Ordinances and Gospel Instruments of Worship,' London, 1649, 4to, a work directed against some sect of fanatics who believed they had reached a state of perfect sinlessness. Bartlet enumerates thirty-two of their tenets, of which the following two may serve as specimens: (1) 'That they cannot join in prayer with others because of confession of wants, sins, drawing near to God, and petitions for the Lord's presence, giving out of help, &c., with which they cannot close because of denying the first and enjoying the latter;' and (2) 'that a saint may outlive all his religion, all ties upon his conscience, and yet remain a saint.' Bartlet was one of the commissioners for Devonshire; was ejected from Bideford 1662; was once imprisoned; and died in 1682.

[Brit. Mus. Cat.; Wood's Athenæ (Bliss), iii. 264–5; Palmer, ii. 4; Walker's Sufferings, ii. 250.]
J. M. R.

BARTLETT, BENJAMIN (1714–1787), numismatical and topographical writer, was of an old-established quaker family at Bradford, Yorkshire, where his father was an apothecary, having for his apprentice the afterwards celebrated Dr. Fothergill. At an early age Bartlett showed a great aptitude for antiquarian pursuits, and leaving Bradford, he removed to London, where he set up an apothecary's business for himself in Red Lion Street. This, however, he was eventually obliged to relinquish on account of failing health, resigning it to his partner, Mr. French. In his spare time he formed an extensive collection of English coins and seals from the Saxon time downwards, which, after his death, were sold by auction. His knowledge, too, in the various departments of numismatology was most extensive, and

we are told that it would have been difficult to find his equal on this subject. In 1764 he was elected a fellow of the Society of Antiquaries, and at the time of his death was their treasurer. His only literary venture was a memoir on the 'Episcopal Coins of Durham, and the Monastic Coins of Reading, minted during the reigns of Edward I, II, and III, appropriated to their respective owners,' this having been the substance of a paper read before the Society of Antiquaries on 5 March 1778. He had, however, prepared for publication 'Manduessedum Romanorum,' or 'The History and Antiquities of the Parish of Manceter,' afterwards printed in Nichols's 'Topographical Antiquities.' He also received the public thanks of Dr. Nash for the valuable communications he contributed to the 'History of Worcestershire,' and Gough, in his prospectus prefixed to the 'History of Thetford,' published in 1789, acknowledges himself to have been indebted to 'that able master, Mr. Benjamin Bartlett,' for the arrangement of the coins. He died of dropsy on 2 March 1787, at the age of 73, and was interred in the quakers' burying-ground at Hartshill, Warwickshire.

[Gent. Mag. 1787, lvii. 276, 1818, lxxxviii. 150; Nichols's Literary Anecdotes, iii. 623, v. 389; Archæologia, v. 335; Brit. Mus. Catalogue.] T. F. T. D.

BARTLETT, THOMAS (1789–1864), theological writer, was born in 1789, was educated at St. Edmund Hall, Oxford, and graduated B.A. 1813, and M.A. 1816. He held the living of Kingstone, near Canterbury, from 1816 to 1852; he was then preferred to Chevening, near Sevenoaks; in 1854 to Luton, Bedfordshire; in 1857 to Burton Latimer, Northamptonshire; in 1832 he was one of the six preachers of Canterbury Cathedral. While at Kingstone he produced a succession of pamphlets, letters, and sermons, maintaining evangelical tenets. He married a great-great-niece of Bishop Butler, the author of the 'Analogy,' and published a 'Memoir of the Life, Character, and Writings of Bishop Butler' (1839); followed by an index to the 'Analogy' (1842). He died in 1864.

[Walford's Men of the Time, ed. 1864; Cat. Brit. Museum.] A. G-N.

BARTLETT, WILLIAM HENRY (1809–1854), topographical draughtsman, was born in Kentish Town, London, on 26 March 1809. In 1823 he was articled to John Britton, the architect, who sent him into Essex, Kent, Bedfordshire, Wiltshire, and other parts of England, to sketch and study from nature. He was afterwards employed in making drawings at Bristol, Gloucester, and Hereford for Britton's 'Cathedral Antiquities of England,' 1814–32, and his skill in landscape and scenic effects induced Britton to undertake his 'Picturesque Antiquities of English Cities,' which appeared in 1828–30, for which Bartlett made a number of elaborate drawings in various parts of England. He next visited the principal countries of Europe, and afterwards travelled in the East, exploring Turkey, Greece, Asia Minor, Syria, Palestine, Egypt, and the Arabian desert, for the first time in 1834–5, again in 1842–5, and a third time in 1853. Above a thousand of the drawings which he brought home with him from these tours were engraved and published with descriptive text by Dr. Beattie, who accompanied the artist in some of his voyages and travels, and by others. They formed volumes upon 'Switzerland,' 1836; 'Syria and the Holy Land,' 1836–8; 'Holland and Belgium,' 1837; 'The Waldenses,' 1838; 'Beauties of the Bosphorus,' 1840; and 'The Danube,' 1844. He also made four voyages to the United States and Canada between the years 1836 and 1852, the fruits of which appeared in 'American Scenery,' 1840, and 'Canadian Scenery,' 1842, with text by N. P. Willis. He contributed also, wholly or in part, the illustrations to Wright's 'Essex,' 1831–5, Beattie's 'Scotland,' 1838, and Willis and Coyne's 'Ireland,' 1842, and used his pencil and his pen with equal skill in the production of the following well-known books: 'Walks about Jerusalem,' 1844; 'Forty Days in the Desert,' 1848; 'The Nile-Boat, or Glimpses of Egypt,' 1849; 'Gleanings on the Overland Route,' 1851; 'Footsteps of Our Lord and His Apostles in Syria, Greece, and Italy,' 1851; 'Pictures from Sicily,' 1853; 'The Pilgrim Fathers,' 1853. His last work, 'Jerusalem Revisited' (1855), was in the press when the artist died. He edited Sharpe's 'London Magazine' from March 1849 to June 1852. Bartlett died on board the French steamer 'Egyptus,' on his homeward voyage from the East between Malta and Marseilles, 13 Sept. 1854, and was buried at sea. His drawings were sold by auction by Messrs. Southgate and Barrett in the following year.

[Notice by John Britton in Art Journal, 1855, pp. 24–6, reprinted privately, 1855, 16mo; Beattie's Brief Memoir of William Henry Bartlett, 1855, 4to, with portrait.] R. E. G.

BARTLEY, GEORGE (1782?–1858), comedian, was born in Bath presumably in or about 1782. His father was box-keeper at the Bath theatre. Opportunity was accordingly afforded him, while still a youth, of

acquiring some stage experience, and appearing in such characters, ordinarily assigned to women, as the page in Cross's musical drama, 'The Purse.' After an interregnum, during which, according to one authority, he was apprenticed to the cook at the once famous Bath hostelry, the York House Hotel, and, according to a second, was placed 'in the counting-house of a large mercantile concern' (*Biography of the British Stage*, 1834), Bartley appeared at Cheltenham in the summer of 1800 as Orlando in 'As you like it.' He is said to have reappeared in Bath before joining a travelling company. The course of his wanderings brought him to Guernsey, where he contracted his first marriage, his wife being a member of the company, named Stanton (?), by whom he was nursed through an illness. To the influence of Mrs. Jordan, who in 1802 saw him in Margate, Bartley was indebted for his engagement by Sheridan at Drury Lane. His first appearance in London is said to have taken place on 11 Dec. 1802. It was most probably, as he himself states, a week later. His opening character was Orlando. Genest makes no mention of him before 20 Sept. 1803, when he is described as playing Colloony in 'The Irishman in Distress,' a forgotten farce of the elder Macready. Oulton, however, in his 'History of the Theatres of London,' states that on 19 Jan. 1803, Barrymore, while playing Polydore in the 'Orphan,' was seized with serious illness and resigned the character to Bartley. During some five years Bartley seems to have been principally employed in what is technically called understudy, replacing Bannister, who then took serious characters, and occasionally attempting the rôles vacated in consequence of the departure of Charles Kemble. Dissatisfied with his remuneration, he quitted London and played in the country. In 1809–11 he managed unsuccessfully the Glasgow theatre. Subsequently he acted with increasing reputation as a comedian in Manchester, Liverpool, and other towns. In 1814 he married his second wife, Sarah Smith, a tragic actress, by whose reputation his own has been overshadowed. On 13 Oct. of the same year, Mrs. Bartley [q. v.] played Ophelia at Drury Lane, and on 12 April following Bartley reappeared at the same house as Falstaff, which was thenceforward his favourite character. A trip of Mr. and Mrs. Bartley to America, which followed in 1818, proved highly successful. Upon his return Bartley accepted a winter engagement at Covent Garden, and played during the summer under Samuel James Arnold [q. v.] at the Lyceum. During Lent, Bartley was in the habit of giving a series of discourses on astronomy at the Lyceum. He also lectured on poetry. In 1829, when the management of Covent Garden collapsed, Bartley headed the actors who came forward with a proposal, which was accepted, to furnish funds and recommence performances. He became accordingly, in 1829–30, stage manager of the theatre, the season at which, owing to the appearance of Miss Fanny Kemble, was highly remunerative. During successive ownerships by Laporte, Bunn, Macready, and Madame Vestris, he retained this post. The loss, n 1843, of his son, who was at Exeter College, Oxford, led to Bartley's retirement from the stage. His only remaining child, a daughter, died shortly afterwards, and Mrs. Bartley, in 1850, followed her children. In the year last mentioned Bartley played Falstaff at Windsor Castle in the performance arranged by Charles Kean. He then appeared for a few nights at the Princess's, taking his farewell benefit on 18 Dec. 1852, on which occasion, in his address to the public, he said: 'This night, ladies and gentlemen, fifty years ago, this very night, the night of the week, and the date of the month, I had the honour to appear in London, and to make my bow before your sires and grandsires.' This seems to dispose of the statement generally accepted that his first appearance took place on 11 Dec. 1802. On Saturday, 17 July 1858, Bartley had an attack of paralysis, to which, five days later, 22 July, he succumbed. Bartley was especially successful in playing comic old men, bluff uncles, and the like. He failed, however, to obtain the highest honour of his art. He was many years treasurer of the Covent Garden Theatrical Fund. He died in Woburn Square, and is said to be buried in the churchyard of St. Mary's, Oxford.

[Genest's Account of the English Stage; Dalton's History of the Theatres of London; Gilliland's Dramatic Mirror; Macready's Reminiscences; Biography of the British Stage; Era newspaper, 25 July 1858.] J. K.

BARTLEY, SARAH (1783–1850), actress, is generally stated to have been born in 1785. The anonymous author of the 'Biography of the British Stage' (1824), who appears to have received his information at first hand, advances, however, 23 Oct. 1783 as the day of her birth. In regard to the parentage and early education of Mrs. Bartley the conflict of statements is hopeless. According to the account obviously supplied by herself or her husband to the authority previously given, her father was an actor named Williamson, belonging to a country company, and her

mother was the daughter of General Dillon, of Galway. Walter Donaldson (*Recollections of an Actor*, 1865), who speaks with much apparent knowledge, states, on the contrary, that her first name was O'Shaughnessy, and that both her parents were Irish. The name of Smith was adopted after her mother's second marriage, in 1793, with an actor of that name belonging to the Salisbury company. Before this time Miss Williamson or O'Shaughnessy had appeared in Salisbury as Edward in Mrs. Inchbald's comedy, 'Every one has his Fault.' Her début in a serious character took place in Lancashire, probably in Liverpool, when she was sixteen years of age, as Joanna in Holcroft's 'Deserted Daughter.' A three years' experience under Stephen Kemble in Edinburgh disgusted her with the stage, from which she retired. Yielding to circumstances, however, she conquered her dislike, and solicited and obtained an engagement from Tate Wilkinson, the famous manager of the York circuit. Upon his death in 1803 she went to Birmingham and thence to Bath. She was here seen by the younger Harris, who engaged her for Covent Garden, at which house she appeared on 2 Oct. 1805 as Lady Towneley in the 'Provoked Husband.' Very reluctantly did she consent to make her début in comedy. To appease her, accordingly, she was allowed to recite Collins's 'Ode on the Passions.' Her success in this recitation, which was brought into fashion by Mrs. Siddons, consoled her for a lukewarm reception in Lady Towneley. The management, finding her engagement unprofitable in consequence of Mrs. Siddons enjoying a monopoly of the characters in which Miss Smith would be of service, sought vainly to get rid of her. In 1808–9 she played with signal success in Dublin, in which city she recited, for her benefit, a melologue written expressly for her by Thomas Moore. After her return her reception in London was increasingly cordial. She now migrated to Drury Lane, in which house, 23 Jan. 1813, she 'created' the character of Teresa in Coleridge's 'Remorse.' On 23 Aug. 1814 she married George Bartley [q. v.], described by Donaldson as her first love. The retirement of Mrs. Siddons, 29 June 1812, left for a while the stage open to her. Two years later, however, the appearance of Miss O'Neill, with whom she was unable to cope, thwarted her hopes. In 1818 Mrs. Bartley accompanied her husband to America, where she obtained both reputation and fortune. Returning in 1820 she played in the country, and on 15 Nov. 1823 reappeared at Covent Garden as Mrs. Beverley in the 'Gamester.' Her performances were, however, infrequent. In the character of Lady Macbeth she finally retired from the stage. The loss of her two children [see BARTLEY, GEORGE] greatly affected her. Shortly after the loss of her daughter she was stricken with paralysis. After lingering some years she died 14 Jan. 1850. Her talents were genuine, though Macready in his memoirs depreciates her method. Leigh Hunt calls her the second tragic actress of her day, and says she possesses 'a strong and singular originality, a genius for the two extremes of histrionic talent (*sic*), lofty tragedy and low comedy.' The two characters which lead him to believe in her capacity for tragedy and farce are Belvidera in 'Venice Preserved,' and Estifania in 'Rule a Wife and have a Wife.' Adolphus, in his 'Recollections,' speaks of her as the only actress before the appearance of Miss O'Neill to succeed Mrs. Siddons. Donaldson says she 'had a noble and expressive face, full, strong, and melodious voice, capable of any intonation, and an original conception of her author.' Macready (*Reminiscences*, i. 61) declares, on the contrary: 'Of the soul that goes to the making of an artist she had none.'

[Genest's Account of the English Stage; Leigh Hunt's Critical Essays on the Performers of the London Theatres, 1807; Macready's Reminiscences; Adolphus's Recollections; Biography of the British Stage; The Drama, a Theatrical Magazine, vol. v.; Era newspaper, 20 Jan. 1850.] J. K.

BARTLOT, RICHARD (1471–1557), physician, was a fellow of All Souls' College, and took the degree of M.B. at Oxford in 1501, and supplicated for that of M.D. in 1508. He was the first fellow admitted into the College of Physicians after its foundation in 1518, and he was president in 1527, 1528, 1531, 1548. He lived in Blackfriars, and was buried in the church of St. Bartholomew the Great. Dr. Caius, as president, with the whole college attended his funeral. He had considerable landed property, and endowed All Souls with his estate at Edgware, and left the foundation some plate at his death. His name is variously written Bartlet and Barthlet.

[Munk's Roll, i. 23; Wood's Fasti (Bliss), i. 11, under 'Barthlet.'] N. M.

BARTOLOZZI, FRANCESCO (1727–1815), engraver, was born in Florence in 1727. The date is given differently by different biographers, correctly by a very few, but Mr. Andrew Tuer has finally settled the point. His father, Gaetano Bartolozzi, was a Florentine gold-worker and silversmith. It

is likely, therefore, that his son's name may be added to the long list of distinguished artists who have received their first and best lessons in the jeweller's shop. In his fifteenth year Bartolozzi became a student of the Florentine academy under the care of Ignazio Hugford, an historical painter of slight merit, who is also called Hugford Ferretti and Ugo Ferretti. In that school, we are told, Bartolozzi gave great attention to anatomical design and drawing from the life. 'His countless drawings and sketches of the bones and muscles bore precious fruit in his excellent figure-drawing. He understood the forms in the manner in which only first-class artists have understood them, for he combined a knowledge of anatomy with an intelligent and observant experience of life.' In those Florentine days Bartolozzi had Cipriani for a companion. 'The two were constantly thrown together, and an acquaintance was formed which ripened into a lifelong friendship.' He remained with Hugford three years, and then, after a short visit to Rome, was articled for a term of six years to Joseph Wagner, historical engraver at Venice. He had learned good drawing in Florence. Wagner, in no other respect a good master, was able to teach the mere craft of engraving, and in mastery of that craft the pupil soon outdid the master. Bartolozzi's earliest plates, indeed, are some copies from prints of Giacomo Frey, done at a time prior to his connection with Wagner; nevertheless it was under the latter that he began seriously to learn the business in the pursuit of which he made so great a name. At the end of his apprenticeship to Wagner he married a Venetian lady of good family, and removed, at the invitation of Cardinal Bottari, to Rome. In that city he worked much after Domenichino and other masters of the Italian school. He engraved five prints from the life of St. Vitus and portrait heads for a new edition of Vasari's 'Lives of the Painters.' Though doing so much, he does not seem to have been successful in Rome, and shortly returned to Venice, where, until 1764, he remained variously employed, and grew fast in favour and fame. In this year, in consequence of an offer from Mr. Dalton (librarian to George III), he came to England. Dalton was able to promise him an appointment as 'engraver to the king,' and engaged him besides on his own account at a salary of 300*l.* a year.

Leaving Mrs. Bartolozzi and his son Gaetano [q. v.] behind him, he thereupon went to England. He was then thirty-seven. The next forty years were spent in London. He established himself in lodgings with his old friend Cipriani in Warwick Street, Golden Square. In Dalton's employ he completed his collection of prints after Guercino's drawings, of which he had already done many in Italy. Twenty-three of this extensive series were from drawings in the king's possession. Perhaps there exists no finer testimony to Bartolozzi's genius than these etchings. The manner in which the plates were executed has been much discussed; but, apart from the fact that many prints not distinguishable from them in kind bear the inscription 'Etched by Bartolozzi,' any one tolerably familiar with the potentialities of the point and the proper quality of the etched line would know at a glance that they were etched. In finishing only the burin was used (Nagler, ed. 1833). Bartolozzi is commonly said to have been the inventor of what is called the 'red-chalk manner of engraving.' In reality it is a kind of soft-ground etching practised first in France by Demarteau in his reproductions of Boucher's drawings. (In this process the use of a roulette gave the effect of a soft line which modern etchers obtain with a pencil and tissue paper.) By Demarteau's pupils it was brought to England, and Bartolozzi at once became the most admired professor of the new art. The rage for these chalk-like red prints was greatly increased by the encouragement which Angelica Kauffman gave to workers in this kind. In consequence of this strong tide of fashion, line-engraving was driven almost from the market, as the numberless bad prints of that day in this dotted or stippled manner still testify. And the inefficiency habitually shown in this style of work explains why Sir Robert Strange thought himself justified in his unfortunate remark, that Bartolozzi, who employed it largely, was fit for nothing beyond engraving 'benefit tickets.' The enmity of Sir Robert Strange against Bartolozzi, who had succeeded him in the king's favour, is one of those well-known matters of history which lend perennial piquancy to the dull pages of artistic biography, and need not detain us. In casting this slight upon Bartolozzi, however, Sir Robert reckoned much without his host, for the former, with Latin versatility, was as well capable of good engraving in line as in any other manner. His 'Clytie,' said to be the immediate reply to this challenge, the print of the 'Silence,' after Annibale Caracci, the 'Madonna del Sacco,' after Andrea del Sarto, and many more that might be mentioned, put Bartolozzi in the first rank of engravers in this sort.

At the close of his engagement with Dalton Bartolozzi became his own master. For Alderman Boydell he did some of his finest work. In 1765 Bartolozzi joined the incor-

porated Society of Artists, and in 1769, on the foundation of the Royal Academy, he was made an original member. To this circumstance may be attributed the final rupture with Strange, an admirable artist and upright man, who, however, on this occasion showed temper in various foolish ways. It was characteristic of Bartolozzi to make no reply to these attacks. He was of an easy temper and very busy. From the time of his election as a member of the Royal Academy and afterwards there is little to relate. Mr. Andrew Tuer with loving care has contrived to pervade with some thin aroma as of the master the two appalling folios which tell *inter alia* of his life and works. But, indeed, there is little to tell. He worked early and late. He made money and spent it. He took snuff. He drank—some said more than enough; others that nature demanded his mild potations. He did not cease from work till he died, in 1815, at the age of eighty-eight. One result of his popularity was the formation of a large school, the members of which were proud to write themselves down his pupils. It was said that they got more from their master than ever he got from them. One injury at least they did him. Posterity will not distinguish between the rubbish of the pupil and the good work of the master. In illustration of the detrimental haste of his work towards the close of his life, it is sufficient to quote a passage from Redgrave: 'Laborious, working early and late, he was generous and profuse in spending his gains, but he was without prudence, and made no provision for his latter days. His difficulties drove him to expedients to meet his expenses. The chalk manner afforded him facilities, and his studio became a mere manufactory of this class of art; plates were executed by many hands under his directions, which received only mere finishing touches by him, and his art was further vitiated and his talents wasted by the trifling class of works thus produced.' Whether from want or from weariness is hardly to be told, but in 1802, moved perhaps by a promise of knighthood, he left this country to take charge of the National Academy at Lisbon, and there, on 7 March 1815, he died.

Mr. Tuer has collected probably all that at this date can be known about Bartolozzi; but the estimate that Mr. Tuer has formed of the engraver is, it need hardly be said, too favourable. If we speak of Bartolozzi as an engraver purely, it is hard to overpraise him; but it was of trifling things that he was the delightful and even exquisitely graceful designer. We must, however, remember in all estimation of him the taste of his time. The artists of the eighteenth century found inspiration in subjects of awful vapidity. It is on that account that we have from Bartolozzi's hand prints of 'Cupid refusing Love to Desire,' of 'Venus recommending Hymen to Cupid,' and many more not less sickly and absurd. But his work was never confined to these trifles. The hand that gave them what beauty they possess also gave our nation the prints after the Italian masters and Holbein, many masterpieces of line-engraving, and many harmless feasts of pleasure in fanciful slight designs. His enthusiastic and rather rhetorical biographer in Italy (Melchior Missirini) gives Bartolozzi a place among Italians which in England he may also claim: 'Palladio was the architect of the Graces, Correggio the painter of the Graces, Metastasio the poet of the Graces, and Bartolozzi was their etcher.'

[Tibaldo's Biog. degli Ital. Illustri, vol. i. 1834; Nagler's Künstler-Lexicon, 1833; Rose's Biog. Dict. 1857; Biog. Universelle. 1843; Nouvelle Biog. Générale, 1853; Nichols's Literary Anecdotes; Gent. Mag. lvii. 876, lxxii. 1156, 1221, lxxv. 794, lxxviii. 1116, lxxx. (i.) 598, 662, lxxxiii. (i.) 179, lxxxviii. (i.) 377, (ii.) 11; Redgrave's Dict. of Eng. School; Tuer's Bartolozzi and his Works, 1882.] E. R.

BARTOLOZZI, GAETANO STEFANO (1757–1821), engraver, the son of Francesco Bartolozzi [q. v.], was born in Rome in 1757, and inherited some of his father's talent, but his indolent disposition and Bohemian proclivities eventually marred his life. He was passionately fond of music, to which he devoted most of his time, to the neglect of his business as a printseller, so that he became involved in difficulties, and was obliged to sell his stock of prints, drawings, and copperplates, by auction at Christie's in 1797. He then went to Paris and opened a musical and fencing academy, which enabled him for some years to maintain a good position: but he afterwards drifted into poverty. His engravings are but few in number; they comprise portraits of Madame Récamier, after Cosway, and of Mrs. Rudd, who was tried for forgery in 1775, as well as six plates for the 'British Gallery of Contemporary Portraits,' 1822, and a study of a nude female figure, from a drawing by Annibale Carracci, for Ottley's 'Italian School of Design.' He died in London on 25 Aug. 1821. Madame Vestris, the celebrated comic actress, was his daughter.

[Redgrave's Dictionary of Artists, 1878; Tuer's Bartolozzi and his Works, 1882, i. 22–25.]

R. E. G.

BARTON, ANDREW (*d.* 1511), a Scottish naval commander, whose defeat by Sir Thomas and Sir Edward Howard is celebrated in the old ballad of 'Sir Andrew Barton,' was the son of John Barton, who is mentioned in the account of the chamberlain of Fife, 1474–75, as master of the Yellow Carvel, subsequently rendered famous under Sir Andrew Wood. Like the other Scottish naval commanders of the time, John Barton was a merchant seaman, and his three sons, Andrew, Robert (afterwards lord high treasurer of Scotland), and John, followed the same occupation. Andrew Barton's name occurs in the 'Accounts of the Lord High Treasurer' (i. 343) as victualling Perkin Warbeck's ship in 1497; and in the same year, as well as frequently afterwards, he is mentioned in the 'Ledger of Andrew Halyburton' (printed in 1867) as supplying merchandise to various persons. In 1476 letters of marque had been granted by James III to the Bartons against the Portuguese for plundering the ship of John Barton, the father. These letters had been repeatedly suspended in the hope of redress; but in November 1506 they were renewed by James IV to the sons, granting them liberty to seize Portuguese goods till they were repaid 12,000 ducats of Portugal. Andrew Barton was probably the most active of the three brothers in capturing richly laden ships of Portugal returning from India and Africa; and his daring and skill appear to have won for him the special favour of the Scottish king, whose interest was almost as much centred in naval achievements as in the knightly tourneys which had made him famous throughout Europe. In 1506 James IV built 'a great and costly ship,' in command of which Andrew Barton completely cleared the Scottish coasts of Flemish pirates, sending the king, with a barbarity characteristic of the times, three barrels of their heads, in token of the thoroughness with which he had carried out his commission (Leslie, *History of Scotland*). In 1508 Andrew Barton was sent to assist Denmark against Lubeck (Gairdner, *Letters illustrative of the Reigns of Richard III and Henry VII* (1863), ii. 264). In the following year there is record of a complaint by Margaret, duchess of Savoy, governess of the Netherlands, against the capture of some vessels by Andrew and John Barton; but the king assures her that her information must be erroneous (Brewer, *State Papers*, Henry VIII, vol. i. No. 117). There is indeed no distinct act of unlicensed piracy recorded against the Bartons; but the revival of letters of marque against the Portuguese, after an interval of thirty years, tended to associate piracy with their names. It was also stated that Andrew Barton was in the habit of searching English vessels engaged in the Portuguese trade, and, in any case, the capture of Portuguese merchantmen inflicted serious damage on the trade of London. Henry VIII does not appear to have made any complaints against him to the King of Scotland; but at the earnest request of Sir Thomas and Sir Edward Howard he permitted them to fit out two ships with the view of effecting his capture. They fell in with Barton cruising in the Downs in his own ship, the Lion, attended by a pinnace. A brilliant and desperate conflict ensued; but after Barton had been shot by an archer through the heart the resistance of the Scots was at an end. Barton's ship was brought in triumph to the Thames, and became the second man-of-war in the English navy, the Great Harry, the earliest, having been built in 1504. The defeat and death of Barton took place 2 Aug. 1511. King James demanded redress from King Henry, who replied that the 'fate of pirates was never an object of dispute among princes,' implying probably that the capture of Portuguese ships was a clear act of piracy. Henry, indeed, freed the sailors of Barton, supplying them with money sufficient to take them home; but this act of clemency failed to satisfy the Scottish king, and the dispute was finally fought out on Flodden Field.

[In addition to the State Papers the historical authorities regarding Andrew Barton are Hall's Chronicle on the English side, and the histories of Leslie and Buchanan on the Scottish side. Of the ballad of Sir Andrew Barton, apparently an expansion of the narrative in Hall's Chronicle, there are three different forms—the earliest being that of Bishop Percy's folio manuscript (about 1650); the second the old broadside in black letter, printed for W. O., and sold by the booksellers of Pye Corner; and the third the version printed by Percy in his Reliques, and which is simply the folio manuscript copy, altered, but not improved by a comparison with the old broadside copy. The knighthood attributed to Andrew Barton in the ballad is apparently fictitious, for in the record of a gift of land to him in Fife in 1510 (*Registrum Magni Sigilli Regum Scotorum*, par. 3511) no title is mentioned.] T. F. H.

BARTON, BERNARD (1784–1849), poet, was born of quaker parents at Carlisle on 31 Jan. 1784, his mother dying a few days after his birth. His father, a manufacturer, married again in Bernard's infancy, removed to London, and finally engaged in malting business at Hertford, where he died in the prime of life. The widow and children afterwards resided at Tottenham. Bernard was sent to a quaker school at Ipswich,

and at the age of fourteen was apprenticed to a shopkeeper, of the name of Jesup, at Halstead in Essex. After eight years' service he removed to Woodbridge, married his employer's daughter (1807), and entered into partnership with her brother as coal and corn merchant. In the following year his wife died in giving birth to a daughter, whereupon Barton abandoned business and became tutor in the family of Mr. Waterhouse, a Liverpool merchant. After staying a year in Liverpool, where he made the acquaintance of the Roscoe family, he returned to Woodbridge, and received a clerkship in Messrs. Alexander's bank—employment which he held for forty years until within two days of his death.

In 1812, Barton published his first volume of verses, 'Metrical Effusions,' and began a correspondence with Southey. About this time he addressed a copy of complimentary verses to the Ettrick Shepherd, who hastened to respond in grateful and flattering terms. Hogg had written a tragedy, which he was anxious to see represented at a London theatre, and, not knowing how to proceed in the matter, solicited the assistance of the quaker poet, who in great perplexity applied to the amiable Capel Lofft, and by that gentleman's advice the scheme was dropped. In 1818 appeared the 'Convict's Appeal,' a protest in verse against the severity of the criminal code of that day. The pamphlet bears no name on the title-page, but the dedication to James Montgomery is signed 'B. B.' In the same year Barton published by subscription 'Poems by an Amateur;' and two years afterwards he found a publisher for a volume of 'Poems' which received some praise from the critics and reached a fourth edition in 1825. 'Napoleon and other Poems' (dedicated to George IV), and 'Verses on the death of P. B. Shelley,' appeared in 1822.

It was at this time that Barton began a correspondence with Charles Lamb. The freedom with which the quakers had been handled in the 'Essays of Elia' induced Barton to remonstrate gently with the essayist. Charmed with his correspondent's homely earnestness and piety, Lamb was soon on terms of intimacy with the quaker poet, for nobody loved more than Lamb the spirit, apart from the observances, of quakerism. Shortly after making Lamb's acquaintance, Barton contemplated resigning his appointment at Woodbridge and supporting himself by his literary labours. Lamb, to whom he communicated the project, advised him strongly against such a course. 'Keep to your bank,' wrote Lamb, 'and the bank will keep you.' Southey gave similar advice. Meanwhile his literary work was beginning to tell upon his health. In his letters to Southey and Lamb he complained that he was suffering from low spirits and headache, and again his friends were ready with their advice—Lamb rallying him banteringly, and Southey seriously counselling him to keep good hours and never to write verses after supper. At this time his pen was very active, and he gained both pleasure and profit from his labours. 'The preparation of a book,' says his biographer, Edward Fitzgerald, 'was amusement and excitement to one who had little enough of it in the ordinary course of daily life: treaties with publishers—arrangements of printing—correspondence with friends on the subject—and, when the little volume was at last afloat, watching it for a while somewhat as a boy watches a paper boat committed to the sea.'

In 1824 some members of the Society of Friends showed their respect for the poet in a tangible form by raising the sum of twelve hundred pounds for his benefit. The originator of the scheme was Joseph John Gurney, at whose death in after-years the poet composed a copy of memorial verses. Barton hesitated about taking the money, and asked the advice of Charles Lamb, who wrote that his opinion was decisive for the 'acceptance of what has been so honourably offered.' The money was invested in the name of a Mr. Shewell, and the yearly interest was paid to Barton. Though placed in somewhat easier circumstances by the bounty of his friends, Barton did not at all relax his literary labours. In 1826 he published a volume of 'Devotional Verses,' and 'A Missionary's Memoir, or Verses on the Death of J. Lawson.' These were followed by 'A Widow's Tale and other Poems,' 1827, and 'A New Year's Eve,' 1828. After the publication of the latter poem he seems to have taken a long spell of rest; or perhaps the public was growing too fastidious to relish the quaker poet's homely verses. His next appearance was in 1836, when he joined his daughter Lucy in the publication of 'The Reliquary, with a Prefatory Appeal for Poetry and Poets.' Then followed another long period of silence, broken in 1845 by the appearance of 'Household Verses.' This volume, dedicated to the queen, attracted the notice of Sir Robert Peel, who on leaving office procured for the poet a pension of 100*l.* a year. During all these years Barton seldom left Woodbridge. He had paid occasional visits to Charles Lamb, and once or twice went down into Hampshire to see his brother

His holidays were sometimes spent under the roof of his friend, W. Bodham Donne, at Muttishall, Norfolk. Here his delight was to listen to the conversation of Mrs. Bodham, an old lady who in her youth had been the friend of Cowper. In later life Barton grew more and more disinclined to take exercise. He liked to sit in his library and enjoy the prospect through the open window, or, if he started with any friends for a walk, he would soon stretch himself on the grass and wait for his friends' return. Though his sedentary habits affected his health, he was never painfully ill, and always kept a cheerful spirit. In 1846 he made a short stay at Aldborough for the benefit of his health, and on returning to Woodbridge printed privately a little collection of poems entitled 'Seaweeds gathered at Aldborough, Suffolk, in the Autumn of 1846.' Some other trifles remain to be mentioned: 1. 'A Memorial of J. J. Gurney,' 1847. 2. 'Birthday Verses at Sixty-four,' 1848. 3. 'A Brief Memorial of Major E. Moor Wood,' 1848. 4. 'On the Signs of the Times,' 1848. 5. 'Ichabod,' 1848. On 19 Feb. 1849, Barton died after a short illness and with little suffering. In the same year his daughter Lucy published a selection of his letters and poems, and Edward Fitzgerald (the distinguished translator of 'Omar Khayyam' and 'Calderon'), afterwards her husband, contributed a biographical introduction. In the 'Athenæum' obituary notice it is stated that he left much fugitive verse in manuscript.

Bernard Barton is chiefly remembered as the friend of Lamb. His many volumes of verse are quite forgotten. Even the scanty book of selections published by his daughter contains much that might have been omitted. He wrote easily—too easily—and never troubled to correct what he had written. But all his work is unaffected; nor are there wanting occasional touches of deep and genuine pathos. In his devotional verses there is a flavour of old-world quaintness and charm, recalling homely George Herbert's 'Temple;' and in other lyrics Edward Fitzgerald found something of the 'leisurely grace' that distinguishes the Greek Anthology. Free from all tinge of bigotry, simple and sympathetic, Bernard Barton won the esteem and affection of a large circle of friends, young and old, orthodox and heterodox.

[Poems and Letters of Bernard Barton, selected by Lucy Barton, with a biographical notice by E[dward] F[itz] G[erald], 1849; Lamb's Letters; Davy's MS. Suffolk Collections in the British Museum Addit. MS. 19117.]

A. H. B.

BARTON, CHARLES (1768–1843), legal writer, was called to the bar at the Inner Temple in 1795, and practised as a conveyancer. He died at Cheltenham on 18 Nov. 1843, aged 75. His principal publications are: 1. 'Historical Treatise of a Suit in Equity,' 1796. 2. 'Elements of Conveyancing,' 6 vols., 1802–5, 2nd ed. 1821–2. 3. 'Original Precedents in Conveyancing,' 5 vols., 1807–10. 4. 'Practical Dissertations on Conveyancing,' 1828.

[Gent. Mag., new ser., xxii. 215; Clarke's Bibl. Legum, 213, 214, 244; Sweet's Cat. of Law Books (1883), 21; Biog. Dict. of Living Authors (1816), 16.] T. C.

BARTON, EDWARD (1562?–1597), the second English ambassador sent to Constantinople, was probably the second son of Edward Barton of Whenby, Yorkshire, who died in 1610 (Glover's *Visitation of Yorkshire*, ed. Foster, p. 5). Barton was born about 1562, and appears to have succeeded William Harborne as English ambassador at Constantinople in 1590. As was the case with his predecessor, his chief duty was at first to protect the interests of the Turkey Company, which had been established in 1579. Although he bore the title of 'agent for her majesty with the grand seignior' and received a payment of 500*l.* from the exchequer (10 Oct. 1590), the company was, as a rule, held responsible for his salary, and seems to have failed to remit it regularly. In 1591 Lord Burghley addressed a series of questions to the officials of the Turkey Company as to 'what entertainment has been made to Mr. Barton in certainty, and whether he has been allowed the four per cent. promised; what allowance he has had from the beginning of his service, when he has had any, and what it was for, as he complains of great want and unkind answers, and that Collins and Salter, the consul and vice-consul at Tripoli, deny him relief' (*State Paper Calendars*, 14 Aug. 1591). In 1594 Barton received 2,000 gold 'chequins,' equivalent to 600*l.*, 'for the queen's special service in Constantinople,' and early in 1596 he received a formal commission as ambassador under the great seal, thus removing him from his dependence on the Turkey Company. Barton was popular among the Turks and fought under their flag. Mustapha, the first Turkish envoy in England, told at court in 1607 how many years previously 'Mr. Barton was in the army . . . when Raab alias Suverin was won from the christians,' and the sultan, Mahomet III, when informing (February 1595-6) Queen Elizabeth of the taking of the fort Agria in Hungary from the forces of the archduke

Maximilian in 1595, wrote: 'As to your highness's well-beloved ambassador at our blessed Porte, Edward Barton, one in the nation of the Messiah, he having been enjoined by us to follow our imperial camp without having been enabled previously to obtain your highness's permission to go with my imperial staff, has well acquitted himself of his duties in the campaign, so that we have reason to be satisfied, and to hope that also your highness will know how to appreciate the services he has thus rendered to us in our imperial camp.' Soon after his return from this campaign the plague raged in Constantinople, and in 1597 Barton took refuge in the little island of Halke (Χάλκη), where he fell a victim to the scourge on 15 Dec. He was buried there, outside the principal door of the church attached to the convent of the Virgin. The inscription on the slab above his grave was as follows: 'Eduardo Barton, Illustrissimo Serenissimæ Anglorum Reginæ Oratori, viro præstantissimo, qui post reditum a bello Ungarico, quo cum invicto Turcor. imperatore profectus fuerat, diem obiit pietatis ergo, ætatis anno xxxv., Sal. vero MDXCVII. xviii. Kal. Januar.'

In a letter to Barton from Thomas Humphreys, preserved among the State Papers (20 Aug. 1591), complaint is made of the conduct of Barton's elder brother, to whom he appears to have given large sums of money, and he is asked to bestow his bounty for the future on his sister and her children. A copy of Calvin's 'Institutes' accompanied the letter as a gift from the writer.

[Ellis's Orig. Letters, (1st series) iii. 84–8, (3rd series) iv. 147; Notes and Queries (3rd series), xii. 459; Cal. of Domest. State Papers, 1590–6.] S. L. L.

BARTON, ELIZABETH (1506?–1534), commonly called the NUN or MAID OF KENT, was, according to her own account, born in 1506. About 1525 she was domestic servant at Aldington, Kent, in the household of Thomas Cobb, steward of a neighbouring estate owned by Warham, archbishop of Canterbury. In that year she was attacked by some internal disease, and in the course of her recovery suffered from a violent nervous derangement, which developed into a religious mania. For days together she often lay in a trance, and while apparently unconscious 'told wondrously things done in other places, whilst she was neither herself present nor yet heard no report thereof.' Her hysterical cries were at times 'of marvellous holiness in rebuke of sin and vice' or concerned 'the seven deadly sins and the ten commandments.' Superstitious neighbours, easily misled by a doubtful consistency in her ravings, concluded that either the Holy Ghost or the Devil possessed her. Cobb, her master, summoned Richard Masters, the parish priest, to aid him in watching her, and they were soon convinced that Elizabeth was inspired by the Holy Ghost. Masters straightway reported the matter to Archbishop Warham at Lambeth, and Warham, then in his dotage, sent the girl a message that she was not 'to hide the goodness and the works of God.' In a few months the girl's illness left her, but Cobb and Masters, together with the villagers of Aldington, continued to treat her with pious respect, and Cobb, removing her from his kitchen, invited her to live on terms of equality with his family. She was unwilling to hastily forfeit the regard of her neighbours, and perceived it easy, as she subsequently confessed, to feign her former trances and the alleged prophetic utterances. About 1526 Archbishop Warham found her reputation still growing, and directed the prior of Christ Church, Canterbury, to send two of his monks, Edward Bocking [q. v.] and William Hadley, to observe the girl more closely. The prior obeyed the order unwillingly; but Bocking on his arrival perceived that Elizabeth might prove a useful agent in restoring popular esteem to certain practices of the mediæval church then widely discredited. He educated her in the catholic legends of the saints and induced her to insist in her utterances that she was in direct communication with the Virgin Mary. He taught her to anathematise in her ravings all the opponents of the catholic church, and to dispose of the protestant arguments with much coherency. The exhibition of theological knowledge by an uneducated village girl naturally confirmed the popular belief that Elizabeth was divinely inspired. To extend her fame, Bocking announced that on a certain day she would perform a miracle. In the presence of 2,000 persons she was laid before the image of the Virgin in the famous chapel of Our Lady in the neighbouring village of Court-at-Strete. There she fell into a trance lasting for three hours, during which her face underwent much distortion. 'A voice speaking within her belly' spoke 'sweetly and heavenly' of the joys of heaven, and 'horribly and terribly' of the torments of hell. 'It spake also many things for the confirmation of pilgrimages and trentals, hearing of masses and confessions, and many other such things.' An account of the so-called miracle was written under Bocking's direction by a gentleman of the district, named Edward Thwaytes, and was circulated

far and wide. The tract is entitled 'A miraculous work of late done at Court-of-Strete in Kent, published to the deuoute people of this tyme for their spiritual consolation, by Edward Thwaytes, Gent,' 1527. Immediately afterwards Elizabeth left Aldington, at the alleged command of the Virgin, for the priory of St. Sepulchre at Canterbury, where a cell was assigned her, with Bocking as her confessor and attendant. There her prophetic powers quickly developed, and she assumed the title of the Nun of Kent. She prophesied throughout 1527 and 1528, not only on all questions of national interest, but on the private circumstances of visitors who flocked to her cell and offered her fees for her services. 'Divers and many as well great men of the realm as mean men and many learned men, but specially many religious men, had great confidence in her, and often resorted to her.' Friendly monks of Christ Church supplied her secretly with sufficient information to enable her to escape serious error in her prophecies, and she maintained her reputation by long fastings, by self-inflicted wounds which she attributed to her combats with the devil, and by stories of her ascents to heaven by way of the priory chapel. From time to time her oracles were collected, and in 1528 Archbishop Warham showed one collection to Henry VIII, who refused to attach any weight to them, and Sir Thomas More, who also examined them at the king's request, spoke of them at this time as 'such as any simple woman might speak of her own wit.' But More had already done much indirectly to give permanence to Elizabeth's fame. He published (in ch. xvi. of his *Dialogue* on catholic practices, 1528) a categorical statement of his belief in the divine inspiration of Anne Wentworth, 'the maid of Ipswich,' a daughter of Sir Roger Wentworth of Ipswich, who, although only twelve years old, had in 1527 imitated most of Elizabeth's early experiences, and had then retired to the abbey of the Minories (Cranmer's *Works*, Parker Soc. p. 65). Anne afterwards withdrew her pretensions to the gift of prophecy. William Tindal repeatedly denounced both Elizabeth of Kent and Anne of Ipswich as impostors from 1528 onwards (cf. his *Obedience of a Christen Man*, 1528, p. 327, and his *Answer to Sir Thomas More's Dialogue* (1530), p. 91, in Parker Soc. edition of Tyndale's *Works*). But only a few of the bolder reformers appear to have wholly discredited Elizabeth's claims to divine inspiration at this date.

As soon as the king's intention of procuring a divorce from Queen Catherine was known at Canterbury, Elizabeth largely increased her influence by passionately inveighing against it, 'in the name and by the authority of God.' She publicly forbade the divorce, and prophesied that if any wrong were offered Queen Catherine, Henry 'should no longer be king of this realm . . . . and should die a villain's death.' Archbishop Warham was easily convinced by her; and her bold words led him to revoke his promise to marry the king to Anne Boleyn. On 1 Oct. 1528 he wrote at the nun's request to Wolsey, begging him to grant her an interview. Wolsey assented, and, it is said, was confirmed by the girl in his repugnance to the divorce. After the cardinal's death in 1531, Elizabeth declared that by her intercession he was ultimately admitted to heaven. Between 1528 and 1532 the nun was recognised throughout England as the chief champion both of Queen Catherine and of the catholic church in England. Bishop Fisher held repeated consultations with her, and wept with joy over her revelations. The monks of Sion often invited her to their house; there Sir Thomas More met her more than once, and treated her with suspicious reverence. The monks of the Charterhouse, both at London and Sheen, and the Friar Observants of Richmond, Greenwich, and Canterbury, publicly avowed their belief in her power of prophecy. The Marchioness of Exeter and the Countess of Salisbury, with many other peeresses, regularly consulted her at their own houses, and her prophecies were frequently forwarded to Queen Catherine and the Princess Mary. The pope's agents in England (Silvester Darius and Antonio Pollio) and the pope himself (Clement VI) she threatened with certain destruction unless they worked boldly in behalf of Queen Catherine. According to her own account, Henry VIII and the relatives of Anne Boleyn sought in vain to bribe her into silence. In October 1532 Henry, accompanied by Anne Boleyn, met Francis I at Calais, and the girl asserted that her utterances alone had prevented the celebration there of the marriage of Anne with the king. When on his return from France Henry passed through Canterbury on his way to London, Elizabeth thrust herself into his presence, and made fruitless attempts to terrify him into a change of policy. She tried hard, at the same time, to obtain an audience of Queen Catherine, but the queen prudently declined to hold any communication with her, and there appears no ground for the common assumption that both Catherine and the Princess Mary at any time compromised themselves by their relations

with the nun (cf. P. FRIEDMANN'S *Anne Boleyn*, i. 245).

After Henry's marriage with Anne Boleyn (28 May 1533) the nun's adherents looked in vain for the fulfilment of her prophecy that he would die in the succeeding month. To maintain her influence she shifted her position, and declared that, like Saul, Henry was no longer king in the sight of God. The mendicant friars spread report of her new revelation throughout the country, and Cromwell, then at the height of his power, viewed it as a treasonable incitement to rebellion. Her friend Warham had died on 23 Aug. 1532, and on 30 March 1533 Cranmer was consecrated to the primacy. The new archbishop was directed to subject the nun in the summer of 1533 to rigorous examination, and on 19 July the prioress of St. Sepulchre's was ordered by Cranmer to bring her before him and Dr. Gwent, the dean of arches. The girl at first maintained her prophetic rôle. Cromwell had sent down a set of interrogatories, but Cranmer declined to use them, deeming them to be too direct to obtain the nun's conviction out of her own mouth, and one of Cromwell's agents wrote (11 Aug.) that 'my Lord [of Canterbury] doth but dally with her.' But Cranmer had no intention of treating the nun leniently, and repeated examinations drew a full confession from her in September. 'She never had visions in all her life, but all that she ever said was feigned of her own imagination, only to satisfy the minds of those which resorted to her and to obtain worldly praise' (STRYPE'S *Cranmer*, ii. 272). On 25 Sept. Bocking and Hadley, her chief counsellors, who had long been watched, were arrested, and in the course of the following October Bocking confessed his share in the imposture. In November, besides the nun and the two monks of Christ Church, Masters, the parish priest of Aldington, Richard Dering, another monk of Canterbury, Hugh Rich and Richard Risby, Friars Observant of Canterbury, Henry Gold, parish priest of Aldermary, London, and Edward Thwaytes, the author of the pamphlet on the Court-at-Strete miracle, were committed to the Tower. Brought before the Star Chamber, they all threw themselves upon the mercy of the court. A conference was held at Westminster by the judges, bishops, and peers as to the fate of the nun. In a public assembly (20 Nov.), to which persons from all parts of the country were summoned, Lord Chancellor Audley made a declaration that Elizabeth had aimed at the king's dethronement, and cries of 'To the stake' were raised by those present. In accordance with an order issued by the Star Chamber, a scaffold was erected a day or two later by St. Paul's Cross; the nun with her chief accomplices were placed upon it, and all read their confessions aloud there, while Capon, bishop of Bangor, preached a sermon in denunciation of the fraud. The ceremony was repeated in the same month at Canterbury, when the culprits were exhibited on a scaffold erected in the churchyard of the monastery of the Holy Trinity (Chronicle of St. Augustine's, Canterbury, in *Narratives of Reformation* (Camden Soc.), p. 280). To destroy the effect of the nun's influence it was deemed necessary to thus degrade her in the sight of her followers. It was also Cromwell's desire to implicate in the conspiracy, by repeated examinations of the prisoners, Gardiner, bishop of Winchester, and other adherents of Queen Catherine, and probably the queen herself. Many of Elizabeth's former disciples (including the Marchioness of Exeter and Thomas Goldwell, prior of Christ Church, Canterbury) were aware of Cromwell's aim, and, panic-stricken by the nun's confession, wrote direct to Henry VIII begging him to pardon their former intimacy with her. There was no hurry on the part of the government in determining the punishment due to the offenders, and after their public exposure they were taken back to the Tower. But before the close of 1533 every detail in the imposture was known to Cromwell. When parliament met in the middle of January 1533–4, a bill of attainder was drawn up against the nun, Bocking, Dering, Rich, Risby, Gold, and Masters, the parish priest of Aldington, as the concoctors of a treasonable conspiracy, and against Sir Thomas More, Bishop Fisher, Adeson, Fisher's chaplain, Abel, Queen Catherine's chaplain, Thwaytes, and two others, as abettors of it. To More and Fisher the bill was privately communicated before its introduction into the House of Lords (21 Feb. 1533–4). More frankly avowed his error in conferring with the nun; produced a letter in which he had warned her to avoid politics; and denied that he had admitted her prophetic powers (W. ROPER'S *Life of Sir T. More*, ed. Singer, 1817, pp. 125–133). The explanation was deemed satisfactory by Cromwell, and More's name was withdrawn from the bill in obedience to the wish of the House of Lords. Fisher in letters to the king and to the House of Lords declared that he had only tested the nun's revelations, and had committed no offence whatever; but the evidence as to his support of the nun was so powerful, and his defence was deemed so ineffectual, that proceedings against him were allowed to take their course. On 6 March the bill was read for the third time in the

House of Lords, and on 21 March it received the royal assent. According to its terms Elizabeth, Bocking, Dering, Rich, Risby, Gold, and Masters, were condemned to death, while Fisher, Adeson, Abel, Thwaytes, and two others were sentenced to a forfeiture of goods and a term of imprisonment, which was afterwards remitted. Elizabeth with the priests and friars was executed at Tyburn on 20 April following. Rich did not suffer the final punishment, but whether he died between the drafting of the bill of attainder and the execution of the sentence, or was pardoned in the interval, is uncertain. The nun in a pathetic speech from the scaffold completed her former confessions by affirming that she was responsible for her own death and that of her companions, but she complained that she, 'a poor wench without learning,' had been puffed up by the praises of learned men, who made her feigned revelations a source of profit to themselves.

[A full history of the conspiracy appears in the published Act of Attainder, 25 Henry VIII, cap. 12, which is given almost verbatim in Hall's Chronicle (1548), fol. 218 *b* et seq., but so far as it implicates Queen Catherine, its statements must be received with caution. See also Froude's History, i. and ii.; Paul Friedmann's Anne Boleyn (1884); Wright's Suppression of the Monasteries (Camden Soc.), pp. 13–34, where a number of documents relating to the nun are printed from the Cottonian MS. (Cleopatra E. iv.); Gairdner's Letters and Papers of Henry VIII for 1533–4; Gayangos's Calendar of State Papers, Spain, for 1533–4, where Chappuys's letters to the Emperor Charles give an apparently impartial account of the nun's conspiracy; Strype's Cranmer; Strype's Memorials, I. i. 271, where many examples of the nun's oracles are printed; Burnet's Hist. Reformation (ed. Pocock), i. 246; Fuller's Church History (ed. Brewer), iii. 74–5.] S. L. L.

BARTON, FRANCES. [See ABINGTON.]

BARTON, JOHN DE (*fl.* 1304), judge, otherwise called DE RYTON and DE FRYTON, a Yorkshire gentleman, is with Ralph Fitzwilliam, the king's lieutenant in Yorkshire, a member of the itinerary court constituted by the first commission of Trailbaston for Yorkshire, for which Hemingford gives as date 1304 (as to date Spelman's 'Glossary' is silent). A parliamentary writ of 23 Nov. 1304 is addressed to Barton and Fitzwilliam, with two others (*Parliamentary Writs*, i. 407); but their names do not appear in the later and greater commission for all the counties. Whence it seems probable the offences they were to try were found to require judges of more experience and greater powers. He was appointed a commissioner to inquire as to a specie chest found on the Yorkshire coast and claimed as wreck by the king, and also in 8 Edward II to levy scutage in Yorkshire. In 24 Edward I he was summoned to military service against the Scots (*Abb. Rot. Orig.* i. 214), and was on the commission of array for Yorkshire in 28 Edward I, and again in 31 Edward I (*Parliamentary Writs*, i. 277, 345, 370).

[Foss's Lives of the Judges.] J. A. H.

BARTON, JOHN (15th cent.), writer on Lollardy, appears to have flourished in the reign of Henry V, to whom he dedicated his 'Confutatio Lollardorum.' A manuscript copy of this work is preserved in the library of All Souls' College, Oxford, written in a hand which Mr. Coxe assigns to the fifteenth century. Other manuscripts of this author are mentioned by Tanner, who apparently would identify him with a certain John Barton, Esq., buried in St. Martin's Church, Ludgate, 1439; but there does not appear to be any valid ground for this identification. Tanner says that he was possibly chancellor of Oxford; but for this statement likewise he fails to give any authority, and it is better to be content with Barton's own description of himself, as quoted by Bale—'plain John Barton, the physician.'

[Tanner; Coxe's Catalogue, All Souls', ii. 13.] T. A. A.

BARTON, MATTHEW (1715?–1795), admiral, entered the navy in 1730, on board the Fox, under the command of Captain Arnold, and served with him on the coast of South Carolina. Afterwards he served in the Mediterranean under Captains John Byng, Vanbrugh, and Lord Augustus Fitzroy; and in March 1739, being then a midshipman of the Somerset, was made lieutenant in the St. Joseph prize by Admiral Haddock. He was then appointed to the Lennox, of 70 guns, and was engaged in her in the capture of the Princesa, 18 April 1740. In October he was transferred to the Princess Caroline, 80 guns, commanded by Captain Griffin, forming part of the fleet which sailed with Sir Chaloner Ogle for the West Indies. On arriving at Jamaica, Admiral Vernon selected the Princess Caroline for his flag, and Captain Griffin was removed to the Burford, taking Lieutenant Barton with him. After the failure at Cartagena the Burford came home and paid off. Barton was appointed to the Nonsuch, 50 guns, in which ship he went to the Mediterranean and continued till after the battle off Toulon,

11 Feb. 1743–4, when, in September, he was appointed to the Marlborough, and a few months later to the Neptune, carrying the flag of Vice-admiral Rowley, the commander-in-chief, by whom, in May 1745, he was promoted to the command of the Duke fireship; and in February 1746–7 he was further promoted by Vice-admiral Medley to the Antelope frigate. In that, and afterwards in the Postilion xebec, he remained in the Mediterranean till the peace, when the Postilion was paid off at Port Mahon, and Barton returned to England in the flagship with Vice-admiral Byng. He had no further employment at sea till the recommencement of the war with France, when he was appointed to the Lichfield, 50 guns, one of the fleet which went to North America with Boscawen in the summer of 1755, and which, off Louisbourg, in June 1756, captured the French 50-gun ship, Arc-en-Ciel, armed *en flûte*, and carrying stores. The next year he was senior officer on the coast of Guinea, and, having crossed over to the Leeward Islands, brought home a large convoy in August 1758. The Lichfield was then placed under the orders of Commodore Keppel, as part of the squadron destined for Goree, and sailed with it on 11 Nov. On the 28th a heavy gale scattered the fleet; at night, the Lichfield by her reckoning was twenty-five leagues from the African shore. At six o'clock on the following morning she struck on the coast near Masagan; it was rocky and rugged: the sea was extremely high, and swept over the wreck, which beat violently, but by good fortune held together till the gale moderated, when those who had not been washed overboard or drowned in premature attempts, managed to reach the shore, distant only about 400 yards; the saved amounted to 220 out of a crew of 350. These survivors, naked and starving, were made prisoners by the Emperor of Morocco, and kept for a period of eighteen months in semi-slavery. After a tedious negotiation they were at last ransomed by the British government, and arrived at Gibraltar on 27 June 1760 (Beatson, *Naval and Military Memoirs*, iii. 184 *et seq.*; 'An authentic Narrative of the Loss of His Majesty's ship Lichfield, Captain Barton, on the coast of Africa, with some Account of the Sufferings of the Captain and the surviving part of the Crew . . . in a journal kept by a Lieutenant,' *i.e.* Mr. Sutherland, third lieutenant, Lond. 12mo. 24 pp.)

Captain Barton arrived in England on 7 Aug., was tried for the loss of his ship, was fully acquitted, and in October was appointed to the Téméraire, a fine ship of 74 guns, captured from the French only the year before. In this ship he served, under Commodore Keppel, in the expedition against Belle-Isle in April 1761, had especial charge of the landing, and was sent home with despatches. He afterwards convoyed a number of transports to Barbadoes, and served under Sir George Rodney at the reduction of Martinique, January 1762. In the following March he was detached, under Commodore Sir James Douglas, to Jamaica, and formed part of the expedition against Havana in June and July, during a great part of which time he commanded the naval brigade on shore. Under the stress of fatigue and climate his health gave way, and he was compelled to exchange into the Devonshire for a passage to England, which was not, however, put out of commission till the peace. He attained his flag on 28 April 1777, became vice-admiral on 19 March, 1779, admiral on 24 Sept. 1787, and lived on till 1795; but during the whole of these last thirty-two years his health, broken down by the Havana fever, did not permit him to accept any active command. He is described as faithful and affectionate as a husband, kind and forbearing as a master, unshaken and disinterested in his friendships; a sincere christian, piously resigned to the will of God during his long illness.

[Gent. Mag. lxvi. i. 81. Charnock (Biog. Nav. vi. 17) implies that this account was written 'under the inspection of a relative;' it is, however, quite wanting in all family or personal details.]

J. K. L.

BARTON, RICHARD (1601–1669), jesuit, whose real name was Bradshaigh or Bradshaw, was born in Lancashire in 1601. He was educated in the English college at Rome; entered the Society of Jesus in 1625; became a professed father in 1640; rector of the English college at Liège in 1642; provincial of the English province (1656–60) during the great political change in the collapse of the commonwealth and the restoration of the monarchy, and rector of the English college at St. Omer from 1660 till his death on 13 Feb. 1668-9. Dodd (*Certamen utriusque Ecclesiæ*, 12) ascribes to him a work on the 'Nullity of the Protestant Clergy' in reply to Archbishop Bramhall, but the correctness of this statement has been questioned. Some interesting letters written by him in 1659-60 to Father General Nickell upon English affairs are printed in Foley's 'Records.'

[Oliver's Collections S.J. 51; Foley's Records, i. 227–32, vii. 78; Backer's Bibliothèque des Ecrivains de la Compagnie de Jésus (1849), i. 439.]

T. C.

BARTON, Sir ROBERT (1770–1853), general, was son of William Barton, Esq., of the Grove, co. Tipperary, and was born in 1770. Being in the south of France in 1790, he, like other Englishmen there, enrolled himself as a volunteer in the national guard, and received the thanks of the National Convention for his conduct at Moissac during the disorders at Montauban. Having returned to England he obtained a commission in the 11th light dragoons, with which he served under the Duke of York in 1795, and again in Holland in 1799, where he received the thanks of Sir Ralph Abercromby for his services on 8 Sept. at Oude Carspel. He became lieutenant-colonel 2nd life guards in 1805, and commanded the regiment at the time of the Burdett riots in 1810, when the life guards acquired so much unpopularity. He also commanded the two squadrons of the regiment subsequently sent to the Peninsula, where he served for a time. He was promoted to general's rank in 1819, and was knighted in 1837. He died in London on 17 March 1853.

[Gent. Mag. 1853; Army Lists.] H. M. C.

BARTON, THOMAS, D.D. (*d.* 1681-2), royalist divine, received his education at Magdalen Hall, Oxford, and took both degrees in arts in that university before 20 Nov. 1629, when he was presented by Charles I to the rectory of Eynesbury, Huntingdonshire, then void by simony (Bruce, *Cat. of Domestic State Papers of Charles I*, iv. 101; Rymer, *Fœdera*, xix. 139; but cf. *Notes and Queries*, 4th ser. i. 66). He subsequently, and apparently in 1631, became rector of Westmeston, Sussex, of which benefice he was, for his loyalty, deprived in 1642. During the civil war he was chaplain to Prince Rupert, and on 25 Aug. 1660 he was restored to his rectory of Westmeston. On 21 March 1663 he was created D.D. at Oxford by virtue of a letter from the Earl of Clarendon, chancellor of the university. He was buried at Westmeston 25 March 1682–3.

Barton is the author of: 1. '*Αντιτείχισμα*, or a Counter-scarfe prepared Anno 1642 for the eviction of those Zealots that in their Works defie all externall bowing at the Name of Jesus. Or the Exaltation of his Person and Name, by God and us, in Ten Tracts, against Jewes, Turkes, Pagans, Heretickes, Schismatickes, &c., that oppose both, or either,' London, 1643, 4to. 2. '*Απόδεισις τοῦ Αντιτειχίσματος*. Or a Tryall of the Covnter-scarfe, Made 1642. In answer to a Scandalous Pamphlet intituled A Treatise against superstitious Jesu-worship written by Mascall Giles, Vicar of Ditcheling, in Sussex. Wherein are discovered his Sophismes; and the Holy Mother, our Church, is cleered of all the slanders which hee hath laid on her,' London, 1643, 4to. 3. '*Λόγος Αγώνιος*, or a Sermon of the Christian Race, preached before his Maiesty at Christ Church in Oxford, 9 May 1643' [Oxford], 1643, 8vo. 4. 'King David's Church-Prayer; set forth in a Sermon preached at S. Margaret Pattens, alias Rood-Church, London,' on 24 June 1649. Printed in 4to in that year.

[Walker's Sufferings of the Clergy, ii. 211; Wood's Fasti Oxon. (ed. Bliss), ii. 276; Sion College Library, N. 11. 6, N. 11. 6*, O. 4. 39; Notes and Queries, 3rd ser. vi. 470, vii. 46, 104, 4th ser. i. 66; Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.] T. C.

BARTON, THOMAS (1730?–1780), divine, was a native of Ireland, but descended from an English family which settled there in the reign of Charles I. After graduating at Dublin University he emigrated to America, and in 1751 opened a school at Norriston, Pennsylvania, being then about twenty-one years of age. He was for some time tutor at the academy (now university) at Philadelphia. In 1753 Barton married Esther Rittenhouse, the daughter of a neighbouring farmer, and sister of Dr. David Rittenhouse, the distinguished mathematician and astronomer, whose close friendship he enjoyed until his death. In 1754 Barton went to England, where he received episcopal orders. He returned to America as a missionary of the Society for the Propagation of the Gospel, with which he remained connected until 1759. He accompanied, as chaplain, the expedition to Fort du Quesne (now Pittsburg), which ended in the defeat and death of its leader, General Braddock. On leaving York county, Pennsylvania, he settled at Lancaster as rector of St. James's. Here he remained nearly twenty years, dividing his time between the duties of his office and the pursuit of natural history. At last his adherence to the royalist party compelled him to quit his post, and he removed to New York, where he died, 25 May 1780, aged 50. His wife seems long to have survived him. Benjamin Smith Barton, the American physician and naturalist, was one of his children.

[Barton's Memoirs of David Rittenhouse, Philadelphia, 1813, pp. 100, 112, 287; Thacher's American Medical Biography, 1828, p. 139 note.] A. R. B.

BARTON, WILLIAM (1598?–1678), hymnologist, must have been born 'about 1598' from his recorded age at death (eighty). His verse-translation of the Psalms was first

published in 1644 (Bliss, *Catal.* 1518). It was reprinted and altered in 1645, 1646, 1651, 1654, and later. The text having been revised for 'the last time' by its author, it was posthumously republished in 1682. In the preface Barton says: 'I have (in this my last translation) corrected all the harsh passages and added a great number of second metres.' He continues: 'The Scots of late have put forth a Psalm-book mostwhat composed out of mine and Mr. Rouse's; but it did not give full satisfaction, for somebody hath been at charge to put forth a new edition of mine, and printed some thousands of mine, in *Holland*, as it is reported. But whether they were printed there or no I am in doubt; for I am sure that 1,500 of my books were heretofore printed by stealth in *England* and carried over to Ireland.' In 1654 he had prepared the way for his enlarged and improved Psalms by publishing 'A View of the many Errors and some gross Absurdities in the old Translations of the Psalms in English Metre' (Douce's copy in Bodleian). In 1659 he published 'A Century of Select Hymns.' This was enlarged in 1668 to 'Four Centuries,' and in 1688 to 'Six Centuries,' the last being edited by his son, Edward Barton, minister of Welford in Northamptonshire. His 'Centuries' were dedicated to Sir Matthew Hale. Richard Baxter suggested that Barton should specially translate and versify the 'Te Deum.' Late in life Barton was vicar of St. Martin's, Leicester. He is probably to be identified with the William Barton who was vicar of Mayfield, Staffordshire, at the opening of the civil wars, and who is described in a certificate presented to the House of Lords 19 June 1643 as 'a man of godly life, and able and orthodox in his ministry,' and as 'having been forced to desert his flock and family by the plundering cavaliers of Staffordshire' (*Hist. MSS. Com. Rep.* v. 92 *a*). In Cole's 'Athen. Cantab.' he is described as a 'conforming Puritan.' From Oliver Heywood's 'Obituaries' we learn the time of his death: '1678. Mr. William Barton of St. Martin's in Leicester died in May, aged 80.' Notwithstanding the many editions these 'Psalms' and 'Hymns' ran through, they are of very slender literary value.

[Heber's and Bliss's Catalogues; Bagford, Harleian MS. 5921; Simon Brown's Preface to his Book of Hymns (1720); communication from Mr. W. T. Brooke, London; Hunter's MS. Chorus Vatum in Brit. Mus.] A. B. G.

BARVITUS (*fl.* 545) was a Scotch saint, said to have been the disciple of St. Brandan, and his companion in his wanderings. Dempster states that he wrote the life of his teacher, and flourished about 658, and that the Scotch church kept 5 Jan. sacred to his memory. Other authorities refer to one Barnitus, not Barvitus, as the saint from whose accounts of his own experience St. Brandan was tempted to go on his search for the Fortunate Isles, but Barnitus and Barvitus were apparently variants of one name. A Scotch breviary says that Barvitus' body, or relics, was worshipped at Dreghorn. The exact connection of the saint with St. Brandan seems uncertain. The only work assigned to Barvitus by Dempster is one entitled 'De Brandani Rebus.' Tanner suggests that this may be the old manuscript life of St. Brandan still preserved in Lincoln College library at Oxford. But Mr. Coxe assigns the handwriting of this manuscript to the eleventh and twelfth centuries.

[Dempster's Hist. Eccles.; Tanner; Forbes's Kalendar, 183, 274; Camerarius, De Scotorum Fortitudine, 79; Ferrarius's Catalogus Generalis; Capgrave's Nova Legenda Angliæ, fol. 44 *b*; Coxe's Cat. Coll. Linc. Cod. Lat. xxvii. 14.] T. A. A.

BARWELL, LOUISA MARY (1800–1885), musician and educational writer, was born in the parish of St. Peter Mancroft, Norwich, on 4 March 1800. She was the daughter of Richard Mackenzie Bacon [q. v.] by his wife Jane Louisa (Noverre), born 1768, died 1808. At the age of eighteen she was associated with her father in the editorship of the 'Quarterly Musical Magazine and Review.' She had great musical capacity with an exquisite voice, and played from score at sight. After her marriage with John Barwell, wine merchant at Norwich (born 1798, died 1876), she devoted much attention to the composition of educational works, developing a remarkable gift for the comprehension of child nature, physical and mental. She frequently contributed to the 'Quarterly Journal of Education' from about the year 1831, anticipating some of the modern views and plans of education. Her husband, who shared her interest in this subject, was largely instrumental in securing the success of a scheme by which a charity day-school for girls at Norwich was converted into an industrial training-school for girls. With Von Fellenberg, in whose school at Hofwyl all their sons were placed, the Barwells formed an intimate friendship. In the bygone literary society of Norwich, portrayed by Harriet Martineau, Mrs. Barwell held an honoured place. Her closest friend was Lady Noel Byron, whose correspondence with her was constant, and whose papers she arranged, in

the later years of Lady Byron's life. She survived her friend nearly a quarter of a century, dying on 2 Feb. 1885, leaving four sons and a daughter. Her publications were: 1. 'Little Lessons for Little Learners,' 1883 (in monosyllables; fourteen subsequent editions). 2. 'The Value of Time,' 1834. 3. 'The Value of Money,' 1834. 4. 'Little Lessons for Little Learners,' 2nd series, 1835 (many subsequent editions). 5. 'The Elder Brother,' 1835. 6. 'Edward the Crusader's Son,' 2 vols., 1836. 7. 'Remember, or Mamma's Birthday,' 1837. 8. 'Nursery Government,' 1837. 9. 'Sunday Lessons for Little Children,' 1838. 10. 'The Novel Adventures of Tom Thumb the Great, showing how he visited the Insect World and learned much Wisdom,' 1838. 11. 'Trials of Strength, Moral and Physical,' 1839. 12. 'The Nursery Maid,' 1839. 13. 'Letters from Hofwyl,' 1842 (published at Lady Byron's suggestion). 14. 'Gilbert Harland, or Good in Everything,' 1850. 15. 'Childhood's Hours,' 1851 (ordered by the queen to be used in the royal nursery). 16. 'Flora's Horticultural Fête,' 1880 (poem for the benefit of the children's infirmary established at Norwich by her friend Madame Jenny Lind-Goldschmidt).

[Norfolk News, 7 Feb. 1885; Times, 13 Feb. 1885; Norfolk Tour, 1829, pp. 1088 sq. (refers to Mrs. George Taylor); private information.]

A. G.

BARWELL, RICHARD (1741–1804), Anglo-Indian, was the son of William Barwell, governor of Bengal in 1748, and afterwards a director of the East India Company, and sheriff of Surrey in 1768. His family, which apparently came from Kegworth in Leicestershire, had been connected with the East for several generations. Barwell was born at Calcutta on 8 Oct. 1741, appointed a writer on the Bengal establishment of the East India Company in 1756, and landed at Calcutta on 21 June 1758. After holding a succession of lucrative appointments, he was nominated in the Regulating Act (13 Geo. III, c. 63) a member of council in Bengal, with Philip Francis as one of his colleagues, General Clavering as commander-in-chief, and Warren Hastings as governor-general. The statute is dated 1772–3, but the members of council did not take their seats until 20 Oct. 1774. It is by his constant support of Hastings, in opposition to the party led by Francis, that Barwell's name is known to history. Hastings said of him: 'He possesses much experience, a solid judgment, much greater fertility of resources than I have, and his manners are easy and pleasant.' Francis, on the other hand, wrote of him: 'He is rapacious without industry, and ambitious without an exertion of his faculties or steady application to affairs. He will do whatever can be done by bribery and intrigue; he has no other resource.' And this character seems to be the more accurate. A scandalous story is told of him in a rare book entitled 'The Intrigues of a Nabob; or Bengal the fittest Soil for the Growth of Lust, Injustice, and Dishonesty. By H. F. Thompson. Printed for the Author, 1780.' It appears that Barwell had enticed away the writer's mistress, who passed at Calcutta for his wife, and then discontinued an annuity promised to the writer as the price of his acquiescence. While member of council he was accused of deriving an illicit profit of 20,000*l.* a year from certain salt contracts. He could not deny the charge, and his prosecution was ordered by the court of directors, but the proceedings fell through. In connection with this affair he fought a bloodless duel with General Clavering. Francis and Barwell were antagonists at the whist-table, where Francis is said to have won 20,000*l.* at a sitting. In 1780, after a truce had been patched up between Hastings and Francis, Barwell retired from the service. He is said to have brought to England one of the largest fortunes ever accumulated; and it is of him that the well-known story is told, 'Fetch more curricles.' In 1781 he bought from the trustees of the Earl of Halifax for the sum of 102,500*l.* the fine estate of Stanstead in Sussex, and subsequently added largely to his possessions in that county. Stanstead House he 'enlarged and remodelled in a style of expense which contributed to exhaust the oriental treasures by which it was supplied.' As architects, Bonomi and James Wyatt were employed on the work for five years, while 'Capability' Brown laid out the grounds. In 1784 Barwell was returned as M.P. for St. Ives, and in 1790, and again in 1796, for Winchelsea. In December 1796 he resigned his seat, and died at Stanstead on 2 Sept. 1804. In 1776 he had married a Miss Sanderson, the reigning beauty of Calcutta; but she died in November 1778, leaving one son. A portrait of Barwell, seated in his library with this son by his side, was painted by Sir Joshua Reynolds, and engraved in mezzotint by Dickenson. Shortly after his death all his estates in Sussex were sold by his trustees, one of whom was Sir Elijah Impey.

[Gent. Mag. lxxiv. 888; Dallaway's History of Sussex; Memoirs of Francis (1867); Echoes from Old Calcutta, by H. E. Busteed (Calcutta, 1882).]

J. S. C.

BARWICK, JOHN (*fl.* 1340), theologian, took his name from Berwick, where he appears to have been born or brought up. From Berwick he seems to have removed to the Franciscan schools at Oxford, at which university he became a doctor of theology, and is enumerated as the twenty-second reader of divinity belonging to that order in the early years of the fourteenth century. He appears to have studied at Paris likewise; for we are told by Dempster and Bale that he also went by the name of Breulanlius; and this Breulanlius is mentioned towards the end of the fifteenth century by the all-accomplished Pico della Mirandula as resisting Roger Bacon and other philosophers, who seem to have advocated the study of astrology at the university of Paris. Leland also calls him the contemporary of William of Ockham, of whose doctrines, he adds, Barwick was a strenuous adherent. Bale states that he flourished about 1340; and he appears to have read divinity lectures at Oxford about the beginning of the fourteenth century. But this seems assigning rather a late date to an opponent of Roger Bacon. He was buried at Stamford.

His chief works were a commentary on Peter Lombard, and the treatise entitled 'Super Astrologorum Prognosticis,' which Bale praises highly. His other writings were on the ordinary mediæval scholastic subjects. Dempster gives a full list.

[Dempster's Hist. Eccles.; Bale, i. 413; Pits, 439; Angelus a Francesco's Certamen Seraphicum, 327; Brewer's Monumenta Franciscana, 552; Pico della Mirandula, In Astrologiam, lib. xii. c. 7.] T. A. A.

BARWICK, JOHN (1612–1664), dean of St. Paul's, was born at Wetherslack, in Westmoreland. His parents probably belonged to that yeoman class which is so numerous in the north, for they are described as 'honest people who had a small estate.' John was the third of five sons, and he and his brother Peter [q. v.] were selected by their parents as the two who were to be 'bred scholars.' After having spent a little time unsatisfactorily at two or three small grammar schools in the neighbourhood of his home he was sent to Sedbergh school, in Yorkshire, where he made great progress in his studies. In 1631 he proceeded to St. John's College, Cambridge, where he won so high a reputation that, either before or immediately after taking his B.A. degree (1635), he was deputed by the college to represent its interests in a dispute respecting the election of a new master. Boy though he was, he discharged his important trust most successfully, and was presently elected fellow of the college. He received holy orders, and in 1638 took his M.A. degree. But he was not destined to continue long in the peaceable enjoyment of his fellowship. The civil war broke out, and in 1642 the royalists at Cambridge raised a sum of money for the king, and arranged to transmit it to him, together with some college plate. The parliament received information of what was going on, and sent Cromwell with a party of foot to a place called Lower Hedges, between Cambridge and Huntingdon, for the purpose of cutting off the supplies. This fact becoming known, a party of horse was formed, of which Barwick was one, who conveyed the treasure through byroads to Nottingham, where the king had set up his standard. The parliament were so provoked at being out-manœuvred that they sent Cromwell with a body of troops, who committed great ravages in the university. This called forth two strong remonstrances, in both of which Barwick took a prominent part. The first was entitled 'Certain Disquisitions representing to the Conscience the Unlawfulness of the Solemn League and Covenant,' the first edition of which was immediately seized and burned, so that the earliest edition extant is the second, published in 1644. The second and more famous remonstrance was that entitled 'Querela Cantabrigiensis,' a pamphlet of about thirty pages, which is largely quoted in Walker's 'Sufferings of the Clergy.' Barwick, who was well known to have been a chief author of these pieces, was forced to leave Cambridge, and of course lost his fellowship. He found a firm patron in Bishop Morton, who made him his chaplain, and gave him the fourth stall at Durham Cathedral and the rectories of Houghton-le-Spring and Walsingham; these, however, were but nominal preferments, for the poor bishop was deprived of all substantial patronage. Barwick settled in London, and threw himself heart and soul into the king's cause. He carried on a private correspondence between London and Oxford, which was then the king's head-quarters; he communicated to the king all the designs and attempts of the rebels, and conveyed his majesty's orders to the friends of the royal cause. In order that he might carry on these negotiations with greater safety, he became an inmate of Durham House, the London residence of his patron, the Bishop of Durham. This answered a double purpose. Durham House was so spacious a mansion that he could the more easily hide in it, if necessary, the ciphers relating to the king's business; and he was able, if asked what he was doing in London, to reply that he was acting as chaplain to Bishop Morton. He had, moreover, the op-

portunity of reclaiming to loyalty some who had been led away by the great speakers of the Long parliament; among others Sir Thomas Middleton and Colonel Roger Pope. The services which Barwick rendered to the royal cause were immense. He had a large share in bringing about the treaty of the Isle of Wight; and after the death of Charles I he at once transferred his allegiance and active services to Charles II. But his health was terribly shattered, partly by over-anxious work, partly by grief at the loss of his royal master; and had not his two brothers, Peter and Edward, come to his assistance, he would have completely broken down. First Peter, and then Edward, helped him by attending the post-office on the days when letters came in or went out; and by this means John's labours were relieved, and 'he, whose interest it was to keep close, was less seen abroad.' The service, however, was a very hazardous one, and the Barwicks were soon betrayed by the treachery of a post-office official named Bostock. John was charged with high treason, and was committed (April 1650), first to the Gatehouse prison at Westminster, and then to the Tower. Neither the threats of torture nor the most magnificent promises could induce him to betray any of the king's secrets; and, with great presence of mind, he managed to burn all his ciphers while the officers were breaking open the doors of his chamber to arrest him, so that his papers disclosed nothing. The history of his life in the Tower is one that might gladden the hearts of vegetarians and total abstainers. He was supposed to be a dying man; indeed his friend, Mr. Otway, had undertaken the care of decently interring him, a task which he expected soon to have to fulfil. But the extreme simplicity of Barwick's diet in the Tower (he lived on herbs and fruit or thin water gruel, and drank nothing but spring water), combined, no doubt, with the necessary abstention from all business—for he was forbidden the use of pen, ink, and paper, and of all books except the Bible—wrought so wonderful a change in his health, that when Mr. Otway, by permission of President Bradshaw, visited him, he could not believe that the hale, stout man who received him was the Dr. Barwick whom he expected to find a living skeleton. For two years and four months Barwick was kept in durance. Mr. Browne, the deputy-lieutenant of the Tower, was so struck with his christian demeanour that he was won over to the religion of his prisoner, and had his child baptised by Barwick according to the rites of the church of England. Mr. West, lieutenant of the Tower, was so attracted by Barwick, that he soon relaxed the rigour with which the prisoner had at first been treated. Barwick was released, without any trial, in August 1652, and repaired first to his old friend and patron, Bishop Morton, who received him with the utmost cordiality; he next visited his aged parents, and then resided for some months in the house of Sir T. Eversfield in Sussex. He finally took up his abode in his brother Peter's house in St. Paul's Churchyard, and renewed his management of the king's correspondence with as much care, secresy, and success as ever. He visited Dr. Hewitt, preacher at St. Gregory's, when he was imprisoned for conspiring against Cromwell, and attended him at the last scene on the scaffold (June 1658), when he received from him a ring with the motto 'Alter Aristides,' which he wore until his death. He was also with Bishop Morton in his last moments (22 Sept. 1659), preached his funeral sermon, and wrote his life (1660). Barwick took as important a part in the affairs of the church as in those of the state, receiving valuable aid in this department from Dr. Allestree. As the old bishops were, one by one, dying off, and no new ones were consecrated in their place, apprehensions were entertained lest the episcopal succession should be lost. In 1659 Barwick was employed to ride about among the surviving bishops, and gather their opinions about preserving the succession. He was then sent over by the bishops to report the state of church affairs to the king at Breda. There he preached before the king, and was immediately appointed one of the royal chaplains; he presented to Charles many petitions on behalf of his friends, but none on his own behalf. He showed the same unselfishness at the Restoration; he relinquished his right to his fellowship at St. John's, because the intruder had the character of being 'a hopeful young man of learning and probity.' He showed his gratitude to his old tutor at St. John's, Mr. Fothergill, by procuring for him a prebend at York; but for himself he was quite content to be reinstated in his old preferments. But his services to church and king were too great to be overlooked. It was first proposed to make him bishop of Man; but the see, which, under any circumstances, he would have refused, could not be offered to him, as the Countess of Derby required it for her own chaplain. The king then desired to make him bishop of Carlisle; but he absolutely declined to accept a mitre at all, lest people should imagine that his zeal to maintain the episcopal succession arose from a hope that he should some day be a bishop. He accepted, however, the deanery of Durham, to which

he was appointed on All Saints' Day 1660; and in the following October he was transferred to the deanery of St. Paul's, a post of more anxiety and less emolument. Both at Durham and St. Paul's he used his utmost energies to restore the fabrics and the services after their long neglect, and in London especially he made his mark by reviving the old choral services. He was prominent also in other ways. In conjunction with Dr. (afterwards Archbishop) Dolben, he visited Hugh Peters, in order to extract from him some account of the person who actually cut off the head of Charles I; but the attempt failed. He was one of the nine assistants of the bishops at the Savoy conference, and he was unanimously elected prolocutor of the lower house of convocation of the province of Canterbury. In 1662 his health began to fail, and he purposed giving up all his appointments and retiring to a country living; but he did not live to carry out this purpose. He died in London from an attack of pleurisy, which carried him off in three days. In his last moments he was attended by his old friend, Peter Gunning, who preached his funeral sermon, Henchman, Bishop of London, performing the obsequies. He was buried in St. Paul's, 'depositing,' as his epitaph says, 'his last remains among those ruinous ones, being confident of the resurrection both of the one and the other.' Beyond the writings already mentioned Dr. Barwick published nothing except a sermon in 1661; but though he has not immortalised himself by his pen, he has, by his deeds, left behind him a name which will always be venerated by English churchmen. He is said to have furnished Lord Clarendon with materials for writing his history, but this does not appear to be certain.

[Vita Joannis Barwick by Peter Barwick, and English translation by Hilkiah Bedford; Walker's Sufferings of the Clergy, pt. ii. p. 20; Granger's History of England; John Barwick's Works.] J. H. O.

BARWICK, PETER (1619–1705), physician in ordinary to King Charles II, was the younger brother of John Barwick, dean of St. Paul's. Like his elder brother, he was educated at Sedbergh school, and St. John's College, Cambridge, where he was a foundation scholar. He was appointed by Bishop Wren to the fellowship at St. John's, in the gift of the Bishop of Ely, but could not be admitted 'through the iniquity of the times.' He was driven from Cambridge by the civil war, and became tutor to Mr. Ferdinando Sacheverell, of Old Hayes, in Leicestershire, who left him by will a legacy of 20*l.* a year. He returned to Cambridge in 1647 to take his M.A. degree, and when there applied himself diligently to the study of medicine. In 1651 he was at Worcester, holding personal intercourse with Charles II, and receiving tokens of his favour; and all through the rebellion he cordially supported his brother in his efforts for the royal cause. In 1655 he received his M.D. degree, and in 1657 took a house in St. Paul's Churchyard. Here he was joined by his brother, who repaired at his own expense an oratory which he found there, in which John daily read the proscribed service of the church in the presence of a few royalists. About this time Peter married a Mrs. Sayon, a merchant's widow and a kinswoman of Archbishop Laud. At the Restoration he was made one of the king's physicians in ordinary, and became highly distinguished in his profession throughout the city, being particularly famous for his treatment of the small-pox and all sorts of fevers. He supported Harvey's discovery of the circulation of the blood, and he is said to have written one of the best contemporary treatises on the subject. He was elected fellow of the College of Physicians 26 June 1655. He was as staunch a churchman as his brother John; and it must have been a proud moment for him when, in 1661, Sheldon, bishop of London, and the other bishops, deans, and archdeacons, met at his house, and proceeded thence to St. Paul's to open the first session of convocation for the revising of the prayer book. When the plague broke out, in 1665, he was one of the few physicians who manfully stayed at their posts; and he is mentioned by Dr. Hodges in his account of the plague as one who did great service in London. He kept his house for the convenience of attending the daily service at the cathedral, which he never neglected all through the plague. In fact he seems to have kept the officiating clergy up to their duty during that trying time, for we find one of the 'petty canons' writing to Dean Sancroft: 'Dr. Barwick asked, as all others, if I heard anything concerning the monthly communion, to which I could say little;' and again a week later: 'Dr. Barwick is the constant frequenter of our church, sometimes three times a day.' Tillotson also writes to Sancroft: 'I have acquainted Dr. Bing with your intentions of charity to the poor [about St. Paul's], and shall take Dr. Barwick's advice before it be disposed of' [Ellis]. Though the plague could not drive him from his home, the fire did (1666). His house was burned down with St. Paul's, and he removed to the neighbourhood of Westminster Abbey that he might attend the daily services there, as he had

before attended them at St. Paul's. Here he lived for many years, and the story of his life is one of touching simplicity. He began every day by attending the six o'clock prayers; he then attended the poor professionally, prescribing for them gratis, furnishing them with medicines at his own expense, and 'charitably relieving their other wants.' The rest of his time he divided between his professional and literary work and the society of his friends, one of the chief of whom was his neighbour, Dr. Busby, of Westminster school. He was censor of the College of Physicians in 1674, 1684, 1687, and 'elect' from 26 March 1685 to 6 Nov. 1691. In 1694 his eyesight entirely failed him, and he was obliged to give up his practice; but he lived on for eleven years, 'giving himself to contemplation and the conversation of a few friends.' He died 4 Sept. 1705. Dr. Peter Barwick is now chiefly known for his interesting life of his brother, the dean, which he commenced in 1671, writing it in Latin, chiefly, it is said, for the sake of inserting the Latin disputation which his brother wrote for his D.D. degree; the thesis of it was 'That the method of imposing penance and restoring penitents in the primitive church was a godly discipline, and that it is much to be wished it was restored.' To the 'Life' he added an appendix vindicating the royal authorship of the Εἰκὼν βασιλική. The 'Vita Joannis Barwick' was published in 1721 by Hilkiah Bedford, the nonjuror, who also wrote, and published in 1724, an excellent English translation of the work, and enriched it with copious notes on the various people mentioned therein; these notes are very valuable to the student of the history of the period. The manuscript of the life, with papers used in it, was deposited in the library of St. John's College, Cambridge.

[Life of Peter Barwick, attached to the English Translation of the Life of John Barwick by Hilkiah Bedford; Vita Joannis Barwick; Ellis's Original Letters, 2nd series, vol. iv.; Munk's Roll, i. 352–4.] J. H. O.

BASEVI, GEORGE (1794–1845), architect, was born in London, and educated by Dr. Burney at Greenwich. He was the son of George Basevi, whose sister Maria married Isaac D'Israeli and was the mother of Benjamin Disraeli, Earl of Beaconsfield. In 1811 Basevi became a pupil of Sir John Soane; in 1816 he made a tour through Italy and Greece, returning three years later to England. In 1821 he was appointed surveyor to the Guardian Assurance Company, and was engaged at the same time upon two christian churches in a pagan style of art, St. Thomas's at Stockport, and St. Mary's at Greenwich. Between 1825 and 1840 he designed and superintended the building of the houses in Belgrave Square, those at the corners excepted. His most important public work is the Fitzwilliam Museum at Cambridge, begun by him in 1837, continued by R. C. Cockerell, completed (1874) by E. M. Barry. During the progress of this building he erected a house of correction at Wisbeach, and enlarged the gaol at Ely. The Conservative Club House was his last important work. In this undertaking he was associated with Sydney Smith, A.R.A. The building was begun in 1843, and finished in 1845. In the latter year the same architects were appointed to rebuild the Carlton Club premises. Basevi died before the commencement of the work. He was engaged in inspecting the western bell-tower of Ely Cathedral, and fell and was killed upon the spot. This accident happened 16 Oct. 1845; he was buried in a chapel at the east end of the cathedral. He was a tasteful architect in the classic styles. A list of his works will be found in the Dictionary of the Architectural Publication Society.

[Architectural Publication Society's Dictionary, 1853; Civil Engineer; Builder; Redgrave's Dictionary of Artists of the English School, 1879.] E. R.

BASHAM, WILLIAM RICHARD, M.D. (1804–1877), physician, was born at Diss. He was at first placed in a banking house, but, preferring the medical profession, he entered as a student at Westminster Hospital in 1831. In 1833 he went to Edinburgh, and took his M.D. degree in the following year. After this he made a voyage to China, where, in a skirmish on the Canton river, he received a wound in the leg. In 1843 he was appointed physician to the Westminster Hospital, and he devoted himself to the school, giving lectures on medicine until 1871. He directed his attention especially to the study of dropsy and renal disease, and he wrote much that was original and important in connection with these subjects. Of great physical energy and robust frame, he was a physician of much culture, skilled in chemistry and botany, and an excellent artist, the illustrations in his works being furnished by his own pencil.

He was the author of the following works: 1. 'On Dropsy,' 1858. 2. 'On Renal Diseases,' 1870. 3. 'Aids to the Diagnosis of Diseases of the Kidney,' 1872.

[Lancet, October 1877.] R. E. T.

BASING or BASINGSTOKE, JOHN (*d.* 1252), archdeacon of Leicester, takes his name from the town of Basingstoke in

Hampshire. According to Leland he laid the foundation of his knowledge at Oxford; and we learn from his friend Matthew Paris that he spent some time in Paris. He seems to have been one of the earliest Englishmen who possessed a real knowledge of Greek, and was probably one of the first natives of our islands—if we except the doubtful instance of Johannes Scotus Erigena—who perfected himself in this language by a sojourn at Athens. Leland assures us that, so far as he could learn 'from an almost infinite extent of reading,' he could only recall two similar instances, and both instances given by him are highly mythical. There seem, however, to have been other English students at Athens about the same time, possibly drawn to those parts, as has been suggested, by relationship to members of the Varangian guard. While in this city, according to Matthew Paris, John Basingstoke became acquainted with a remarkable Athenian girl, of whose doings he gave that author an account for the purposes of his history. 'A certain girl, by name Constantina, the daughter of the Athenian archbishop, though only nineteen years of age, had surmounted all the difficulties of the Trivium and Quadrivium, for which reason Master John used jestingly to call her a second Katerina for the extent of her knowledge. This lady was the instructress of Master John; and, as he used ofttimes to assert, though he had long been a student at Paris, he had acquired from her whatever attainments he possessed in science.' This girl, according to the historian, used to foretell pestilences, thunderstorms, eclipses, and even earthquakes with unerring certainty. Constantina is generally supposed to have been the daughter of Michael Acominatus, archbishop of Athens in the early years of the thirteenth century (Lequien, *Oriens Christianus*, ii. 174). On his return home John Basingstoke was, according to Bale, appointed archdeacon of London. But this statement is probably due to a confusion of John Basingstoke with William Basinges, who was dean of London about 1212 (cf. Le Neve, *Fasti*, ii. 308, and Tanner). If Mr. Luard is right in assigning Letter xvii. of the 'Epistolæ Grosseteste' to the year 1235, John had by this time returned to England, and was already archdeacon of Leicester; for Grosseteste appeals to him as witness of his willingness to make W. de Grana an allowance out of his private purse, though, on account of his youth, he refuses to give the boy a cure of souls. John Basingstoke, indeed, seems to have been a great friend of Grosseteste, as might perhaps have been expected in so ardent a lover of letters, and one himself skilled in Greek and Hebrew. It was he, Matthew Paris tells us, who brought under this bishop's notice that strange apocryphal work, the 'Testament of the Twelve Patriarchs,' 'which is acknowledged to be part and parcel of the Bible, but to have been long hidden away by the envy of the Jews, on account of the manifest prophecies of Christ contained therein.' On hearing of this work from John of Basingstoke, Grosseteste sent into Greece for the book, and with the aid of one Master Nicholas, clerk of St. Albans, translated it into Latin 'for the strengthening of the christian faith and the confusion of the Jews.' This took place about the year 1242 according to Matthew Paris, who also tells us that John brought over with him the Greek system of numeration, according to which 'any number could be represented by a single figure.' Of this curious method of numeration an upright line forms the basis, and the first three numbers are formed by hooking on a short line to the top of the basis on the left-hand side, so as to form respectively an oblique, a right, and an acute angle; three similar hooks applied to the middle of the upright line stand for 4, 5, and 6; and again three more applied to the bottom for 7, 8, and 9. The numbers 10, 20, 30, &c., are formed on exactly the same principle—the only difference being that the hooks are transferred to the right side. To form any compound number, hooks are added to both sides; as, for example, 55, which thus takes the shape of a cross, and is 'the worthiest of all these figures,' according to Matthew Paris. Leland assures us that Basingstoke, on his return home, did much to encourage the rising generation to study Greek; and we know from Matthew Paris that he translated a Greek grammar into Latin, to which he gave the name of 'Donatus Græcorum.' He likewise wrote a book on the parts of speech, and another work, 'which he got from the Athenians,' in which the order of the Gospel events is set forth. This would seem to be the same work which Leland and his followers call a 'Concordia Evangeliorum.' Tanner speaks of a manuscript copy of this as existing in Sion College library in his days. The death of John Basingstoke occurred in the year 1252, greatly to the grief of Simon de Montfort, as Matthew Paris is careful to add.

[Matthew Paris, sub anno 1252 (R.S.), v. 284–7, iv. 232–3; Leland, 266; Bale, 302; Pits. 325; Epistolæ Grosseteste (Rolls Ser.), 63; Finlay's History of Greece, iv. 134; Sp. Lambros in his pamphlet Αἱ Ἀθῆναι, pp. 48–50 (Athens, 1878), adduces very strong reasons against the Acominatus theory of Hopf (see Brockhaus'

Griechenland, vi. 176–7, in Ersch and Grüber's Encyclopädie), and considers Constantina the daughter of the Latin archbishop appointed after the Frankish conquest of Athens (c. 1205), rather than of Michael who was metropolitan from 1182–1205.] T. A. A.

BASIRE, ISAAC (1607–1676), divine and traveller, was born, according to his latest biographer at Rouen, but according to Wood in Jersey. His full name was Isaac Basire de Preaumont, but he dropped the latter part of the name when he settled in England. His father was a protestant, and belonged to the lowest order of French noblesse. Of his early years little is known, but at sixteen he was sent to the university or college of Rotterdam, and two years later (1625) he removed to Leyden. At Leyden he published (1627) a disputation which he had held there, 'De Purgatorio et Indulgentiis.' About 1628 he settled in England, and in 1629 received holy orders from Morton, then bishop of Lichfield and Coventry, who soon afterwards made him his chaplain. In 1632 Bishop Morton was translated to Durham, and Basire accompanied him thither. In 1635 he married Miss Frances Corbett, a member of an old Shropshire family. In 1636 the university of Cambridge conferred upon him the degree of B.D., in compliance with the royal mandate, and also appointed him one of the university preachers through England and Ireland. In the same year Bishop Morton bestowed upon him the rectory of Egglescliff, or Eaglescliffe, near Yarm. In 1640 he was made D.D., and in 1641 chaplain extraordinary to King Charles I. In 1643 he was collated by Bishop Morton to the seventh stall in Durham Cathedral, and in 1644 to the archdeaconry of Northumberland with the rectory of Howick annexed. These were, for the present, merely nominal appointments, for in consequence of the civil war both the duties and emoluments were in abeyance. In 1645 the rich living of Stanhope became vacant; it was in the gift of the Bishop of Durham, but Bishop Morton, 'oppressed and overawed by the terrors of the rebels, durst not dispose of it.' It therefore lapsed to the crown, and the king gave it to Basire, who was then in attendance upon him as chaplain at Oxford; this also, of course, was only a nominal preferment. In 1646 Basire, who as royal chaplain had markedly identified himself with the king's cause, was seized upon at Egglescliff and conveyed to Stockton Castle. On his release he was 'forced by want of subsistence for himself and his family' to go abroad, leaving Mrs. Basire with her children to live upon the so-called 'fifths,' which 'were paid by sixes and sevens, or rather by tenths and twelfths,' and upon the small sums which Basire conscientiously remitted to them whenever he possibly could. Mrs. Basire, however, found a kind friend in Dr. Busby, who had been most intimate with her husband, and who frequently expressed himself under great obligations to him for spiritual counsel. When Basire went to London he always stayed with Dr. Busby at Westminster, and he placed his eldest son under the doctor's charge at an unusually early age. Basire commenced his travels by visiting Rouen, where he had a small patrimony of about 8*l.* per annum. Here he was joined by three pupils, two of whom bore the aristocratic names of Lambton and Ashburnham, while the third was a Mr. Andrews. With these three he began his travels in the summer of 1647, going first to Paris, where he had an interview with the unfortunate Queen of England, Henrietta Maria, who gave him a recommendation to Sir Kenelm Digby, the English legate at Rome. Thence he travelled to Naples and Sicily, and reached Rome in 1649. One by one his pupils left him, and he does not seem to have sought for any others. It appears from his letters to Mrs. Basire that he had considerable difficulty in getting paid for his pupils, and he had now a nobler object in view. That object was nothing less than to disseminate the Anglo-Catholic faith throughout the East. It seems at first sight a most wild and quixotic enterprise for a man who had no knowledge of any eastern language to attempt to impress his religious opinions upon the unchanging East; but he had a thorough conviction that the true position of Anglicanism only required to be known to secure its acceptance among earnest and intelligent christians, and the result proved that his design was more than a day-dream. Basire visited Messina, Zante, the Morea, Smyrna, Aleppo, Antioch, Jerusalem, Transylvania, Constantinople, Mesopotamia, and many other places, ever keeping his one object before him. In a most interesting letter written in 1653 from Pera to Sir Richard Browne, the father-in-law of John Evelyn, and the mainstay of the English church in Paris, he describes what he had effected. At Zante he met with great success 'in spreading among the Greeks the catholic doctrine of our church,' mainly through a Greek translation of the church catechism. He made such way that he incurred the enmity of the 'Latins,' that is, those members of the Roman church in the East who perform their services in Latin. He was therefore obliged to go on to the Morea, where the metropolitan of Achaia allowed him to preach twice in Greek at a meeting

of bishops and clergy. At Aleppo he held frequent conversations with the patriarch of Antioch, then resident there, and left copies of the church catechism translated into Arabic. From Aleppo he went to Jerusalem, where he was honoured both by the Greek and the Latin christians. The Greek patriarch 'expressed his desire of communion with our old church of England,' and gave him his bull or patriarchal seal; while the Latins received him into their convent, a rare honour then to be paid to a heretic. 'Then,' he says, 'I passed over the Euphrates and went into Mesopotamia, Abraham's country, whither I am intending to send our catechism in Turkish to some of their bishops.' This was in 1652; the winter of 1652–3 he passed at Aleppo. In the spring of 1653 he performed a marvellous exploit: he went from Aleppo to Constantinople by land, a distance of about 600 miles, unaccompanied by any one who could speak any European language. He had picked up a little Arabic at Aleppo, and he joined a company of twenty Turks, an apparently dangerous escort; but they treated him well, because he acted as physician to them. He now enjoyed a little comparative rest. At Pera, near Constantinople, he undertook to officiate to the French protestants, on the express condition that he might use the English liturgy in French. To this they consented, and promised 'to settle on him a competent stipend.' Here he became known to Achatius Baresay, envoy to the Porte from Prince George Rákóczy II. Baresay introduced him to the prince. 'In 1661,' he writes, 'I was honourably engaged, and that still with the royal leave [Charles II's], in the service of that valiant Achilles of Christendom, George Ragoczi II, Prince of Transylvania, my late gracious master, who for the space of seven years had honoured me with the divinity chair in his university of Alba Julia [Weissenburg], the metropolis of that noble country, and endowed me (a meer stranger to him) with a very ample honorary, till in that very year, that prince dying of his wounds received in his last memorable battel with the Turks at Gyala, the care of his solemn obsequies was committed to me by his relict, the Princess Sophia, whereby I was kept a year longer out of England.' Basire still kept his one object in view at Alba Julia, for we find him writing to Sir Edward Hyde (afterwards Lord Clarendon) in 1658: 'As for maintenance here 'tis competent; but my especial loadstone hath been the opportunity in the chair to propagate the right christian religion as well for discipline as doctrine.' He had great influence with Prince Rákóczy, and was not afraid of boldly telling him his mind. When a Turkish invasion was imminent, he wrote to the prince, urging him either to exert himself to save his country or to abdicate his throne. The appeal was not in vain. Rákóczy made an heroic but unsuccessful struggle against the infidels, in the battle of Gyalu, but was mortally wounded and died soon after (June 1660). All this time Basire had not severed his connection with his other royal master, Charles II. In 1655 he wrote a long letter in Latin to the king, exhorting him to be true to his religion; and in the same year Charles wrote to Prince Rákóczy thanking him for his kindness to Basire, and another letter a little before the prince's death begging him to send Basire back to England. Rákóczy, 'loath to lose him,' concealed this letter from Basire for a while, and after his death his widow begged him still to stay in Transylvania and educate her son. This, however, he refused to do. The church of England was now restored, and Mrs. Basire and her five children were still in England. To England, therefore, Basire naturally returned towards the close of 1661 by way of Hamburg and Hull. In the archives of the chapter of Alba Julia is a list of his goods and manuscripts (including lectures, disputations, and *itineraria*), which were to be sent after him. A similar list, in Basire's handwriting, endorsed 'Bona relicta in Transylvania anno 1660,' is among the Hunter MSS. in the Durham Chapter Library. The result of his varied experiences, so far as religion was concerned, is thus stated by himself: 'The church of England is the most apostolical and purest of all christian churches. Expertus loquor, for in fifteen years' ecclesiastical pilgrimage (during my voluntary banishment for my religion and loyalty) I have surveyed most christian churches, both eastern and western; and I dare pronounce the church of England what David said of Goliath's sword, "There is none like it," both for primitive doctrine, worship, discipline, and government.' Though Basire speaks of both eastern and western churches, it was with the eastern that he had most to do. 'It hath been my constant design,' he writes in his letter to Sir R. Browne, 'to dispose and incline the Greek church to a communion with the church of England, together with a canonical reformation of some grosser errors.' Those who are acquainted with the church history of the eighteenth century will observe that Basire was in advance of his age; for what he attempted was, half a century later, the subject of many negotiations in which the nonjurors took a leading part.

Basire, on his return to England, was re-

stored to his stall in Durham Cathedral, his rectory of Egglescliff, and the archdeaconry of Northumberland. Bishop Cosin also persuaded the intruding minister of Stanhope, Andrew Lamant, to take Long Newton instead of Stanhope, in order that Basire might be reinstated in the latter. Basire was now, therefore, a wealthy man, but he still had his troubles, one of the chief of them being the perversion of his son Peter to Rome. His hands moreover were more than full of work. 'The archdeaconry of Northumberland,' he writes, 'will take up a whole man, (1) to reform the persons, (2) to repair the churches.' He diligently visited the churches in his archdeaconry, and found 'many of them scandalously ruinous;' but he met with a liberal and vigorous supporter in his attempts to reform in Bishop Cosin, with whom he appears to have been as closely connected as with his predecessor, Bishop Morton. The last fifteen years of Basire's life were comparatively uneventful. Evelyn mentions in his Diary (10 Nov. 1661) that there 'preached in the abbey [Westminster] Dr. Basire, that great traveller, or rather French apostle, who had been planting the church of England in divers parts of the Levant and Asia;' but we do not hear much of him from other sources. He died on 12 Oct. 1676, and 'was buried in the cemetery belonging to the cathedral of Durham, near to the body of an antient servant that had lived many years with him, and not by that of his wife in the cathedral' (Wood, *Fasti Oxon.*). It was his own 'desire' that his body should find 'burial in the churchyard, not out of any singularity . . . but out of veneration of the house of God.'

It remains to notice some of Basire's writings. In 1646 he published an interesting work entitled 'Deo et Ecclesiæ Sacrum. Sacriledge arraigned and condemned by St. Paul, Rom. ii. 22.' There was not much demand for this kind of work during the rebellion, but in 1668 Basire republished and enlarged 'a piece,' he says, 'which had been rough cast inter tubam et tympanum' (that is, during the siege of Oxford). In 1648 he wrote a short treatise in Latin entitled 'Diatriba de Antiquâ Ecclesiarum Britannicarum Antiquitate,' which was published in 1656 at Bruges by Richard Watson, chaplain to Sir R. Browne, and also translated and published by him in English in 1661. In 1659 appeared a 'History of the English and Scotch Presbytery, written in French by an eminent divine [Isaac Basire] of the Reformed Church, and now Englished,' which reached a second edition in 1660. In 1670 Basire published a short 'Oratio Privata;' but the most interesting of his works is his 'Brief of the Life, Dignities, Benefactions, Principal Actions and Sufferings of the Bishop of Durham,' which is appended to the sermon ('The Dead Man's real Speech') preached by Basire at the funeral of Bishop Cosin, 29 April 1672. The 'Brief' is a very racily written little biography, giving in the space of 100 pages all that is necessary to be known about Cosin. Many of Basire's manuscripts are extant in the Hunter collection of manuscripts in Durham Chapter Library. A complete list is printed in Rud's 'Catalogue of Durham Chapter MSS.' They include an itinerary of tours in France and Italy for 1647–8, and notes of journeys made in 1667–8. The manuscripts left by Basire in Transylvania do not appear to be among them.

[Life and Correspondence of Isaac Basire, by W. N. Darnell, rector of Stanhope, 1831; Basire's Works; Wood's Fasti (Bliss), i. 518, ii. 100, 387; Magyar Könyvszemle (September–December), 1883; Notes and Queries, 6th ser. xi. 147, 257; information kindly given by L. L. Kropf, Esq.]

J. H. O.

BASIRE, ISAAC (1704–1768); **BASIRE, JAMES** (1730–1802); **BASIRE, JAMES** (1769–1822); **BASIRE, JAMES** (1796–1809), represent four generations of a family more or less known as engravers; but as three of the four men who practised their art bore the same christian name, and as longevity allowed the life and work of one to overlap that of another or of the rest in a remarkable manner, it is with the utmost difficulty that the student traces their careers, and it is better to recognise frankly the impossibility of assigning with assurance to each member of the family his proper share in labour or reputation. Besides, there can be no doubt that more than once, in the long toil upon the copper-plate, a son was of assistance to a father, while his assistance was unrecognised and unacknowledged. But, broadly speaking, it may be said that the only Basire with whom the world of art will in the future much concern itself is that James Basire who was born on 6 Oct. 1730, and round his name and our imperfect record of his work the other members of his family who practised engraving may conveniently group themselves. For the James Basire of whom we speak—the son of Isaac, the father of a second James, and the grandfather of a third James—was the substantial master of his craft; he can hardly be assumed to have acquired from his father that measure of excellence with which he practised it, nor did he pass on to either his son or his

grandson the fulness of his talent. He assisted their fortunes: it was to him that the reputation of their family was chiefly due. From his father he must have learnt something; he is likely to have studied the more publicly known work of Vertue, who preceded him in the office of engraver to the Society of Antiquaries, but we cannot resist the impression that the character of his draughtsmanship was strengthened, that its correctness was more assured, even if it did not become at the same time more picturesque, when Richard Dalton, an artist and an influential person, librarian to the Prince of Wales, and keeper of the royal drawings under George III, made him his companion in a long sojourn in Italy, which dates from 1763. It was certainly after that year that there were executed both the greater number and the more important of James Basire's plates. It was at about that time that in succession to Vertue he was himself appointed engraver to the Society of Antiquaries. In 1766 he engraved 'Lord Camden,' after Sir Joshua Reynolds, a picture that had been painted only two years before; in 1771 he engraved 'Pylades and Orestes,' after Benjamin West, who declared his own preference for the softer and more persuasive art of Woollett. The 'Lord Camden' is unquestionably the work of a master, yet not, we think, of a master who was wholly indifferent to the lighter charm of the imitative reproduction of texture. Fine as is Basire's modelling of the more essential portions of the design, nothing can be better expressed than the furs and chain, or than that lace which recalls the famous French engraver's portrait of Bossuet. And nine years earlier a free wild scribble on the plate, after Salvator Rosa's drawn portrait of 'Berninus, pictor, sculptor, et architectus,' shows at all events something of the flexibility of his talent. Mr. Samuel Redgrave reports of him, undoubtedly with justice, that he was noted for 'the correctness of his drawing and the fidelity of his burin' (*Dictionary of Artists of the English School*). It was in the year in which James Basire engraved the 'Pylades and Orestes' that there came to him at his house in Great Queen Street, Lincoln's Inn Fields, where he was then established as prosperous and busy, the youth William Blake, whom he accepted as his pupil, and who remained with him as his apprentice for seven years. Something of the good disposition of Basire may be gathered from the record of his frequently considerate behaviour to Blake, and of Blake's opinion with regard to him. This would have had less importance than it has if Blake had worked for very long in Basire s own fashion; but what temperaments can have been more different, what ways of labour at last more inevitably apart, than those of the patient and plodding Basire and of Blake, who ceased to be impulsive only to become dreamful? Yet Blake more than once paid a fiery tribute to his master, praising him to the depreciation of Woollett, whose study was 'clean strokes and mossy tints,' and in whose works 'the etching was all,' though 'Woollett could not etch.' 'All that are called Woollett's,' continues Blake, 'were etched by Jack Brown,' and then he adds, 'Strange's prints were, when I knew him, all done by Aliamet and his French journeymen, whose names I forget.' We need not take Blake s utterance for gospel, but it is instructive, even *à propos* of Basire, to get this glimpse of the fashion in which, as it is suggested, the workroom of the line engraver in the eighteenth century was no more the studio of an original and single artist than is now the workshop of the engraver on wood. An art in which so much might be mechanical ceased to be due to the inspiration of individual taste, and in Basire's own case the skilled apprentice at this time—and later the son—had, it is fair to presume, an unacknowledged share in the labour. The late Mr. Gilchrist in his 'Life of William Blake' refers to a particular print, a 'Portrait of Queen Philippa from her Monument,' in Gough's 'Sepulchral Monuments,' whose publication was delayed until long after Blake had left Basire, and he tells us that Stothard often spoke of this as Blake's work, and he surmises that for the inscription 'Basire delineavit et sculpsit,' we may read, 'as in many other cases, W. Blake.' Redgrave says that the best specimens of his works are 'the beautiful plates in the "Vetusta Monumenta," published by the Society of Antiquaries;' but certainly among the most remarkable instances of a sterling skill in line engraving are the large 'Distribution of his Majesty's Maundy by the Sub-Almoner in the Ante-chapel at Whitehall,' published in 1789, and a similar subject published in 1777. Both are after drawings by Grimm, which were made, it seems, in 1773. But in the interpretation of the designs for the now famous 'Oxford Almanacks' Basire had to deal with a greater art, for here Turner, a giant even in his youth, had often been the draughtsman. It would be impossible to render Turner's work at that period better than in the print of the 'East End of Merton' and in that of the 'South View of Christ Church from the Meadows.' This last is dated 1799, and, unless the second James Basire was much engaged upon it, which we

do not seriously believe, it shows that the most important of the members of this family retained full powers of hand and eye until he was close upon his seventieth year. He died on 6 Sept. 1802, at the house where Blake had found him thirty years before, and he was buried in a vault under Pentonville Chapel. He was twice married—to Anne Beaupuy and Isabella Turner, by the second of whom he was the father of James. A portrait of him by his son is prefixed to the eighth volume of Nichols's 'Literary Anecdotes.'

The other members of his family who worked in the same profession may now be briefly mentioned. His father, Isaac, was born in 1704 and died in 1768. He has been styled a map engraver. He engraved the frontispiece to an edition of Bailey's dictionary (1755). Of the son—the first James—we have already spoken. James Basire the second, a Londoner like his forerunner, was born on 12 Nov. 1769, and died at Chigwell Wells on 13 May 1822. The appointment which his father received from the Society of Antiquaries was extended and continued to him, and there is enough to show that he was a good draughtsman, a capable and accomplished engraver. Inspired doubtless by his father, he seems to have worked upon the old lines, and when he is at his best the differences between his method and that of the most eminent member of his house are generally imperceptible. Much of his most careful work was published by the Society of Antiquaries in 1808; for instance, the series of plates engraved after an original drawing on a roll of vellum, representing 'the death, funeral, etc. of John Islip, Abbot of Westminster, who died anno Domini 1532.' With regard to more than one of the Oxford engravings the question may arise whether they are not by his hand. The 'Worcester College,' for instance, is stated to have been drawn by 'W. Turner, R.A.,' the 'Inside View of the Hall of Christ Church' by 'J. M. W. Turner, R.A.;' yet it was only after the death of the elder and greater Basire in 1802 that Turner could have rightly employed the initials of a full academician, though he had been an associate since 1799. Who then was the engraver of these things? The last Basire whose name has appeared in any dictionary was James, the fourth 'Basire' and the third 'James.' He was born in 1796, and died in London on 17 May 1869. He did some good work: amongst other pieces some pretty, yet in character rather petty, plates of Sussex country-houses, including Glynde Place and Glyndebourne House. Like his forefathers, he was a busy man, but much of his life fell upon a time when antiquarian record and research were less generously encouraged than in the older days, and he seems to have been personally disposed to wield a less severe burin than that whose employment had made the fame and secured the competence of the earlier members of his house. In his time the engraver's art had already experienced the temptation to be popular, while the popular taste was wholly uninstructed and childish. The eldest of the three Jameses—the first of the name—had worked steadily on through what was really nearly all the great period of English engraving. Hogarth was still living while he was but a young man; Robert Strange was but a few years his senior; Woollett, the most fashionable artist in line, and Earlom, an acknowledged master in mezzotint, were but a few years his juniors. Nor, of course, had the youngest of the three Jameses—the one with whom, as far as artistic matters are concerned, the family dies out—either the good or evil fortune to be without contemporaries of conspicuous talent. He must have known both the impulse and the depression that may come from rivalry. In the very middle of his uneventful and unillustrious career, the best of the line engravers after Turner—the engravers of his landscape—were doing, for the applause of a later generation, their most exquisite work. They were a goodly company, but the youngest of the Basires was not invited to join them. The particular order of skill of which they had given evidence was not, it is true, that for which the name of Basire had ever been celebrated, but—more than this—the accomplishments and sterling artistic virtues of the Basire family were represented but feebly in the person of its youngest member.

[Redgrave's Dictionary of Artists of the English School; Gilchrist's Life of Blake; Nichols's Lit. Aneed. iii. 717–18.] F. W.

BASKERVILLE, HANNIBAL (1597–1668), antiquary, the son of Sir Thomas Baskerville [q. v.], knight, commander of the English army in France, by Mary, daughter of Sir Thomas Throgmorton, was born at Saint-Valéry, in Picardy, on 5 April 1597. He himself states: 'I was christened by one Mr. Man, the preacher, and I had all the captains, about thirty-two, to be my godfathers, it being the custome so of the wars, when the generall hath a son (they say); but two only stood at the font or great bason: one was Sir Arthur Savage, the other I cannot remember his name.' His father died when he was only nine weeks old. He was instructed under the care of Henry Peacham,

author of the 'Compleat Gentleman,' and afterwards became a student of Brasenose College, Oxford. He travelled a good deal on the continent, and spent the latter part of his life on his estate at Sunningwell, Berkshire. Anthony à Wood, who visited him there in February 1658–9, found him to be a melancholy and retired man, and was told that he gave the third or fourth part of his estate to the poor. He was so great a cherisher of wandering beggars that he built for them a large place like a barn to receive them, and hung up a little bell at his back door for them to ring when they wanted anything. Indeed, he had been several times indicted at Abingdon sessions for harbouring beggars. This singular person was buried at Sunningwell on 18 March 1668. He had sixteen sons and two daughters by his wife, Mary, daughter of Captain Nicholas Baskerville, second brother of Sir Thomas Baskerville, general of the British forces in France.

In the Bodleian Library, among Dr. Rawlinson's manuscripts is 'A Transcript of some writeings of Hannibal Baskervile esq.; as they were found scattered here & there in his manuscripts and books of account, and first a remembrance of some monuments and reliques in the church of St. Denniss and thereabouts in France by Hannibal Baskervyle who went into that country with an English ambassador in the reigne of King James.' This manuscript contains several curious particulars relating to Oxford and the persons educated there.

[Lysons's Berkshire, 382; Life of Anthony à Wood, prefixed to Bliss's edit. of the Athenæ, xxxiii, xxxiv; Harl. MS. 4762, art. 33, 34; Peacham's Minerva Britanna (1612), 106; Notes and Queries, 2nd ser. i. 194; Gent. Mag. xcv. (ii.) 315; MS. Addit. 14284, p. 66.] T. C.

BASKERVILLE, JOHN (1706–1775), printer, was born at Sion Hill, Wolverley, Worcestershire, on 28 Jan. 1706. Noble, who knew him personally, says: 'He was footman, I think, to a gentleman of King's Norton, near Birmingham, who used to make him instruct the poor youths of his parish in writing' (*Biog. Hist. of England*, ii. 362). He does not appear to have been brought up to any particular trade, but having acquired great skill in calligraphy and in cutting monumental inscriptions, he went to Birmingham when about twenty years of age, settled in a little court near the High Town, and taught writing and bookkeeping. One of his efforts in stone-cutting was a tomb, formerly in Edgbaston churchyard, erected to the memory of Edward Richards, an idiot, who died on 21 Sept. 1728. Pye (*Modern Birmingham* (1819), p. 192) speaks of another stone cut by Baskerville in Handsworth church. These were 'the only two known to be in existence.' In 1737 he kept a school in the Bull Ring, and there is still preserved a small slate slab, engraved with the words, 'Grave Stones Cut in any of the Hands by John Baskervill, Writing Master,' the very window-board exhibited by him. His fame as an expert penman spread far and wide. When John Taylor commenced the japanning of snuff-boxes, Baskerville, having a turn for painting, started in the same business, at 22 Moor Street, in 1740, when he effected a complete revolution in the manufacture of japanned goods. He became especially known for salvers, waiters, bread-baskets, and tea-trays, of new design and high finish. Rent was paid by Baskerville for the premises in Moor Street from 1740 to 1749. He made money rapidly, and in 1745 took a lease of a little estate of eight acres, a quarter of a mile north-west of the town as it then existed, to which he gave the name of Easy Hill, between Broad Street and Easy Row. He converted the place, says Hutton, 'into a little Eden, and built a house in the centre, but the town, as if conscious of his merit, followed his retreat and surrounded it with buildings' (*History of Birmingham*, 1838, p. 195). Here he continued his trade as japanner, and so successfully that he was soon able to purchase a pair of cream-coloured horses and set up a coach, of which the panels were characteristically painted with representations of branches of his business.

Baskerville began to occupy himself in type-founding about 1750, an art in which Caslon was his only competitor of importance. Several years passed in making experiments, and upwards of 600*l.* was spent before he could produce a letter to please his fastidious eye, 'and some thousands,' adds Hutton, 'before the shallow stream of profit began to flow' (p. 196). Having at length produced a type to his taste, Baskerville circulated, in 1756, proposals for printing an edition of 'Virgil,' with a specimen. There is reason to believe that he had the advice of his friend and neighbour Shenstone. The famous quarto 'Virgil,' the first of those 'magnificent editions' which, in the words of Macaulay, 'went forth to astonish all the librarians of Europe' (*History*, ch. iii.), appeared in 1757, and is not too highly praised by Dibdin as 'one of the most finished specimens of typography' (*Introduction to the Classics*, ii. 554).

Baskerville's success encouraged him to print an edition of Milton's poetical works in 1758. Another edition was published in 1759; the typography, paper, and ink of both equal, if not excel, those of the 'Virgil.'

The 'St. James's Chronicle' for 5 Sept. 1758 announces that 'the university of Oxford have lately contracted with Mr. Baskerville of Birmingham for a complete alphabet of Greek types, of the great primer size; and it is not doubted but that ingenious artist will excel in that character, as he has already done in the Roman and Italic in his elegant edition of "Virgil."' The Greek New Testament did not, however, appear until five years later.

In the preface to Milton, Baskerville informs us the extent of his ambition was 'a power to print an octavo Common Prayer Book and a folio Bible.' He was elected printer to the university of Cambridge for ten years from 16 Dec. 1758, according to articles of agreement dated 15 Dec., and began at once to prepare for editions of the Bible and Common Prayer. He wrote from Birmingham to Dr. Caryll, vice-chancellor, on 31 May 1759: 'I have at last sent everything requisite to begin the Prayer Book at Cambridge. . . . I propose printing off 2,000 the first impression, but only 1,000 of the State Holidays, &c., which the patentee has left out. The paper is very good, and stands me in 27 or 28 shillings the ream. I am taking great pains in order to produce a striking title-page and specimen of the Bible, which I hope will be ready in about six weeks. The importance of the work demands all my attention, not only for my own (eternal) reputation, but to convince the world that the university' had not misplaced its favours. He asked for the names of some gentlemen who might be engaged as correctors of the press, and procured a 'sealed copy' of the Prayer Book (1662) 'with much trouble and expense from the cathedral of Lichfield, but found it the most inaccurate and ill-printed work' he had ever seen, and returned it.

In May 1760 he circulated proposals for his subsequently published Bible (1763). In the summer of the same year Baskerville was visited by Samuel Derrick [q. v.], who writes about him to the Earl of Cork. Baskerville is described as living in a handsome house; he manufactures his own paper, types, and ink, and 'carries on a great trade in the japan way' (*Letters*, 1767, i. 2–3). Four different editions of the Prayer Book were issued by Baskerville in 1760, 'all lovely specimens of press-work,' says Dibdin. In 1761 he brought out a quarto 'Juvenal,' editions of Congreve and Addison (the three ranking with his best productions), and two octavo prayer-books. On 3 July articles of agreement were entered into between him and the university of Cambridge, alluded to in his subsequent letter to Horace Walpole. On 27 Dec. of the same year Bishop Warburton wrote to Hurd: 'I think the booksellers have an intention of employing Baskerville to print Pope in quarto' (*Letters*, 1809, 335). This was Warburton's own scheme apparently (see Walpole's *Letters*, 1857, i. lxxii). The project came to nothing. In 1762 appeared two more prayer-books, and the lovely 12mo 'Horace,' which Harwood calls 'the most beautiful book, both in regard to type and paper, I ever beheld. It is also the most correct of all Baskerville's editions of the classics; for every sheet was carefully revised by Mr. Livie, who was an elegant scholar' (*Editions of the Classics*, p. 226). Shenstone had some share in bringing it out; the engravings especially were under his supervision (Letter to Graves in *Works*, 1791, iii. 334).

Baskerville made small profit; the booksellers did not encourage the printer-publisher. He was also in trouble over a lawsuit, and at last wrote on 2 Nov. 1762 to Horace Walpole, as a patron of the arts, sending him a folio sheet with border, being 'specimens' of his various types, and asking for his support. The terms granted by Cambridge were extremely onerous; the success of his Bible, which had cost him 2,000*l.*, was doubtful, and he was anxious to sell his 'whole scheme' to the Russian or Danish courts, to whom he had sent specimens, unless he could obtain a subsidy from the English government.

In 1763 was published the book on which he had bestowed so much pains and money, one of the finest English bibles ever produced. Its beauty 'has caused the volume to find its way into almost every public and private library where fine and curious books are appreciated' (Cotton, *Editions of the Bible*, 1852, p. 96). In some respects Dibdin considered it inferior to the impressions of Field and Baskett, although he also styles it 'one of the most beautifully printed books in the world' (*Ædes Althorpianæ*, 1822, p. 81). Subscribers were requested to send for the volumes 'to Mr. Baskerville's Printing Office, at Mr. Paterson's at Essex House, in Essex Street in the Strand.' In the same year he produced at the Clarendon Press, Oxford, a quarto and an octavo Greek New Testament, following the text of Mill, with some variations. The type, without contractions, is a large and beautiful letter. The verses are numbered in the margin. Reuss points out that the two are really separate editions. We are told that the young king, George III, and his mother, the Princess Dowager of Wales, 'most graciously received' copies of his octavo Prayer Book in 1764. For the next three or

four years he printed scarcely anything except an English edition of Barclay's 'Apology' for the booksellers, Andrews's 'Virgil,' and a small octavo 'Virgil' on his own account. The Bible had not been commercially successful, and his warehouses were full of unsold copies of his other speculations. He became greatly discouraged, and again thought of disposing of his entire printing and type-founding plant. On this occasion he sought the aid of his old friend and correspondent, Benjamin Franklin, to whom he wrote in Paris on 7 Sept. 1767. He had already offered the entire apparatus of his craft to the French ambassador, the Duc de Nivernois, for 8,000*l.*, but the price was too high. Hearing that the court was willing to resume negotiations, he desired Franklin to use his influence. 'I only want to set on foot a treaty; if they will not come to my terms, I may possibly come to theirs. Suppose we reduce the price to 6,000*l.* . . . Let the reason of my parting with it be the death of my son and intended successor, and, having acquired a moderate fortune, I wish to consult my ease in the afternoon of life.' Franklin replied 'that the French, reduced by the war of 1756, were so far from being able to pursue schemes of taste, that they were unable to repair their public buildings.'

On 8 June 1768 appeared the following advertisement: 'Robert Martin has agreed with Mr. Baskerville for the use of his whole printing apparatus, with whom he has wrought as a journeyman for ten years past. He therefore offers his service to print at Birmingham for gentlemen or booksellers, on the most moderate terms, who may depend on all possible care and elegance in the execution. Samples, if necessary, may be seen, on sending a line to John Baskerville or Robert Martin.' Martin printed 'The Christian's Useful Companion,' 1766, 8vo, and Somervile's 'Chace,' 1767, 8vo; an edition of Shakespeare, 1768, 9 vols. 12mo; a quarto Bible, with cuts, 1789; and editions of the Abbé d'Ancourt's 'Lady's Preceptor.' Martin's name as a printer then disappeared. Baskerville resumed work in 1769 with Jackson's 'Beauties of Nature.' A folio Old Testament, with plates and annotations, was brought out in unworthy rivalry with a Birmingham edition of the same year by Boden and Adams. A beautiful quarto 'Horace' appeared in 1770, and Baskerville again remained inactive for a couple of years, when he issued another somewhat inferior Bible with the Birmingham imprint. The 'Horace' seems to have sold fairly well. He was thus tempted in 1772 to bring out a series of quarto editions of Latin authors—Catullus, Tibullus, Propertius, Lucretius, Terence—and next year Sallust and Florus. These noble quartos are said to be incorrect texts; for their magnificence of type, paper, ink, and presswork there can only be unqualified praise. Nothing finer had yet been attempted in England. At the same time Baskerville published a duodecimo series, including Tibullus, &c., Lucretius, Horace, and Sallust. The two Molinis employed him in 1773 to print their octavo and quarto 'Ariosto,' of which Dibdin says, 'paper, printing, drawing, plates, all delight the eye and gratify the heart. . . . This edition has hardly its equal, and certainly not its superior' (*Library Companion*, 1824, p. 758). An adventure of his own in the same year was an edition of Shaftesbury's 'Characteristicks.' Franklin, writing to Baskerville 21 Sept. 1763, refers to this work, and says, 'you speak of enlarging your foundery' (*Works*, viii. 88).

In spite of repeated efforts to get rid of his printing business, love of the art in the end proved stronger than dislike of pecuniary loss. Baskerville went on printing nearly to the last months of his life, and one of the latest works produced under his care was the letterpress of Dr. William Hunter's great work on the human gravid uterus, 1774. He was much disappointed by the death of a son, who was to have been his successor.

Baskerville died on 8 Jan. 1775, in the sixty-ninth year of his age, and by his own direction was buried in a tomb of masonry, on the site of an old mill in his garden. He had designed a monumental urn, with this inscription:

Stranger,
beneath this cone, in *unconsecrated* ground
a friend to the liberties of mankind directed his body to be inurn'd.
May the example contribute to emancipate thy mind
from the idle fears of *Superstition*
and the wicked arts of Priesthood.

By a will dated 6 Jan. 1773 he left the chief part of his fortune, valued at 12,000*l.*, to his wife, and, besides different legacies to relations and friends, one of 500*l.* to the Protestant Dissenting Charity School, for building purposes. The last bequest was disputed by the executors.

The will professed open contempt for Christianity, and the biographers who reproduce the document always veil certain passages with lines of stars, as being 'far too indecent [*i.e.* irreverent] for repetition.' He had paid a handsome sum for the lease of his small estate, and had from first to last laid out nearly 6,000*l.* upon it. Instructions were left that

the place should be sold. Mr. John Ryland, the purchaser, called it Baskerville House, and improved and enlarged it. The house suffered during the great riots of 1791, and was attacked by the mob on Friday, 15 July. Although the rioters were repulsed several times, the house was ultimately set on fire and gutted. In a series of views of those occurrences, published in 1793, the house is represented as a large mansion of three stories, with an avenue of trees and a pond; some of the old façade, now in ruins, may still be seen at the lower end of Broad Street; it forms part of a manufactory. Samuel Ryland, the next owner, leased the estate to a Mr. Gibson, who cut a canal through, and formed wharves. In 1820 some workmen came upon Baskerville's coffin, but it was covered up again. In May 1826, the land being wanted for building purposes, his remains, enclosed in a lead and a wooden coffin, were removed to the shop of Mr. Marston, a lead merchant, in Monmouth Street. The body was well preserved; on the breast lay a wreath of laurel, faded yet entire. There is a tradition that the body was placed in the vaults of Christ Church; but the 'Worcester Herald' for 12 Sept. 1829, quoting from a Birmingham journal, assures us that the remains were re-interred in a piece of ground adjoining Cradley Chapel, the property of a branch of Baskerville's family. We are also told that 'a surgical gentleman took a cast of the head.'

'His wife,' says Noble, 'was all that affectation can describe. She lived in adultery with him many years. She was formerly a servant. Such a pair are rarely met with' (*op. cit.* p. 362). Her maiden name was Ruston, and she was the wife of a Mr. Eaves, who had fled the country on account of some fraudulent practice. She had two children by him, a son and a daughter. Baskerville assisted the children and settled 2,000*l.* upon the mother, who married him upon the death of her first husband. She was handsomely provided for by the will, and carried on the printing business some time; two books bear the imprint of 'Sarah Baskerville.' In April 1775 she discontinued the printing business, but continued that of type-founding until February 1777. In 1776 Chapman used the Baskerville type for an edition of Sherlock's 'Practical Discourse on Death,' 8vo. Mrs. Baskerville died on 21 March 1788, and lies buried near the east end of St. Philip's Church, Birmingham.

Many efforts were made after Baskerville's death to dispose of his types. They were declined by the universities and by the London trade, who preferred the letters of Caslon and Jackson. Among the many ambitious schemes of Beaumarchais was one for a complete edition of Voltaire. For this purpose he founded a 'Société philosophique, littéraire et typographique,' consisting of himself alone. Great efforts were made to insure success; one agent was sent to Holland to study paper-making, and another to purchase (1779) for 150,000 livres [3,700*l.*] all the printing plant of Baskerville, as being the best in Europe. Two editions appeared at Kehl, one in ninety-two volumes, 12mo, 1785, and another in seventy volumes, 8vo, 1785–89. What became afterwards of the type is not known. Mr. Smart, a Worcester bookseller, and well known as a collector of Baskervilles (he called his house Baskerville House), told Dibdin that on the death of the printer he went at once to Birmingham and made large purchases from the widow—stated, in a 'Guide to Worcester' he published, to have extended to 1,100*l.* worth. Some of Baskerville's types were in use at Messrs. Harris's office at Liverpool in 1820.

The fame of Baskerville rapidly spread throughout Europe; but it cannot be denied that the opinion of contemporary experts was somewhat unfavourable to his type. Dr. John Bedford, writing to Richard Richardson on 29 Oct. 1758, says: 'By Baskerville's Specimen of his types you will perceive how much of the elegance of them is owing to his paper, which he makes himself, as well as the types and the ink also; and I was informed, whenever they come to be used by common pressmen, and with common materials, they will lose of their beauty considerably. Hence, perhaps, this Specimen may become very curious' (Nichols, *Illustrations*, i. 813). Benjamin Franklin told him in 1760 that a gentleman 'said you would be a means of blinding all the readers in the nation; for the strokes of your letters being too thin and narrow hurt the eye, and he could never read a line of them without pain.' Others complained of the gloss of the paper, but the letters themselves 'have not that height and thickness of the stroke which make the common printing so much the more comfortable to the eye.' E. R. Mores said: 'Mr. Baskerville of Birmingham, that enterprising place, made some attempts at letter-cutting, but desisted, and with good reason. The Greek cut by him or his for the university of Oxford is execrable. Indeed, he can hardly claim a place amongst letter-cutters; his typographical excellence lay more in trim glossy paper to dim the sight' (*English Typographical Founders*, 1778, 86). In a note upon this passage J. Nichols gave it as his view that 'the idea entertained by Mr. Mores of the ingenious Mr. Baskerville is certainly a just one. His glossy paper and too-sharp

type offend the patience of a reader more sensibly than the innovations I have already censured.' William Bowyer, too, thought poorly of the Greek letter. A correspondent of the 'European Magazine' for December 1785 praises the ink and paper, but objects that the 'type was thicker than usual in the thick strokes and finer in the fine, and was sharpened in the angles in a novel manner; all these combined gave his editions a rich look,' but continued reading fatigued the eye. Since that date the feeling has changed to one of almost boundless admiration. 'The typography of Baskerville,' says Dibdin, 'is eminently beautiful. . . . He united in a singularly happy manner the elegance of Plantin with the clearness of the Elzevirs. . . . He seems to have been extremely curious in the choice of his paper and ink: the former being in general the fruit of Dutch manufacture, and the latter partaking of a peculiarly soft lustre, bordering on purple. In his italic letter, whether capital or small, I think he stands unrivalled; such elegance, freedom, and perfect symmetry being in vain to be looked for among the specimens of Aldus and Colinæus' (*Introd. to the Classics*, ii. 556). Another expert informs us that his method of presswork was to have 'a constant succession of hot plates of copper ready, between which, as soon as printed (aye, as they were discharged from the tympan), the sheets were inserted; the wet was thus expelled, the ink set, and the trim glossy surface put on all simultaneously. . . . This work will, in my opinion, bear a comparison, even to its advantage, with those subsequently executed by the first typographer of our age' (Hansard, *Typographia*, p. 311). The secret of making good ink had been lost in England for two centuries until Baskerville's experiments. His recipe is given by Hansard (*op. cit.* p. 723). An authority of our own day says: 'Every book was a masterpiece; a gem of typographic art. Baskerville's type was remarkably clear and elegant. His paper was of a very fine thick quality, but rather yellow in colour. His ink had a rich purple-black tint, and the uniformity of colour throughout his books testifies to the care taken in printing every sheet' (*Printers' Register*, 6 Jan. 1876). We learn from Chambers that the name of the workman who executed the types was John Handy; he died 24 Jan. 1793.

The most graphic description of Baskerville we possess comes from the pen of another remarkable Birmingham citizen. 'In private life,' says Hutton, 'he was a humorist; idle in the extreme, but his invention was of the true Birmingham model, active. He could well design, but procured others to execute; whenever he found merit, he caressed it. He was remarkably polite to the stranger, fond of shew; a figure rather of the smaller size, and delighted to adorn that figure with gold lace. During the twenty-five years I knew him, though in the decline of life, he retained the singular traces of a handsome man. If he exhibited a peevish temper, we may consider good nature and intense thinking are not always found together. Taste accompanied him through the different walks of agriculture, architecture, and the finer arts. Whatever passed through his fingers bore the lively marks of John Baskerville' (*History of Birmingham*, p. 197). 'I was acquainted with Baskerville, the printer, but cannot wholly agree with the extracts concerning him, from Hutton's "History of Birmingham,"' objects the anonymous correspondent of the 'European Magazine' (December 1785) already quoted. 'It is true he was very ingenious in mechanics, but it is also well known he was extremely illiterate, and his jokes and sarcasms on the Bible, with which his conversation abounded, showed the most contemptible ignorance of Eastern history and manners, and indeed of everything. His quarto edition of Milton's "Paradise Lost," with all its splendour, is a deep disgrace to the English press' on account of its misprints. Archdeacon Nares wrote in a book on epitaphs: 'I heard John Wilkes, after praising Baskerville, add "But he was a terrible infidel; he used to shock me"' (*Notes and Queries*, 1st ser. viii. 203). If his atheism shocked Wilkes, it may have been because it was too mild; this 'terrible infidel,' however, printed three bibles, nine common prayers, two psalm-books, and two Greek testaments. He is said to have been illiterate, yet his letters are certainly not those of an uneducated person. At the commencement of his career he announced: 'It is not my desire to print many books; but such only as are *books of consequence*, of intrinsic merit, or established reputation.' When we recollect that he only worked for sixteen or seventeen years, producing but few works in the time, and these chiefly at his own risk, and that they included the writings of Milton, Addison, Congreve, Shaftesbury, Ariosto, Virgil, Juvenal, Horace, Catullus, Tibullus and Propertius, Lucretius, Terence, Sallust, and Florus, Baskerville can scarcely be looked upon as a man without taste and judgment in literature. His social virtues were considerable—a good son, an affectionate father and kinsman, polite and hospitable to strangers—he was entirely without the jealousy commonly ascribed to the artist and inventor. Birmingham has contributed many distinguished men to the industrial armies of England; but there are few of whom she has

more reason to be proud than the skilful genius who was at once the British Aldus Manutius and the finest printer of modern times.

Messrs. Longman formerly possessed a portrait of Baskerville by Exteth, a pupil of Hogarth, which has been engraved; another was for many years a heirloom in the offices of Aris's 'Birmingham Gazette,' and a third passed into the possession of Mr. Joseph Parkes, formerly of Birmingham. The woodcut in Hansard's 'Typographia' was from one of these, by Miller, purchased by Mr. Knott at a sale of the effects of Baskerville's daughter-in-law, and said to have been considered a very excellent likeness by the family. A copper-plate by Rothwell (unpublished) is in Mr. Timmins's collection.

The following is believed to be a complete list of John Baskerville's publications. The works which may be found in the British Museum are indicated by an asterisk: 1. 'Proposals for Printing "Virgil" and Specimen,' 4to, copy in the Bodleian Library. 2.* 'Publii Virgilii Maronis Bucolica, Georgica et Æneis,' Birminghamiæ, typis Johannis Baskerville, 1757, royal 4to, frontispiece; reprinted in 1771, but with the date of 1757. The original issue may be known by p. 224 being printed 424, and the heading of the tenth book reading 'Liber decimus Æneidos.' The 1771 reprint is on inferior paper, and is less carefully printed. The heading of the tenth book is 'Æneidos liber decimus.' 3. 'Proposals for Printing the Poetical Works of John Milton,' 1757 and 1758, 8vo. 4.* 'Paradise Lost, a poem, in twelve books, the author John Milton, from the text of Thomas Newton, D.D.,' Birmingham, printed by John Baskerville for J. & R. Tonson, in London, 1758, small 4to, portrait by Vandergucht. *'Paradise Regain'd, a poem, in four books, to which is added Samson Agonistes, and poems upon several occasions, the author John Milton, from the text of Thomas Newton, D.D.,' Birmingham, printed by John Baskerville for J. & R. Tonson in London, 1758, small 4to, head from a seal by Ryland. 5.* 'Avon, a poem in three parts [by Rev. J. Huckell],' Birmingham, printed by John Baskerville, and sold by R. & J. Dodsley in Pall Mall, 1758, 4to. 6.* 'Paradise Lost' and 'Paradise Regain'd, &c.,' Birmingham, 1759, 2 vols. small 4to, not a mere reissue, but a totally new setting of the type. 7*–10. 'The Book of Common Prayer,' Cambridge, printed by John Baskerville, 1760, imp. 8vo. Four editions were issued, single lines plain and single lines with borders, double columns plain and double columns with borders. 11.* 'Edwin and Emma' [a poem by David Mallet], Birmingham, printed by John Baskerville for A. Millar, in the Strand, 1760, royal 4to. With a new title-page, *'Baskerville's original edition of "Edwin and Emma," first printed in the year 1760. The few remaining copies of this rare edition are illustrated by local subjects, drawn and etched by George Arnald, to which is added, the parish register of their deaths,' London, published by Longman, 1810, royal 4to, coloured plates. One hundred copies were thus reissued. 12. 'The Holy Bible,' Cambridge, printed by John Baskerville, 1760, imp. folio; there are a few copies with this date; 'Proposals,' dated 1760, for the Bible were issued. 13.* 'The Works of the late Right Honourable Joseph Addison, Esq.,' Birmingham: printed by John Baskerville, for J. & R. Tonson, 1761, 4 vols. royal 4to, portrait and plates by Grignion. 'A glorious performance,' says Dibdin (*Lib. Comp.* p. 604); unfortunately copies are nearly always stained. 14.* 'D. Junii Juvenalis et Auli Persii Flacci Satyræ,' Birminghamiæ, typis Johannis Baskerville, 1761, royal 4to, very fine. 15. 'An Ode upon the Fleet and Royal Yatch (*sic*) going to conduct the Princess of Mecklenberg to be Queen of Great Britain,' Birmingham, printed by John Baskerville and sold by R. & J. Dodsley, &c., 1761, 4to. Mr. Timmins's copy is believed to be unique. 16.* 'The Works of Mr. William Congreve, in three volumes, consisting of his Plays and Poems,' Birmingham, printed by John Baskerville for J. & R. Tonson, in the Strand, London, 1761, 3 vols. 8vo, portrait by T. Chambers, and three engravings by Grignion. 17.* 'Select Fables of Esop and other Fabulists, in three books,' Birmingham, printed by John Baskerville for R. & J. Dodsley, in Pall Mall, 1761, small 8vo. The paper is better and thicker than that of 1764, and it has eighteen more pages; the engravings are without names. 18.* 'The Book of Common Prayer,' Cambridge, printed by J. Baskerville, 1761, imp. 8vo, two editions, one single lines and one double lines, both with borders. 19.* 'An Account of the Expedition to the West Indies against Martinico, with the reduction of Guadelupe, and other the Leeward Islands, subject to the French King, 1759; by Capt. Gardiner, third edition,' Birmingham, printed by John Baskerville for G. Steidel, 1762, 4to, with four copperplates of the squadron and forts. 20.* 'Relation de l'expédition aux Indes-Occidentales, &c.,' Birmingham, &c., 1762, 4to. A French edition of the preceding; the only French book issued by Baskerville. 21.* 'The Book of Common Prayer . . . with the Psalter,' Cambridge, printed by John Baskerville, printer to the university, by whom they are sold and by B. Dod, bookseller, in Ave-

Mary Lane, London, 1762, royal 8vo, printed in long lines. 22.* The same, ib. 1762, 12mo, in double columns, without borders. There is an issue of this year with a slightly different title and priced 4*s.* 6*d.* instead of 5*s.* 23.* 'The whole Book of Psalms collected into English metre by T. Sternhold, John Hopkins, and others,' Birmingham, printed by John Baskerville, 1762, 8vo. 24.* 'A New Version of the Psalms of David fitted to the tunes used in Church,' by N. Brady and N. Tate, Birmingham, printed by John Baskerville, 1762, 8vo. Both sold at 1*s.* 6*d.* in sheets. They are frequently bound up with the C. P. of 1762. 25.* 'Quintus Horatius Flaccus,' Birminghamiæ; typis Joannis Baskerville, 1762, 12mo. Dedicated to Lord Bute by John Livie, frontispiece by Picart and Duflos, and vignette by Grignion, usually stained. 26.* 'The Virtues of Cinnabar and Musk, against the Bite of a Mad Dog, illustrated in a letter to Sir George Cobb, Bart. . . . by Joseph Dalby, surgeon,' Birmingham, printed by John Baskerville for the author, 1762, 4to. 27.* 'Η Καινὴ Διαθήκη, Novum Testamentum juxta exemplar Millianum,' typis Joannis Baskerville, Oxonii, e typographeo Clarendoniano, 1763, sumptibus Academiæ, 4to. Reuss says, 'editio splendida . . . typorum et chartæ nitore insignis. . . . Maschio hæc editio nostris in terris rarissima non innotuit' (*Bibliotheca Nov. Test. Gr.* 1872, p. 150). 28.* Another edition, Oxonii, 1763, 8vo; the lines are about half the length of those in the quarto. 29.* 'The Holy Bible,' Cambridge, printed by John Baskerville, printer to the university, 1763, royal folio; the large paper is a sumptuous book; some copies are dated 1760. 30.* 'Select Fables of Esop and other Fabulists, in three books,' Birmingham, printed by John Baskerville for R. & J. Dodsley, in Pall Mall, 1764, small 8vo, first edition published in 1761. 31.* 'An Introduction to the Knowledge of Medals, by the late Rev. David Jennings, D.D.,' London, printed by John Baskerville for T. Field, &c., 1764, small 8vo; second edition issued by Sarah Baskerville in 1775. 32. 'The Virtues of Cinnabar and Musk . . . by Joseph Dalby,' Birmingham, printed by John Baskerville, 1764, 4to, first edition published in 1762. 33.* 'An Apology for the True Christian Divinity . . . by Robert Barclay. The eighth edition in English,' Birmingham, printed by John Baskerville and sold by the booksellers of London and Westminster, 1765, royal 4to. 34.* 'A Vocabulary, or Pocket Dictionary, to which is prefixed a compendious grammar of the English language,' Birmingham, printed by John Baskerville and sold by Messieurs Dod, &c., 1765, 12mo. 35.* 'Odes, dedicated to Ch. Yorke, by Robert Andrews.' Birmingham, printed for the author by John Baskerville, 1761, royal 8vo. 35*a.* 'The Works of Virgil Englished by Robert Andrews,' Birmingham, printed by John Baskerville for the author, 1766, royal 8vo. 36.* 'Publii Virgilii Maronis Bucolica, Georgica, et Æneis.' Birminghamiæ, typis Jo. Baskerville,' 1766, sm. 8vo. This book is usually much foxed; the text is not so correct as that of 1757. It contains a frontispiece by Grignion and vignette. 37.* 'The Beauties of Nature, displayed in a Sentimental Ramble through her Luxuriant Fields, . . . by W. Jackson, of Lichfield Close,' Birmingham, printed by J. Baskerville for the author, 1769, 8vo; contains some Greek; printed on the worst coloured paper Baskerville ever used. 38.* 'The Holy Bible, with Annotations,' Birmingham, by J. Baskerville, 1769, folio, with Grignion's plates. The O.T. dated 1769, and N.T. 1771. 39. 'Sermon at Bromsgrove on the Death of Spilsbury, by T. Tyndal,' Birmingham, printed by J. Baskerville, 1769, 12mo. 40.* 'Quintus Horatius Flaccus,' Birminghamiæ, typis Johannis Baskerville, 1770, roy. 4to. 'A very beautiful and extremely scarce work, the rarest of all Baskerville's editions' (Dibdin, *Introd. to the Classics*, 1827, ii. 111). Gravelot's plates are usually to be found with it. 41. 'The Political Songster, addressed to the Sons of Freedom and Lovers of Humour, by J. Free,' Birmingham, printed for the author by J. Baskerville, 1771, 12mo. Mr. Timmins's copy is believed to be unique. 42.* 'The Holy Bible, . . . with Annotations,' Birmingham, printed by John Baskerville, 1772, folio (O.T. dated 1772 and N.T. 1771), with poorish plates; the paper and general appearance unsatisfactory. 43.* 'Titi Lucretii Cari de Natura Rerum libri sex,' Birminghamiæ, typis Johannis Baskerville, 1772, roy. 4to. 44.* 'Catulli, Tibulli, et Propertii Opera,' Birminghamiæ, typis Johannis Baskerville, 1772, roy. 4to; *the same, 1772, 12mo. 45.* 'Publii Terentii Afri Comœdiæ,' Birminghamiæ, typis Johannis Baskerville, 1772, roy. 4to. 46.* The same, 1772, 12mo. 47. 'Quintus Horatius Flaccus,' Birminghamiæ, typis Joannis Baskerville, 1772, 12mo. Much inferior to the other Horaces; Harwood calls it 'a paltry book.' 48.* 'Titi Lucretii Cari de Rerum Natura libri sex,' Birminghamiæ, typis Johannis Baskerville, 1773, 12mo. 49.* 'Orlando Furioso di Lodovico Ariosto,' Birmingham, da' Torchj di G. Baskerville, per P. Molini e G. Molini, 1773, 4 vols. 8vo, engravings by Bartolozzi and others. The only work in Italian printed

by Baskerville. 50.* The same, 1773, 4 vols. roy. 4to. The impressions of the plates are inferior to those in the octavo form, especially as regards the first two volumes. Brunet says that certain copies of the first volume have a few bordered pages. 51.* 'Characteristicks of Men, Manners, Opinions, Times, in three volumes, by the Right Honourable Anthony, Earl of Shaftesbury; the fifth edition,' Birmingham, printed by John Baskerville, 1773, 3 vols. roy. 8vo; vignettes and head and tail pieces by Sim. Gribelin, usually stained. 52.* 'C. Crispus Sallustius; et L. Annæus Florus,' Birminghamiæ, typis Joannis Baskerville, 1773, roy. 4to. 53.* The same, 1774, 12mo. 54.* 'The Art of Angling and Compleat Fly Fishing, second edition, by Charles Bowlker,' Birmingham, printed by John Baskerville for the author, 1774, 12mo. 55.* 'Anatomia uteri humani gravidi tabulis (34) illustrata. In Latin and English, by Wm. Hunter, M.D.,' Birmingham, 1774, atlas folio; splendid line engravings by Strange and others; reprinted from lithographic transfers in 1828. He also issued, without dates, the following specimens: 'A Specimen by John Baskerville, of Birmingham,' nine sizes of Roman and Italic, with border; the same on larger folio, seven sizes of type, without border; 'Proposals to Print "Virgil" from Cambridge edition, with Specimens of Type,' on rough brown paper, 4to; 'A Specimen by John Baskerville of Birmingham,' sm. folio, the same as preceding, on firm thin (bank-note) paper.

Sarah Baskerville printed: 1.* 'An Introduction to the Knowledge of Medals, by the late Rev. David Jennings, D.D.,' second edition, Birmingham, printed by Sarah Baskerville, and sold by Joseph Johnson at 72 St. Paul's Churchyard, 1775, 12mo, a new setting up of type. The errata are corrected. 2. 'Quintus Horatius Flaccus,' Birminghamiæ, typis S. Baskerville, 1777, 12mo. This appears to be the 'Horace' of 1762 with new title-page.

[Much information has been obligingly contributed by Mr. Samuel Timmins from his extensive materials for a forthcoming Life of Baskerville. The leading facts used by the biographical authorities are drawn from Hutton's Birmingham. See lives in Kippis's Biographia Britannica (1778), 'from family information supplied by Mr. J. Wilkinson, merchant in Birmingham;' Chalmers's General Biographical Dictionary, 1812; Nichols's Lit. Anecd. 1812, iii. 450–61; Laird's Worcestershire (Beauties of England and Wales, xv.), 1814, pp. 66, 245; Chambers's Biog. Ill. of Worcestershire, 1820, p. 369, &c.; West's History of Warwickshire, 1830, pp. 260–272; Hutton's History of Birmingham, 1835, pp. 195–7; Dent's Old and New Birmingham, 1879, i. 114, 164, ii. 317, 372; Langford's Century of Birmingham Life, 1868, i. 99, 214, 302, ii. 358. For various miscellaneous facts see Nichols's Lit. Anecd. ii. 411, v. 653, viii. 447, 483; Nichols's Illustrations, i. 813, viii. 458; Noake's Rambler in Worcestershire, 1854; W. Hawkes Smith's Birmingham and its Vicinity, 1836; Timmins's Resources of Birmingham, 1866; articles by S. Timmins, Cuthbert Bede, W. G. Ward, and others in Notes and Queries, 1st ser., iv. 40, 123, 211, v. 209, 355, 618, viii. 203, 349, 423, 2nd ser., iii. 19, xii. 304, 382, 445, 3rd ser., iii. 403, viii. 518, xi. 314, 427, xii. 295, 337, 4th ser., ii. 296, iv. 141, 5th ser., v. 203, 373, 471. Copies of documents from the registry of Cambridge University have been supplied by Mr. R. Bowes. The Prattinton Worcester MSS., in the library of the Society of Antiquaries, include a number of cuttings. An elaborate unpublished bibliography of Baskerville, carefully compiled by Mr. John Bragg, has been consulted. The accessible sources on this branch of the subject are: E. R. Mores' Diss. upon English Typographical Founders, 1778; Harwood's View of Editions of Greek and Roman Classics, 1790; Dibdin's Library Companion, 1824; ib., Introduction to the Knowledge of Editions of the Greek and Latin Classics, 1827; Hansard's Typographia, 1825; Cotton's Editions of the Bible, 1852; Lowndes's Bibliographer's Manual, by H. G. Bohn, 1864; Bigmore and Wyman's Bibliography of Printing; Birmingham Free Public Libraries' Bibliography [Catalogue by J. D. Mullins], 1884, contains a list of Baskervilles; Loménie's Beaumarchais et son temps, 1856; Quérard's La France Littéraire, 1839, x. 375–6.] H. R. T.

BASKERVILLE, Sir SIMON, M.D. (1574–1641), physician, son of Thomas Baskervile or Baskerville, apothecary, and sometime one of the stewards of Exeter, who was descended from the ancient family of the Baskerviles in Herefordshire, was baptised at the church of St. Mary Major, Exeter, on 27 Oct. 1574. After receiving a suitable preliminary education, he was sent to Oxford, and matriculated on 10 March 1591 as a member of Exeter College, where he was placed under the care of William Helm, a man famous for his piety and learning. On the first vacancy he was elected a fellow of the college before he had graduated B.A., and he did not take that degree till 8 July 1596. Subsequently he proceeded M.A. On the occasion of King James I's visit to the university, Baskervile was 'chosen as a prime person to dispute before him in the philosophic art, which he performed with great applause of his majesty, who was not only there as a hearer, but as an accurate judge.' Turning his attention to the study of physic, he graduated M.B. on 20 June 1611, and was afterwards created

doctor in that faculty. He seems to have practised at Oxford for some years with considerable success. Then he removed to London, where he was admitted a candidate in the College of Physicians on 18 April 1614 and a fellow on 20 March 1614-15. He was censor of the college in 1615 and several subsequent years, anatomy reader in 1626, and consiliarius in 1640. He attained to great eminence in his profession, and was appointed physician to James I and afterwards to Charles I, who conferred on him the honour of knighthood 30 Aug. 1636. Dr. Baldwin Hamey says: 'Rex autem in Bibliotheca Oxoniensi, tanquam in acie sui generis instructissima eundem in Equestrem cooptavit' (*MS. Sloan.* 2149, p. 9). It is related that he had no fewer than a hundred patients a week, and that he amassed so much wealth as to acquire the title of 'Sir Simon Baskerville the rich.' Further it is recorded of him 'that he was a great friend to the clergy and the inferior loyal gentry,' insomuch that 'he never took a fee of an orthodox minister under a dean, nor of any suffering cavalier in the cause of Charles I under a gentleman of an hundred a year, but with physick to their bodies generally gave relief to their necessities' (Lloyd, *Memoires*, ed. 1677, p. 635).

He died on 5 July 1641, and was buried in St. Paul's Cathedral, where a mural monument, with a Latin epitaph, was erected to his memory.

[Prince's Worthies of Devon, 93; Biog. Brit. (Kippis), i. 670; MS. Addit. 34102, f. 204 *b*; Dugdale's St. Paul's, 106, 107; Wood's Fasti Oxon. (Bliss), i. 272, 316, 342, 343; Fuller's Worthies (1662), i. 276; Munk's Coll. of Physicians (1878), i. 158.] T. C.

BASKERVILLE, Sir THOMAS (*d.* 1597), general, was the son of Henry Baskerville, Esq., of the city of Hereford, and is described as of Good Rest, Warwickshire. He obtained a high reputation as a military commander. In the Harleian MSS. there is an account of his voyage after the great treasure at Porto Rico, when he was general of Queen Elizabeth's Indian armada. He was sent with Lord Willoughby to France to assist Henry IV in 1589. Subsequently he commanded the troops despatched to Brittany (1594) and Picardy (1596). He died of a fever at Picqueny, in Picardy, on 4 June 1597, and was buried in the new choir of St. Paul's, where a monument, which was consumed in the fire of London in 1666, was erected to his memory. He married Mary, daughter of Sir Thomas Throgmorton. He left a son, Hannibal [q. v.].

[Dugdale's Hist. of St. Paul's (ed. Ellis), 72; Life of Anthony à Wood (ed. Bliss), xxxiii, xxxiv; Harl. MS. 4762; Addit. MS. 14284, p. 66; Thomas's Hist. Notes, i. 393; Gent. Mag. xcv. (ii.) 315.] T. C.

BASKERVILLE, THOMAS (1630–1720), topographer, the fourth son of Hannibal Baskerville, the antiquary [q.v.], was born at Bayworth House, Sunningwell, near Abingdon, in 1630, since, according to the 'Visitation of Berkshire,' his age on 16 March 1664 was thirty-four. He wrote an account of a journey which, in 1677 and 1678, he made through several counties in England; and a part of his manuscript relating to Wiltshire, Oxfordshire, and Gloucestershire is still preserved in the Harleian Collection. This journal, though referred to by several of his contemporaries, mainly consists of short notes of the towns and places successively visited by the writer, interspersed with epitaphs copied in churchyards, and some doggerel verse. He died on 9 Feb. 1720.

[Harleian MSS. 1483, 6344, and 4716, 53 i.; Wood's Athenæ (Bliss), Life, xxxiii, xxxiv, p. 86; Granger's Letters, p. 264; Hearne's MS. xi. 38.] R. E. A.

BASKERVILLE, THOMAS (1812–1840?), botanical writer, was born on 26 April 1812, and served a four years' apprenticeship to Mr. Soulby, of Ash, Kent. From 1 Dec. 1829 to 9 April 1834 he attended lectures on anatomy under Jones Quain, dissection under Richard Quain, and surgery under Samuel Cooper. In November of the latter year he attended the North London Hospital, obtained the membership of the College of Surgeons on 22 Dec. 1835, and settled in practice at Canterbury. He was the author of 'Affinities of Plants, with some Observations upon Progressive Development,' London, 1839, 8vo. He is stated to have died in London in 1840, but his name appears in the college annual list of members so late as 1843.

[Records of Roy. Coll. Surgeons.] B. D. J.

BASKETT, JOHN (*d.* 1742), king's printer, is believed to have been the person of that name who addressed a petition to the treasury praying that since he was 'the first that undertook to serve his Maj^tie^ with parchment cartridges for his Maj^ties^ fleet, by which meanes he saved his Maj^tie^ severall thousand pounds,' he might be appointed 'one of the Com^rs^, Comptroller or Receiver,' being 'places to be disposed of by the late duty upon paper, &c.' (*Notes and Queries*, 2nd ser., viii. 65). The petition was not dated; but it must have been written about

1694, as the act for duties on vellum, paper, &c., was passed 5 William & Mary, c. 21 (*Cal. Treasury Papers*, 1556–1696, p. 416). The origin of the bible-patent dates from Christopher and Robert Barker [q. v.], in whose family it remained down to 1709. The patent was then held by Thomas Newcomb and Henry Hills, from whose executors John Baskett and some others purchased the remainder of their term. In 1713 Benjamin Tooke and John Barber were constituted queen's printers, to commence after the expiration of the term purchased by Baskett, that is, thirty years from 1709, or January 1739. Baskett bought from Tooke and Barber their reversionary interest, and obtained a renewal of sixty years, the latter thirty of which were subsequently conveyed by the representatives of the Baskett family to Charles Eyre and his heirs for 10,000*l.* A new patent was granted in 1799 to George Eyre, Andrew Strahan, and John Reeves; it has been renewed, and has come in course of time into the hands of its present possessors, Messrs. Eyre & Spottiswoode.

The first Bible printed by 'the assigns of Newcomb and Hills' appeared in 1710, and the name of John Baskett was first added to theirs upon a New Testament in 1712. Baskett began to print the Book of Common Prayer in the following year, when he brought out editions in quarto, octavo, and 12mo. He was made master of the Company of Stationers in 1714 and again in 1715. Four editions of the Bible (folio, quarto, octavo, and duodecimo) appeared with his imprint in 1715. His next publication was an edition in two volumes, imperial folio, printed at Oxford (the Old Testament in 1717 and New Testament in 1716), a work of great typographical beauty, styled by Dibdin 'the most magnificent' of the Oxford Bibles. It is known as 'The Vinegar Bible,' from an error in the headline of St. Luke, ch. xx., which reads 'The parable of the vinegar,' instead of 'The parable of the vineyard.' It is so carelessly printed that it was at once named 'A Baskett-full of printers' errors.' The large-paper copies contain frontispiece by Du Bosc and vignettes, &c., by Vandergucht. Three copies on vellum have been traced: one in the British Museum, one in the Bodleian Library, and a third formerly at Blenheim, which fetched 255*l.* at the Sunderland sale in 1881. Daniel Prince, writing on 4 June 1795, says: 'Great care was taken to preserve the waste of that book, and indeed of some few others of Basket's printing worth preserving. About the year 1762 all Basket's stock, &c., was removed to London; and I have often procured sheets of that Bible and also of the beautiful octavo Common Prayer Book, which were almost his only shining examples of paper and print' (Nichols, *Lit. Anecd.* iii. 708).

Dr. John Lee (*Memorial for the Bible Societies in Scotland*, 1824, p. 179, &c.), who calls Baskett 'one of the greatest monopolists of bibles who ever lived,' describes at length his Scotch lawsuits, commencing in 1715. In a vigorous pamphlet ('A Previous View of the Case between John Baskett, Esq., one of his Majesty's Printers, Plaintiff, and Henry Parson, Stationer, Defendant,' Edinburgh, printed by James Watson, one of his majesty's printers, 1720, 4to), probably written by Watson himself, it was contended that, as king's printer for Scotland, he had the right, under the Act of Union, of printing the Bible and of selling it anywhere in the United Kingdom. Baskett claimed the privilege of printing bibles and of selling them in Scotland, while he prosecuted Henry Parson, Watson's agent, for selling in England bibles produced in Edinburgh. The litigation continued until it was settled by a judgment of Lord Mansfield in favour of Baskett. The imprint of James Watson may be seen in bibles printed at Edinburgh during 1715, 1716, 1719, and 1722. In 1726 the name of John Baskett appears on an Edinburgh edition.

In 1731 the press syndics of the university of Cambridge leased their privilege of printing bibles and prayer-books for eleven years to W. Fenner, who, with the brothers James, was in partnership with W. Ged for carrying into operation stereotype printing invented by the latter. Ged (*Biog. Memoirs*, 1781) describes at length the intrigues of the king's printer (Baskett) with his own partners, with a view to damage the success of the innovation. Baskett shortly afterwards became bankrupt, and in 1732 his assignees filed a bill in chancery against W. Fenner and the university of Cambridge for printing bibles and prayer-books. The case came on again in August 1742, and was ultimately decided in the court of King's Bench, 24 Nov. 1758, in favour of the university. About the year 1738 Baskett's printing-office was burnt; and, as was the custom on such occasions, he was helped through his losses by gifts from his brethren of presses and money. The name of John Baskett is last seen on a 12mo New Testament of 1742. He died on 22 June of that year. His sons Thomas and Robert printed the Old Testament in 1743. The name of Thomas alone appears on bibles after 1744, and the imprint so continued down to 1769. He issued editions of the Prayer Book between 1746 and 1757.

We find that 'Mark Baskett and the assigns of Robert Barker' printed two quarto bibles at London in 1761 and 1763, and a folio prayer-book, 1766. With the name of Mark Baskett is connected a remarkable bibliographical mystery. Isaiah Thomas, our chief authority for the history of printing in North America, assures us that 'Kneeland and Green printed [at Boston about 1752], principally for Daniel Henchman, an edition of the Bible in small 4to. This was the first Bible printed in America in the English language. It was carried through the press as privately as possible, and had the London imprint of the copy from which it was reprinted, viz. "London: printed by Mark Baskett, printer to the king's most excellent majesty," in order to prevent a prosecution.' Thomas had often heard the story told when an apprentice. 'The late Governor Hancock was related to Henchman, and knew the particulars of the transaction. He possessed a copy of this impression,' of which between seven and eight hundred are said to have been struck off. Thomas also states that two thousand copies of a duodecimo New Testament had also been printed at Boston by Rogers & Fowle in the same disguised manner. 'Both the Bible and Testament were well executed.' 'Zechariah Fowle, with whom I served my apprenticeship, as well as several others, repeatedly mentioned to me this edition of the Testament. He was at the time a journeyman with Rogers & Fowle, and worked at the press' (I. Thomas, *History of Printing in America*, 2nd ed., i. 107–8, 123). The story is minute and circumstantial; but no bibliographer, not even Thomas himself, has yet seen either of the books. No Bible dated 1752 from the press of Mark Baskett can be found. His name first appears in 1761. For these reasons O'Callaghan has included neither of the editions in his 'List of Editions of the Holy Scriptures printed in America,' Albany, 1860.

[Ames's Typogr. Antiq. 1749, pp. 360–2; Hansard's Typographia, 1825; Nichols's Lit. Anecd. i. 62, 72, 73, 74, 289, iii. 708, 718; Lea Wilson's Bibles, Testaments, Psalms, &c., 1845; Cotton's Editions of the Bible in English, 1852; Report from Select Committee of House of Commons on the Queen's Printer's Patent, 1860; Loftie's Century of Bibles, 1872; Eadie's English Bible, 1876, ii. 289; Stevens's Bibles in the Caxton Exhib. 1878; Bigmore and Wyman's Bibliography of Printing; Brit. Mus. Cat., headings Bibles and Liturgies.] H. R. T.

BASS, GEORGE (*d.* 1812 ?), the discoverer of Bass's Strait, was born at Asworthy, near Sleaford, in Lincolnshire. On the death of his father, who was a farmer, his mother removed to Boston, and after being apprenticed to a surgeon there he obtained his diploma in London, and was appointed surgeon on board H.M.S. Reliance. This vessel being ordered to Sydney in 1795, Bass there found ample opportunity to indulge his passion for exploring. In 1796 he sailed from Port Jackson, in a small whaling-boat, to examine the coast of New South Wales southwards, and having observed, after turning Cape Howe, that there was a strong swell rolling in from the south-west, he inferred the existence of a sea-passage at about the parallel 40° S. Next year Governor King allowed him a sloop of 25 tons, commanded by Lieutenant Flinders, in order to 'project' the coast of Tasmania; and in 1798 Bass not only sailed through the important ocean thoroughfare which has ever since borne his name, but circumnavigated Tasmania, thus first proved to be an island, and explored a considerable part of the coast. Two of the principal islands in Bass's Strait were named by him after Governor King and Lieutenant Flinders respectively. Except that he left Australia in 1799 to return to England, nothing certain is known of Bass's subsequent history. He probably died in South America.

[Flinders's Voyage to Terra Australis, pp. cxvii, cxx, and Observations on Van Dieman's Land; Heaton's Australian Dict. of Dates, 1879.] R. E. A.

BASS, MICHAEL THOMAS (1799–1884), brewer, was born on 6 July 1799. He was the son of M. T. Bass and grandson of William Bass, both of whom carried on extensive brewing establishments at Burton-on-Trent. Bass was educated first at the grammar school, Burton-on-Trent, and afterwards at Nottingham. On leaving school he joined his father in business and acted as a traveller. The opening up of the Trent and Mersey Canal gave the first great impetus to the trade of the Burton breweries, and the firm of Messrs. Bass did not fail to utilise this and other developments of modern enterprise.

Bass's first official connection with the county of Derby was as an officer in the old Derbyshire yeomanry cavalry, in which capacity he assisted in quelling the local riots which occurred before the passing of the Reform Bill of 1832. He speedily acquired an important position in the county, partly from the extensive ramifications of his business, and partly from the interest he took in public affairs, and in 1848 he was requested to come forward as a candidate for Derby in the liberal interest. The sitting

members had been unseated for bribery, and in the election which followed Bass was returned at the head of the poll. For the borough of Derby he continued to sit uninterruptedly until his retirement in 1883. Bass was a liberal. He was assiduous in the attention he gave to his parliamentary duties, but was not a frequent speaker. His personal character gained him the esteem of opponents and friends. He exhibited a lively concern in all questions bearing upon the welfare of the working classes, and in 1866 he requested Professor Leone Levi to institute a wide and methodical inquiry into the earnings of the working classes throughout the kingdom. Bass brought in a bill by which householders might require street musicians to quit the neighbourhood of their houses. A letter of thanks was addressed to him by a number of the most distinguished authors and artists in London, including Carlyle, Tennyson, Charles Dickens, J. E. Millais, Francis Grant (president of the Royal Academy), and others. Bass also took an active part in abolishing imprisonment for debt, but his popularity at Derby suffered a temporary check by reason of his opposition to the Ground Game Act. The constituency, however, never swerved from its allegiance, although between the time when he was first elected and the last occasion when he was returned to parliament the number of electors had increased tenfold.

An interesting statement, compiled under authority, shows that the foundation of the business of the Burton breweries was laid in 1777 by one William Bass. Fifty years later Bass & Co. still confined their trade in bitter beer to India. In 1827 they began to open up a trade in this country, but no great strides were made until the year (1851) of the Great Exhibition. From this date their reputation began to spread over the metropolis and throughout England. In 1880 the firm did as much business in three days as it was accustomed to do in twelve months fifty years before. It appears that in the year 1878 they paid for carriage alone to the railway and canal companies and other carriers the sum of 180,102*l.* Messrs. Bass's ale stores near St. Pancras Station cover three floors, each two acres in extent, and each containing 30,000 barrels of 36 gallons of ale. The firm possess other extensive stores, as well as the breweries at Burton, which are of enormous extent and employ a staff of three thousand persons. In 1882 the average annual amount of the business was assessed at 2,400,000*l.*, and the yearly amount paid in malt-tax and license duty was 286,000*l.* A calculation made in 1871 demonstrated that 'the yearly revenue derived from beer and British and foreign wines and spirits amounted to about twenty-eight millions sterling, being more than a third of the whole revenue, and towards this amount Messrs. Bass contributed upwards of 780*l.* per day.' A further compilation showed that 'the stock of casks necessary to carry on the business consisted of 46,901 butts, 159,608 hogsheads, 139,753 barrels, and 197,597 kilderkins, or in all 543,859 casks. The yearly issue of Bass's labels amounts to more than one hundred millions.'

When the agitation arose amongst railway servants in 1870 for a reduction in their oppressive hours of labour, Bass was their most powerful friend. By his instrumentality an agent was despatched throughout the country to gather information and organise plans for relieving the condition of railway servants and removing the grounds of their complaints. The facts made known led to the establishment of the Railway Servants' Orphanage at Derby.

The new church of St. Paul's, at Burton, was built and endowed by Bass. He also raised a smaller church near his residence, Rangemore, a chapel-of-ease, Sunday schools, and an institute and reading-rooms for the use of the working classes of Burton. The entire cost of his benefactions to St. Paul's parish in that town has been placed at not less than 100,000*l.* In addition to this, and to private charities almost innumerable, he presented the town of Derby with a large recreation ground and public swimming baths, at a cost of 12,000*l.*, as well as a free library involving an outlay of 25,000*l.*, and an art gallery upon which many thousands of pounds were expended.

Bass died at Rangemore Hall on 29 April 1884. He was extremely simple in his tastes and habits. He refused all offers of social distinction, declining a baronetcy and a peerage which were offered him by successive governments. As a mark of the general esteem, however, in which he was held, a baronetcy was conferred (during his own lifetime) upon his eldest son, Sir Michael Arthur Bass, M.P. for East Staffordshire.

[Fortunes made in Business, 1884; A Glass of Pale Ale, being a description of Bass & Co.'s Brewery, 1880; Street Music in the Metropolis, 1864; Wages and Earnings of the Working Classes, 1867; Times, 30 April 1884; Burton and Derby Gazette, 6 May 1884.] G. B. S.

BASSANTIN, JAMES (*d.* 1568), Scotch astronomer and mathematician, was the son of the laird of Bassendean in the Merse, Berwickshire, and was born in the reign of

James IV (1486–1513). He entered the university of Glasgow at an early age, and, after finishing his studies in *belles-lettres* and philosophy, applied himself specially to mathematics and kindred sciences, in which he acquired remarkable proficiency. He then travelled through the Low Countries, Switzerland, France, Italy, and Germany, and finally settled in Paris, where for several years he taught mathematics with great success. He returned to Scotland in 1562. On the way thither, according to Sir James Melville (*Memoirs* (Ballantyne Club), p. 203), he met Sir Robert Melville (Sir James's brother), and predicted to him as the result of his study of 'hich seyences' that there would be 'at length captivity and utter wreck' for Mary at the Queen of England's hands, and also that the kingdom of England would at length fall of right to the crown of Scotland, but at the cost of many bloody battles, at which the Spaniards would be helpers, 'taking a part to themselves for their labours, quhilk they will be laith to leave again.' The latter part of this prediction was so belied by events as totally to discredit the astrological claims which might have obtained feasible support by the fulfilment of the earlier part, although Mary's ruin could easily have been foreseen by many other persons. Bassantin, it may be added, was a keen politician, and a supporter of the regent Murray. He is said not to have been skilled in any language except his mother tongue and French. He wrote his books in the latter language, which he spoke with difficulty, and wrote very ungrammatically; but although the Latin, Greek, and Arabic books on astronomy were shut to him, and he thus depended for his knowledge in a great degree on his own observation, he had the reputation of being one of the chief astronomers of his time. His planetary system was, however, that of Ptolemy. He died in 1568. His principal work is his 'Astronomique Discours,' Lyons, 1557, a Latin translation of which, under the title 'Astronomia Jacobi Bassantini Scoti, opus absolutissimum,' was published at Geneva in 1559 by John Tornœsius, who, in an epistle addressed to Frederick IV, count palatine of the Rhine, gives a very eulogistic account of the author. In 1555 Bassantin published at Lyons a corrected edition of the work of Jacques Focard, 'Paraphrase de l'Astrolabe,' to which he added 'Une Amplification de l'usage de l'Astrolabe.' This work is erroneously referred to in all accounts of Bassantin as wholly his own. Another edition by Dominique Jacquinot appeared in 1598. Bassantin also wrote 'Super Mathematica Genethliaca,' or 'Calculs des Horoscops;' 'Arithmetica;' 'Musique selon Platon;' and 'De Mathesi in genere,' but probably these were never published, as their date is not given in any bibliographical work.

[Dempster's Hist. Eccl. Gent. Scot. (1627), pp. 107–8; Tanner's Bibl. Brit. 79; Mackenzie's Scottish Writers, iii. 81–99; Biog. Brit. (Kippis), i. 675–7; Melville's Memoirs, ut supra; Nouvelle Biographie Générale, iv. 696–7; Hutton's Math. Dict. i. 216; Edinburgh Advocates' Library Catalogue; Brit. Mus. Cat.]

T. F. H.

BASSE or **BAS, WILLIAM** (*d.* 1653?), poet, is described by Anthony à Wood in 1636 as 'of Moreton, near Thame, in Oxfordshire, sometime a retainer to [Sir Richard Wenman, afterwards] the Lord Wenman of Thame Park' (*Athenæ Oxon.* (Bliss), iv. 222). From the references made in Basse's poems to Francis, Lord Norreys (afterwards Earl of Berkshire), it has been inferred that the poet was at one time also attached to his household at Ricot or Rycote, Oxfordshire.

In 1602 two poems by 'William Bas' were published in London. The one was entitled 'Sword and Buckler, or Serving Man's Defence;' the other 'Three Pastoral Elegies of Anander, Anetor, and Muridella.' Of the former, which the author describes as his first production, a unique perfect copy is in the Bodleian Library; it was reprinted in J. P. Collier's 'Illustrations of Early English Popular Literature,' vol. ii., in 1864. The only copy known of the latter is in Winchester College library. In 1613 an elegy on Henry, prince of Wales, called 'Great Brittaines Sunnes-set, bewailed with a Shower of Teares, by William Basse,' was issued by Joseph Barnes at Oxford. It was dedicated by the author 'to his honourable master, Sir Richard Wenman, knight,' and was reproduced at Oxford by W. H. Allnutt from the perfect copy at the Bodleian in 1872. No other volume of Basse's poems was printed in his lifetime, but two manuscript collections, prepared for the press, are still extant. Of these one bears the title of 'Polyhymnia,' and has never been printed. The only copy of it now known belonged to Richard Heber, and afterwards to Thomas Corser; on the fly-leaf is the autograph of Francis, Lord Norreys, to whom the opening verses are addressed, and to whose sister, Bridget, countess of Lindsey, the collection is dedicated. Another manuscript of 'Polyhymnia,' described by Cole in his manuscript 'Athenæ Cantab.' and now lost, differed materially from the Corser manuscript. The second collection left by Basse in manuscript is now the property of

F. W. Cosens, Esq.; it consists of three long pastoral poems, of which the first is dedicated to Sir Richard Wenman: bears the date 1653, and was printed for the first time in J. P. Collier's 'Miscellaneous Tracts,' in 1872. To it is prefixed a poem addressed to Basse, by Ralph (afterwards dean) Bathurst [q. v.], who compares the author to an 'aged oak,' and says:

> . . . thy grey muse grew up with older times,
> And our deceased grandsires lisp'd the rhymes.

Bathurst's verses were printed in Warton's 'Life of Bathurst' (1761), p. 288, with the inscription 'To Mr. W. Basse upon the intended publication of his poems, January 13, 1651.'

Basse is best known by his occasional verse, which has never been collected, and chiefly by his 'Epitaph on Shakespeare.' The poem is in the form of a sonnet, and was first attributed to Donne, among whose poems it was printed in 1633. In the edition of Shakespeare's poems issued in 1640 it is subscribed 'W. B.,' and Ben Jonson makes a distinct reference to it in his poem on Shakespeare prefixed to the folio of 1623, which proves it to have been written before that date. In a manuscript of the reign of James I in the British Museum (*MS. Lansd.* 777, fo. 67 *b*), the lines are signed 'Wm. Basse.' Nine other manuscript versions are extant, and in five of these Basse is described as the author. There are minute variations in the copies, and the readings have been carefully collated by Dr. Ingleby and Miss Toulmin Smith in Shakespeare's 'Centurie of Prayse' (pp. 136–9, New Shaksp. Soc.). Basse also wrote a commendatory poem for Michael Baret's 'Hipponomie, or the Vineyard of Horsemanship' (1618), and he has been identified with the 'W. B.' who contributed verses to Massinger's 'Bondman' (1624), although William Browne has also been claimed as their author. In Izaak Walton's 'Compleat Angler' the piscator remarks, 'I'll promise you I'll sing a song that was lately made at my request by Mr. William Basse, one that hath made the choice songs of the "Hunter in his Careere" and of "Tom of Bedlam," and many others of note; and this that I will sing is in praise of Angling.' Basse's 'Angler's Song,' beginning 'As inward love breeds outward talk,' then follows. Of the other two songs mentioned by Walton, a unique copy of 'Maister Basse, his careere, or the new hunting. To a new Court tune,' is in the Pepys collection at Cambridge; it is reprinted in 'Wit and Drollery' (1682), p. 64, and in 'Old Ballads' (1725), ii. 196. The tune is given in the 'Skene MS.' preserved in the Advocates' Library, Edinburgh, and a ballad in the Bagford collection in the British Museum, entitled 'Hubert's Ghost,' is written 'to the tune of Basse's Career.' Basse's second ballad, 'Tom of Bedlam,' has been identified by Sir Harris Nicolas in his edition of Walton's 'Angler,' with a song of the same name in Percy's 'Reliques,' ii. 357; but many other ballads bear the same title, and this identification is therefore doubtful. In 1636 Basse contributed a poem to the 'Annalia Dubrensia.'

Basse's poetry is characterised by a pleasant homeliness of language and versification and by an enthusiastic love of country life. It derives an historical interest from Izaak Walton's honourable mention of it, and from the homage paid to Shakespeare by its author.

The long interval of fifty-one years between the production of the first and last poems bearing Basse's signature has led Mr. J. P. Collier to conjecture that there were two poets of the same name, and he attributes to an elder William Basse the works published in 1602, and to a younger William Basse all those published later. The internal evidence offered by the poems fails, however, to support this conclusion. 'Urania,' the last poem of the collection, bearing the date 1653, has all the metrical characteristics of the 'Sword and Buckler' of 1602; and Bathurst's verses prove that Basse followed his poetical career through many generations. A William Basse 'of Suffolk' entered Emmanuel College, Cambridge, as a sizar in 1629, and took the degree of B.A. in 1632, and that of M.A. in 1636, but it is highly improbable that this student was the poet. There was a family named Basse, of Benhall, Suffolk, in the seventeenth century, of whom a William died in 1607, aged 85, and left a son Thomas and a grandson William, probably the Cambridge student; but it is impossible to identify the poet with any member of this family. The fact that his 'Great Brittaines Sunnesset' was published at Oxford, and his intimate relations with two great Oxfordshire houses, seem to connect the poet with Oxfordshire rather than with Suffolk.

[Cole's MS. Athenæ Cantab. in Brit. Mus.; Collier's Bibliographical Account, i. 54–7, ii. 332; Corser's Collect. Anglo-Poet. i. 199–208; Notes and Queries, 1st ser. i. 200, 265, 295, 348; Walton's Angler (ed. Nicolas), 85, 88, 281–2.]

S. L. L.

BASSENDYNE or **BASSINDEN**, THOMAS (*d.* 1577), printer of the earliest translation of the New Testament published in Scotland, carried on the business of a printer, conjointly with that of bookbinder and

bookseller, at the Nether Bow, Edinburgh. There is a tradition that he at one time occupied the house still pointed out as that of John Knox, and support was claimed for the tradition from the fact that Society Close in the neighbourhood was formerly called Bassendyne's Close. This, however, is sufficiently accounted for by the fact that Bassendyne occupied a tenement at the Nether Bow on the south side of the High Street, nearly opposite Knox's house. The exact site of the building is placed beyond doubt by the evidence of George Dalgleish in reference to the murder of Darnley: 'efter they enterit within the [Nether Bow] Port, thai zeid up abone Bassyntine's house, on the south side of the gait' (Pitcairn's *Criminal Trials*, Supplement, p. 495). The tall narrow tenement which now occupies this site is of later date than the time of Bassendyne, although some of the rooms in the back part may have been occupied by him. In 1568 Bassendyne was enjoined by the general assembly of the 'kirk' to call in two books printed by him: 'The Fall of the Roman Kirk,' in which the king is called 'supreme head of the primitive kirk,' and a 'Psalme Booke,' with a 'bawdy song,' 'Welcome Fortune,' &c., printed at the end of it (Calderwood's *History of the Kirk of Scotland*, iii. 246). It would seem that Bassendyne held the office of king's printer, for in 1573 he printed 'The King's Majesty's Proclamation beiring the verie occasion of the present incumming of the English forces, with his hienes commandement for their gude treatment and friendly usage.' In 1574, while 'dwelland at the Nether Bow,' he printed his beautiful edition of the works of Sir David Lindsay, 'newly correctit and vindicated from the former errours.' Along with Alexander Arbuthnot [q. v.], merchant of Edinburgh, he, in March 1575, presented to the assembly certain articles for the printing of an English bible. The license to print was obtained from the privy council in July following, an obligation being entered into to have the book ready within nine months. That Bassendyne alone had the practical charge of the printing is evident from an order of the privy council, ordaining him to fulfil his agreement with a compositor he had brought from Flanders, in which he is styled 'maister of the said werk' (*Register of the Privy Council*, ii. 582); and another enjoining him to deliver to Arbuthnot 'with all possible diligence the werk of the Bybill ellis printed' (ii. 583). It was therefore probably owing to undue dilatoriness on the part of Bassendyne that the complete Bible was not published till 1579. The New Testament, with his name alone as the printer, appeared in 1576. Bassendyne died 3 Oct. 1577, before the work was completed. Among the debts mentioned as owing him in his will (printed from the Commissary Records, Edinburgh, in the *Bannatyne Miscellany*, ii. 191–204) is a sum of 400*l.* from Arbuthnot. From the list of his stock given in his will it would appear that he carried on a very extensive bookselling business. He was married to Katherine Norvell, who afterwards married Robert Smith, bookseller, and died in 1593. He had no sons, but in his widow's will (*Bannatyne Miscellany*, ii. 218–20) a daughter, Alesoun Bassendyne, is mentioned.

[Bannatyne Miscellany, ii. 191–204, 218–20; Wodrow's Collections on the Lives of the Reformers (Maitland Club), 1834, i. 214, 217, 509, 521; Calderwood's History of the Kirk of Scotland (Wodrow Society), i. 134, ii. 423, iii. 246; Register of the Privy Council of Scotland, ii. 544–6, 582, 583; Ames's Typogr. Antiq. (Herbert), pp. 1476, 1491, 1496, 1497, 1499; Wilson's Memorials of Edinburgh in the Olden Time, 2nd ed. pp. 258, 270, 271; Dr. Lee's Memorial for the Bible Societies of Scotland, 1824; M'Crie's Life of Melville; M'Crie's Life of Knox.] T. F. H.

BASSET of Cornwall [see also De Dunstanville]. The Bassets were amongst the early Norman settlers in England (one Thurstan Basset appears in the roll of Battle Abbey), and they have been, from at least the days of the Plantagenets, associated with Tehidy, the seat of their present representative. According to Hals, a Basset held some military post in Cornwall as early as the time of Robert, Earl of Mortain; but Lysons (who had a good opportunity of forming a sound judgment, from his personal acquaintance in the early part of the present century with Sir Francis Basset, first Baron de Dunstanville) says that the Bassets (who seem to have been first settled in Oxfordshire and other of the midland counties) can scarcely be said to have become Cornish folk (although they may have held property in Cornwall earlier) until the marriage of Adeliza de Dunstanville with Thomas, Baron Basset of Hedendon, Oxfordshire, in the time of Henry II; her ancestor, Alan de Dunstanville, was lord of the manor of Tehidy as early as 1100. Mr. G. P. Scrope, M.P., in his 'History of the Manor of Castle Combe, Wilts,' corroborates this account. This Thomas Basset appears to have been a descendant (probably a great-grandson) of Henry I's justiciary (Osmund Basset), and himself held a like post under Henry III. Other members of the families of Basset and De Dunstanville also intermarried in the reign of Richard I; and in fact it is extremely difficult to trace the details of the first settlement of the Bassets in Cornwall.

But, once settled in the county, they have steadfastly remained there, at Tehidy, near Camborne, up to the present time; and the bones of many generations of Bassets lie in Illogan church. They intermarried with Trenouth, Trengove, Trelawny, Marrys, Enys, Carveth, Godolphin, Prideaux, Grenville, Pendarves, Rashleigh, and others, many of which families are now extinct, and their blood is thus intermingled with that of most of the prominent Cornish families. Amongst the early Cornish Bassets may be cited Sir Ralph, who was summoned from Cornwall to attend, with other knights, Edward I in the Welsh wars at Worcester in 1277, and it was probably he or one of his sons who obtained from Edward III a patent for certain markets and fairs for the neighbouring town of Redruth. He also procured a license to embattle his manor house of Tehidy in the year 1330–1 (*Rot. Pat.* 4 Ed. III, mem. 10), and Leland mentions it as 'a castelet or pile of Bassets.' The name of a William Basset appears in the time of Edward II (1324) amongst the 'nomina hominorum ad arma in com. Cornubiæ' (Carew), and another Basset of the same name held a military fee at Tehidy and Trevalga in 3rd Henry IV. During the reigns of the 6th, 7th, and 8th Henries the Bassets were frequently sheriffs of Cornwall; and during the reign of Edward IV, according to William of Worcester, a Sir John Basset held the castle, the ruins of which still stand, on the summit of Carn Brea, not far from Tehidy. Their 'right goodly lordship,' as Leland calls it, extended over the parishes of Illogan, Redruth, and Camborne, the advowsons of which pertained to the manor of Tehidy, and the livings were occasionally held by some member of the family; but their wealth has in later times been mainly derived from the enormous mineral riches of this part of Cornwall, albeit they likewise had considerable property in the north-eastern part of the county. The names of the earlier Bassets are little known in history, save that in the time of Henry VII a John Basset, then sheriff of Cornwall, found his *posse comitatus* too weak to suppress 'the Flammock rebellion.' About the middle of the sixteenth century the Bassets seem to have divided into two branches, one becoming a Cornish and the other a Devon family, the latter of which became extinct at the close of the last century; but the Cornish branch was continued by George Basset, M.P., whose son married a Godolphin, and whose mother was a Grenville of Stow. Amongst their descendants were the two most distinguished members of the Basset family, viz. Sir Francis, vice-admiral and sheriff of Cornwall [q. v.] in the time of Charles I; and another Sir Francis, first Baron de Dunstanville [q. v.] in the time of George III. The little port of Portreath was formerly named after this family, Basset's cove. The Bassets were staunch royalists during the civil wars, and held St. Michael's Mount till 1660, when it was acquired from them by the St. Aubyns. A most amusing account of Francis Basset (under the pseudonym of Bassanio), grandfather of the first Baron de Dunstanville, and a sketch of Tehidy life 150 years ago, will be found in Mrs. Delany's 'Autobiography,' vol. i. *passim*, and vol. iii. p. 431.

The present representative of the family is Gustavus Lambart Basset, Esq., of Tehidy (late lieutenant of the 72nd Highlanders).

[Notices of the Basset family will be found in Playfair's British Family Antiquity (1809), ii. 435, and a very full pedigree in Vivian's Annotated Visitations of Cornwall, in course of publication. See also in Mrs. Delany, iii. 450, iv. 300, v. 359.] W. H. T.

BASSET, ALAN (*d.* 1232–3), baron, was a younger son of Thomas Basset of Hedendon, Oxfordshire [see Basset, Thomas]. In favour alike with Richard I and with John, he received from the former the lordships of Woking and Mapledurwell, and from the latter those of Wycombe and Berewick. With his brothers Gilbert and Thomas he accompanied John to Northampton, when the king of Scots did his homage (22 Nov. 1200), which he tested (Rog. Hov. i. 142), and continued throughout John's reign in close attendance on the court, accompanying the king to Ireland in 1210 (*Rot. de Præst.*) and to Runnymede (15 June 1215), his name, with that of his brother Thomas, appearing in Magna Carta among those of the king's counsellors. At the accession of Henry III he was one of the witnesses to his re-issue of the charter (11 Nov. 1216), and on the royalist reaction his loyalty was rewarded by his being occasionally employed in the Curia Regis and sent to France on a political mission in 1219–20. He also acted as sheriff of Rutland from 1217 to 1229. Dying in 1232–3 (*Fin.* 17 *H. III*, m. 10) he left three sons: Gilbert, his heir [q. v.]; Fulk, afterwards bishop of London [q. v.]; and Philip, afterwards justiciary of England [q. v.]

[Dugdale's Baronage, i. 383; Foss's Judges of England (1848), ii. 216.] J. H. R.

BASSET, Sir FRANCIS (*d.* 1645), sheriff and vice-admiral of Cornwall, was recorder and M.P. for St. Ives, and presented to that borough, in 1640, a loving-cup bearing the following inscription:—

If any discord twixt my friends arise
Within the borough of belov'd St. Ives,
It is desirèd this my cup of love
To euerie one a peace-maker may prove.
Then am I blest to have given a legacie,
So like my harte, unto posteritie.

His portrait, a fine example of Vandyck, is preserved at Tehidy. He appears to have been a jovial sportsman, much addicted to hawking and cock-fighting. He married in 1620 Ann, daughter of Sir Jonathan Trelawny of Trelawne, and, when the stress of the civil war in 1643 passed into Cornwall, was busily engaged in the western part of the county in raising money and drilling forces for the king. Letters of his to his wife 'at her Tehidy' are preserved, recording the royalist victories of Stamford Hill near Stratton, and of Braddock Down near Lostwithiel, at the latter of which (or at any rate very shortly after the fight) he, with most of the Cornish gentry, was present, and was knighted on the field. He records in another letter to his wife that after the battle 'the king, in the hearing of thousands, as soon as he saw me in the morning, cryed to mee "Deare Mr. Sheriffe, I leave Cornwall to you safe and sound"' (Polwhele, *Traditions and Recollections*, i. 17–20). He was sheriff of the county, 1642–4, and there is a complaint against him in the Star Chamber, 18 May 1625 (*Brit. Mus. Add. MS.* 12496). Sir Francis died 19 Sept. 1645. The full vengeance of Cromwell fell upon his son John, though the latter had never taken up arms; and, compelled to compound for his estates, he had to sell St. Michael's Mount in 1660 to a member of the St. Aubyn family, in whose possession it has ever since remained. Sir Francis's second son, Francis, was a puritan, residing at Taunton, and in 1661 was accused of a conspiracy against Charles II, of which charge, however, he was honourably acquitted on a letter which he was alleged to have written being proved a forgery (cf. Stanford, *Life of Joseph Alleine* (1861), p. 194).

[The authorities cited above.] W. H. T.

BASSET, FRANCIS, Baron de Dunstanville of Tehidy and Baron Basset of Stratton (1757–1835), patriot, political writer, and patron of science, literature, and art, was son of Francis Basset, M.P. for Penryn from 1766 to 1769 (Mrs. Delany, iii. 450, 455, and *Gent. Mag.*, 1769, xxxix. 558), and Margaret St. Aubyn, his wife. He was born at Walcot in Oxfordshire 9 Aug. 1757, and was educated at Harrow, Eton, and King's College, Cambridge, where he took his M.A. degree when twenty-nine years of age. Dr. Bathurst, afterwards bishop of Norwich, acted a tone time as his private tutor (*Memoirs of Dr. Bathurst*, 1837, i. 20). A tour on the continent, made with the Rev. William Sandys, son of a former steward of the family, and who had been specially trained for the purpose, completed his education, and he at once started in public life with every advantage that talents, education, and position could confer. Amongst his various political treatises are 'Thoughts on Equal Representation,' 1783; 'Observations on a Treaty between England and France,' 1787; 'The Theory and Practice of the French Constitution,' 1794; and 'The Crimes of Democracy,' 1798. His agricultural tracts included 'Experiments in Agriculture,' 1794; 'A Fat Ox,' 1799; 'Crops and Prices,' 1800; 'Crops in Cornwall,' 1801; and 'Mildew,' 1805; most of which appeared in Young's 'Annals of Agriculture.' He was chosen recorder of Penryn in 1778, and in 1779 he was created a baronet, and represented Penryn in parliament. On his entrance into political life he joined Lord North's party, and was hurried into the coalition. The outbreak of the French revolution considerably modified his political views, and some angry correspondence in 1783 took place between him and the Duke of Portland (*Brit. Mus. Add. MS.* 21553, art. 34) in consequence of one of Sir Francis's *protégés* having been superseded as warden of the Stannaries. Mrs. Delany records some of his electioneering experiences in June and October 1784. In June 1782, though the two men were personally unknown to each other, he moved an address for 'a lasting provision' to be made for Admiral Rodney (*Life and Correspondence of Lord Rodney*, ii. 312, 335), but, at the instigation of the government, ultimately withdrew it. Rodney, however, wrote to him a very handsome letter of thanks on 1 Oct. 1782. Sir Francis opposed the peace with America with great energy, and in the same year seconded the address to the king's speech, declaring his confidence in the administration. In 1779, when the combined French and Spanish fleets threatened Plymouth, Sir Francis Basset marched into that town a large body of the Cornish miners' militia, and, with their aid, rapidly threw up additional earthwork batteries for the defence of the port; he also constructed about the same time some defences for the little harbour of Portreath on the north coast of Cornwall. His patriotic services on this occasion gained him his first title—his baronetcy, dated 24 Nov. 1779. On 17 June 1796 Pitt created him Baron de Dunstanville, and Baron Basset

on 30 Oct. 1797; and he ultimately became what we should now term a conservative. In 1807 a private act was passed (47 Geo. III, sect. i. cap. 3) to relieve him of the disabilities which he had incurred by taking his seat in the House of Peers before taking the oaths. His princely income, derived mainly from the mines which lay almost within sight of his mansion of Tehidy, enabled him to devote considerable sums towards developing the mining interests of Cornwall and the moral and social welfare of the miner; he also improved the means of locomotion in that county, and, in 1809, laid the first rail of the tramway designed to connect Portreath on the north with Devoran on the south coast. He was also a liberal patron of the fine arts; and his edition of Carew's 'Survey of Cornwall,' enriched with Tonkin's notes and published in 1811, is one amongst many instances of his services to literature. The friend and patron of John Opie, R.A., he was one of the eminent Cornishmen who acted as pall-bearers at the great artist's funeral at St. Paul's in 1807 (Rogers, *Opie and his Works*, 1878, p. 71); and his own collection of pictures was extensive and valuable. He was seventy-seven years of age when he was seized with paralysis, at Exeter, on his way to parliament, and died at Stratheden House, Knightsbridge, on 5 Feb. 1835 (Davis, *Memorials of Knightsbridge*, 1859, p. 110); but he was buried at Illogan, the journey homewards of the funeral procession occupying no less than twelve days. There is a bust of him by Westmacott on his monument in Illogan church; a fine oil portrait in the Royal Institution of Cornwall at Truro; and a tall granite obelisk to his memory stands on the summit of Carn Brea hill, which overlooks the bulk of his mining estates, and commands views of the English and the Bristol channels. His first wife was Frances Susannah Coxe, of Stone Easton, Somersetshire (*Gent. Mag.* 1823, xciii. ii. 274): his second, whom he married 13 July 1824, and who survived him for nearly thirty years, was Miss Harriet Lemon of Carclew, Cornwall. His monumental inscription truthfully records that he was 'an elegant scholar, the patron of merit, and a munificent contributor to charitable institutions throughout the empire,' and that 'he proved himself the friend of his country and of mankind' (*Gent. Mag.* 1835, iii. 655, and *Annual Biography* for 1836, p. 35). He was succeeded in his estates by his only daughter (by his first wife) Frances, who, on her father's decease, became Baroness Basset of Stratton. She died at Tehidy on 22 Jan. 1855, in her 74th year—the last direct representative of her race (*Gent. Mag.* 1855, xliii. 304).

[Gent. Mag. (1865), xviii. 257; Redding's Past Celebrities (1866), i. 133; Wraxall's Historical Memoirs of his own Times (1836), iii. 133; Boase and Courtney's Bibl. Cornub.] W. H. T.

BASSET, FULK (*d.* 1259), bishop of London, was the second son of Alan Basset [q. v.], baron of Wycombe, and the elder brother of Philip Basset, whom Henry III appointed justiciar in 1261. Of the details of Fulk Basset's early life little seems to be known. His father died in 1232, and some seven years later (October 1239) the son was appointed dean of York. He also appears to have been provost of Beverley, but the date of this appointment is uncertain (Poulson's *Beverley*, 647), though from a document preserved in Rymer he held this office as early as 1235, in which year he was sent on a mission to France. Towards the middle of 1241 Fulk's elder brother Gilbert was killed by a fall from his horse, and, his death being speedily followed by that of his only son, the Basset estates devolved upon the dean of York by right of hereditary succession. In September of the same year Roger, bishop of London, died. As the archbishopric of Canterbury and the papacy were vacant at the same time, it was long before the empty see could be fully supplied. Towards Christmas, however, the canons of St. Paul's met and elected Fulk Basset their bishop somewhat to the chagrin of Henry III, who had begged the appointment for the bishop of Hereford. It seems probable from the words of Matthew Paris in describing this election that the high rank of the new bishop had as much to do with his election as his gravity of demeanour and the correctness of his morals. As the see of Canterbury remained vacant from the time of Edmund Rich's death (November 1240) till the consecration of Boniface (1245), it became necessary to ordain the new bishop of London in his own cathedral city. Boniface VIII issued a bull to this effect, but the chapter at Canterbury refused to recognise it, asserting that it was an infringement of their liberties. Finally, however, the ceremony was performed by William de Raleigh, bishop of Winchester, in the church of Holy Trinity at London, though not without Fulk's making a solemn protestation that this innovation should not be turned into a precedent (9 Oct. 1244). Within two years from this consecration Fulk became embroiled in a controversy with Pope Innocent IV, who in 1246 made a demand on all the beneficed clergy of England of one-third or one-half of their

incomes for three years, and entrusted the bishop of London with the prosecution of the whole affair. Fulk Basset accordingly called a meeting in St. Paul's to treat concerning this contribution; and the king sent his messengers to be present with special instructions to forbid the payment of the whole charge. Apparently under Fulk's advice, the assembly of the clergy drew up a bold answer to the pope, enumerating the many evil results that would ensue from the payment of this imposition, and winding up with an appeal to a general council. Next year Fulk was probably suspended, in company with the other bishops belonging to the province of Canterbury, for his refusal to pay the first year's income of all vacant livings to the new archbishopric. In 1250 we read that the bishop of London crossed over to the continent about the same time that Grosseteste also left England on his famous journey to the pope at Lyons. Matthew Paris professes to be ignorant of the cause of the journey, but, according to the Tewkesbury annals (*Annales Monastici*, i. 141), which, however, may in this statement be slightly incorrect, it was in connection with the following incident. In the early part of this year Boniface, the archbishop of Canterbury, had determined to copy the example of Grosseteste, but to make a visitation not only of the abbots and clergy, but even of the bishops in his province. The intolerable exactions levied by the archbishop and his followers in these visitations seem to have been one of the chief causes of their unpopularity, and on this occasion Boniface's conduct may well have been more egregiously flagrant than usual. On 13 May he proceeded to visit the bishop of London. The canons of St. Paul's refused to receive him, and were simply excommunicated; but at St. Bartholomew's, where he was received with courtesy, he smote the sub-prior thrice with his fist, and in the scuffle exposed beneath his peaceful exterior garb the glitter of a mail-coat. In their powerlessness the aggrieved canons appealed to their own bishop Fulk, and he advised them to go up to Westminster at once, and lay their complaint before the king. Henry, however, refused to receive them, and supported the archbishop, who thereupon proceeded solemnly at Lambeth to renew his sentence against the recalcitrant canons, and even went so far as to involve the bishop of London for being the supporter of his own clergy. Both parties now prepared to make a final appeal to Rome; but as Basset well recognised the strength of the opposition against him, he seems to have lost no time in securing the most powerful friends he could, and Matthew Paris has preserved the letter which he wrote on this occasion to the abbot of St. Albans. In the course of the same year the bishop of London held a conference at Dunstable with Grosseteste and several other bishops, at which they signed a paper binding themselves to resist Boniface's claims to visit their dioceses. The Burton annals contain a decree of Innocent IV's with regard to this matter, in which he writes to Grosseteste, Fulk Basset, and the bishop of Wells, limiting the expenses of all church dignitaries in their visitations, and empowering these three prelates to see that this edict does not become a dead letter (July 1252). Before the end of the next year Boniface had succeeded in suppressing the claims of the canons of St. Bartholomew's, and was apparently prospering in his cause at Rome. Seeing this, Fulk, who began to fear lest the king's wrath should at the first opportunity descend not only upon him but upon his race, and result in the forfeiture of all their possessions, determined to make his submission to the archbishop, and, having so done, was absolved from the sentence of excommunication (1251). But it is only fair to remark that in the preceding year the pope had annulled Boniface's sentence against the dean and chapter of St. Paul's; and the words of Matthew Paris seem to imply that Boniface's attack upon the bishop of London had by this time assumed very much of a personal character ('quem—scilicet Fulconem—... nuper enormiter injuriando archiepiscopus excommunicaverat et excommunicatum longe lateque fecit denuntiari'). About the same time (1251) Henry de Bathe [q. v.], the justiciary, was accused of treachery to the king, who was so enraged that we read he refused to accept any clerkly surety in so important a case, and was only induced by the personal application of the bishop of London to entrust the offender to the care of twenty-four knights, who bound themselves to be answerable for his appearance at the stated time. It was probably some rumours of this approaching mishap that had determined Fulk to make his peace with the archbishop, and so, in some degree at least, to pacify the king also; for Henry de Bathe had married a Basset, and on his fall sent his wife round to all her relatives, begging them one and all to stand by him in his time of peril. Gifts were lavished profusely, and at last Henry de Bathe, seeing the dangerous position in which he stood, took Fulk and Philip Basset as his companions in an interview with the king's brother Richard, earl of Cornwall. In the course of conversation the justiciary threatened to raise an

insurrection throughout the kingdom if the king aimed at his life, or even at the forfeiture of his estates. Fulk seems to have stood by his relative in all his trouble, so far that when Henry, at the parliament of London, uttered his hasty wish that some one would kill his enemy, John Mansel warned him that the bishop of London was prepared to exercise his spiritual powers against any such offenders. In 1252 we find Fulk amongst the bishops who supported Grosseteste's opposition to the tenth of the church revenues granted to Henry III by the pope. Next year his name again appears when the king's request was granted in return for the confirmation of Magna Charta (April 1253). Matthew Paris tells a curious story that in this year, on the night of Bishop Grosseteste's death, Fulk heard bells ringing in the air in token of what had just occurred (9 Oct. 1253). The death of Grosseteste left the English church without a leader to head them against the papal demands, and on one occasion at least (October 1255) Fulk seems to have assumed this position, when his bold declaration that he would rather lose his head than submit to such intolerable oppression nerved his fellow-prelates to resist the new demands just brought in by Rustand, who complained to the king that the whole resistance on this occasion was due to the influence of the bishop of London. It was on Henry's threatening him with the pope's displeasure that Fulk made his famous answer: 'The pope and the king may indeed take away my bishopric, for they are stronger than I; let them take away my mitre, and my helmet will remain.' Two years later (Lent 1257), when Richard of Cornwall left England to contest the imperial crown, he appointed Fulk the head overseer of all his possessions in England. This fact may point to some degree of reconciliation with the royal house, especially when coupled with the fact that during the course of the same year the bishop became one of the sworn advisers of the king, in which capacity he took a special oath not to betray the king's counsels. When the barons met at Oxford (June 1258) and forced the king and his son Edward to swear to grant their requests, Fulk seems to have held more or less aloof from the struggle, and Matthew Paris remarks that in this he blackened his fair fame, inasmuch as he was of nobler race than the other bishops. The exact ground for this charge seems to be that Fulk was the most prominent Englishman who absolutely refused his assent to the Oxford provisions; in fact the Tewkesbury annals draw no distinction between his conduct and that of the foreign favourites, who withdrew from Oxford to Winchester. Indeed, whatever may have been the exact course pursued by him on this occasion, he at least succeeded in breaking with the baronial and popular party, of which he had hitherto been one of the most prominent members. His name henceforward appears consistently on the king's side; it stands first on the list of the king's half of the commission of twenty-four appointed by the provisions of Oxford to draw up a constitution, first among the twelve commissioners of parliament, and second among the twenty-four appointed to treat of the king's aid. His brother, Philip Basset, is associated with him in the latter two lists, but it is worth noting that neither of the two was appointed a member of the king's perpetual council of fifteen (*Annales Monastici* (R.S.), i. 447, 449, 450, and Stubbs's *Const. Hist.* ii. 89, where the four bodies are tabulated side by side). Fulk Basset did not live to see the utter breakdown of the new plans of reform. At Michaelmas he was present with the king and queen of England, Prince Edward, and many other bishops, when Boniface of Savoy dedicated the cathedral of New Sarum. This may have been the last great public ceremony in which he took part. Within seven months of this date Fulk was carried off by a severe pestilence which visited Paris, London, and other places, and was buried on 25 May 1259 in his own cathedral. Though he never seems to have taken so firm a position with regard to the papal exactions as Grosseteste had done, and though once in his life at least he allowed his baronial feelings to influence his conduct as servant of the king, yet on the whole he deserves the praise with which Matthew Paris dismisses him: 'A man noble and of high birth, who, had he not lately wavered, was the anchor of the whole kingdom and the shield of its stability and defence.' His name and that of his nearest relatives was long preserved in the records of his own cathedral by the many chantries which they endowed in connection with St. Paul's.

[Rymer, i. 342; Matt. Paris (R.S.), iv. 89, 171, 393, &c., v. 120–7, 190, 705, &c.; Burton, Tewkesbury, and Dunstable Annals in Luard's Annales Monastici (R.S.), i., ii., iii.; Simpson's Registrum Ecclesiæ S. Pauli; Milman's Annals of St. Paul's; Le Neve's Fasti, ii. 284, iii. 121.]

T. A. A.

BASSET, GILBERT (*d.* 1241), baronial leader, was the eldest son of Alan Basset [q. v.], baron of Wycombe. About 1231 he appears to have negotiated a truce with Llewellyn of Wales on behalf of Henry III. Alan Basset appears to have died in 1232,

and Gilbert succeeded him in his barony. According to Dugdale (*Baronage*, i. 384), in 16 Henry III, 1231–2, he was made governor of St. Briavels Castle and the Forest of Dean. The same authority tells us that he married Isabel, daughter of William de Ferrers and niece to the Earl of Pembroke—a fact which helps to explain his intimate relations with the Earls Marshall. Gilbert Basset seems at once to have joined the popular party, then headed by Richard, Earl Marshall. When the barons were summoned to Oxford (June 1233), and refused to meet the king's foreign relations, he took a very prominent part in their councils; so much so that, according to Matthew Paris, Henry's wrath was specially kindled against him. For this conduct Gilbert forfeited a certain manor that he had received from King John, and on claiming it back from the king was called a traitor, and threatened with hanging unless he left the court. At the same time Richard Suard, Gilbert's nephew by marriage, was seized by the king's orders and detained captive—presumably as a hostage for his uncle's conduct. When, on the advice of Stephen Segrave, Henry summoned Gilbert Basset and the confederated nobles to meet him at Gloucester (August 1233) and they refused to come, they were promptly outlawed, and orders given for the destruction of the towns, castles, and parks belonging to them. In retaliation for this we find Basset and Suard setting fire to Stephen Segrave's villa of Alconbury, though the king himself was then staying at Huntingdon, some four miles distant. After the earl marshal's death Henry received both Basset and Suard into his favour, and gave them the kiss of peace towards the end of May 1234. At the same time their estates were restored to them, and when, a few days later, Gilbert, the new Earl Marshall, was installed in his brother's office, we read that the king received Herbert de Burgh, Gilbert Basset, and Richard Suard amongst the number of his most familiar councillors. There does not seem to be any evidence that Gilbert Basset was estranged from the king when Richard Suard was once more banished (1236); and, indeed, early in the next year he appears as distinctly on the king's side, when William de Raleigh demanded an aid from the barons. On this occasion the rashness of his speech drew down a well-merited rebuke on his head from one of the magnates present (see Matthew Paris (Rolls Ser.), iii. 381–2). In the same year Basset's name appears as having taken part in a great tournament, held at Lent, of north against south ('Norenses et Australes'), in which the south won the day, but not before the contest had changed into a real battle. All the influence of the legate Otho was required to reconcile the contending parties. Four years later (Easter, 1241), Gilbert Basset figures as one of the two chief promoters of a grand tournament, which it was proposed to hold, of strangers against Englishmen. This engagement was, however, forbidden to take place by the king's orders. In the autumn of the same year Basset met with his death. While going out to hunt, his horse tripped on a root and threw its rider, who was taken up in a kind of paralysis ('dissipatis ossibus et nervis dissolutis'), from which he never recovered. Before the end of August his only son, Gilbert, also died, leaving the Basset estates to devolve upon his brother Fulk [q. v.]. There does not appear to be any authority for Collins's incidental statement that Gilbert Basset was justiciary (Brydges's *Collins's Baronage*, iii. 3).

[Matthew Paris (Rolls Ser.), iii. 292, 404, &c., iv. 88, 89; Dugdale's Baronage, i. 384; Foss's Judges; Rymer's Fœdera, i. 319.] T. A. A.

BASSET, JOHN (1791–1843), writer on subjects connected with mining, was son of the Rev. John Basset, rector of Illogan and Camborne, and Mary Wingfield of Durham, his wife, and was born 17 Nov. 1791. He was M.P. for Helston (1840) for a short time, and deeply interested himself in Cornish mining and the welfare of the miner. In 1837 he was sheriff of Cornwall. In 1836 he published some treatises on the mining courts of the duchy, and in the same year 'Thoughts on the New Stannary Bill.' In 1839 appeared his 'Origin and History of the Bounding Act,' and in 1842 his 'Observations on Cornish Mining.' But perhaps his most valuable contribution towards Cornish mining literature was a treatise, published in 1840, entitled 'Observations on the Machinery used for Raising Miners in the Hartz,' in the 'Report of the Royal Cornwall Polytechnic Society' for that year (p. 59), which had for its result the substitution of a man-engine for the nearly vertical ladders used by the miners as they ascended or descended the mine. John Basset died at Boppart-on-the-Rhine, 4 July 1843.

[Gent. Mag. (1855), xx. 323.] W. H. T.

BASSET, JOSHUA (1641?–1720), master of Sidney College, Cambridge, was born in or about 1641, being the son of John Basset, a merchant of Lynn Regis, in Norfolk, and probably an alderman of that borough. He was educated in his native town under the care of Mr. Bell, and on 13 Oct. 1657 he was admitted a sizar of Gonville and Caius College, Cambridge, under

the tuition of Mr. Bolt, being then of the age of sixteen years. He was elected a junior fellow of that college in 1664, and became a senior fellow in 1673. The dates of his degrees are B.A. 1661, M.A. 1665, B.D. 1671. On the death of Dr. Richard Minshull, in December 1686, he was, by a royal mandate from James II, elected the fifth master of Sidney College, the taking of the usual oaths being dispensed with, and in January 1686–7 he 'declared himself a papist' (Luttrell, *Historical Relation of State Affairs*, i. 391). He had mass publicly said in his college, and Cole, the antiquary, remarks: 'I have met with several people in Cambridge who have been present during the celebration of it' (*MS. Collections for Cambridgeshire*, xx. 117). During his mastership he got the statutes of his college altered for the accommodation of members of his own communion. In reference to these innovations Sprat, bishop of Rochester, in a 'Letter to the Earl of Dorset' (1688, p. 13) justifying his sitting in the ecclesiastical commission, says: 'I absolutely resisted all the alterations in the statutes of Sidney College, and all other changes and abrogations of oaths that were then made or designed in the statutes of either university for the advantage of popish priests and students, and for the freer course of mandamuses in their favour.'

When Father Alban Francis, a Benedictine monk, went to Cambridge with a mandate from James II to the university authorities to confer on him the degree of M.A. without administering to him the usual oaths, the vice-chancellor took alarm, and refused to comply with the request. Basset happened to be one of the *caput*, and a grace to refuse granting it would certainly have been stopped in that body. To prevent this difficulty the academical authorities adopted another course, and sent a petition to the king through the Duke of Albemarle, their chancellor, praying that his majesty would recall his mandate. The story of its reception is told in Macaulay's 'History' (chap. viii.).

During his mastership the college chapel was not taken away from the fellows, and Basset was content to have mass in a private room in his own lodge, 'the altar-piece of which,' says Cole, writing apparently in 1748 (in the manuscript cited above), 'is to this day hanging over one of the doors in the audit-room, being only the I H S in a glory and cherubims about it. This, with much other of his furniture, at his leaving the college upon King James's revoking all the mandamuses in December 1688, was left here, as I have been informed by the present master. When, upon some occasion of congratulation in the next reign, his successor was in London, Basset, being in necessitous circumstances, desired that he might have his goods from the college, he was roughly made to understand that if he did not desist he would be informed against as a popish priest.' There is no reason to believe, however, that Basset ever took catholic orders.

The Rev. Joseph Craven, B.D., master of Sidney College, in a letter to Dr. Reynolds, bishop of Lincoln, 11 Jan. 1725–6, in reply to some inquiries concerning Basset, wrote as follows: 'As to his government, we found him a passionate, proud, and insolent man wherever he was opposed, which made us very cautious in conversing with him, who saw he waited for and catched at all occasions to do us mischief in what concerned our religion. I do not deny that he had learning and other abilities to have done us good; but his interest lay the contrary way, and therefore he procured from the commissioners our statutes to be altered, and whatever was in behalf of the protestant religion to be taken away. He threatened us several times to take the chapel to himself and his worship, or to divide it with us, and one 5th of November, because we refused to omit the service of the day, he shut the chapel door against us, and hindered divine service for that time. I think I may mention, as a great instance of injustice to us, that the king dispensed with his taking the oath of a master, and he never took any; and so was let loose upon us to do what he pleased with us. Before he came amongst us he had given a notable specimen of his violence in serving the ends of popery by prosecuting Mr. Spence, of Jesus, for a speech on the 5th of November before the university, wherein he had satirically enough treated the Church of Rome. By threatening him with the resentments of the court he brought him to a public recantation in the Senate House' (*MS. Lansd.* 988, f. 190). The writer of this letter alleges that Basset was 'a mongrel papist, who had so many nostrums in his religion that no part of the Roman Church could own him.'

Basset died in London, very poor, about 1720.

The only work which has his name on the title-page is 'Ecclesiæ Theoria Nova Dodwelliana exposita. Cui accessit Rerum quæ indiligentes Lectores fugiant Indiculus,' London, 1713, 8vo; but he is credited with the authorship of two other books of greater importance. Of these the first is 'Reason and Authority, or the Motives of a late Protestant's Reconciliation to the Catholick Church. Together with remarks upon some

late Discourses against Transubstantiation,' London, 1687, 4to. This book, which is attributed to Basset in the Bodleian and Dublin catalogues, was answered by Dr. Thomas Bainbrigg in the same year, and in 1705 by Nathaniel Spinckes, M.A., and Edward Stephens. Dodd (*Church History*, iii. 482) ascribes the authorship to John Goter, but it can scarcely be the production of that eminent controversialist, because the writer represents himself as having been converted to catholicism after the publication of Tillotson's 'Discourse against Transubstantiation,' which appeared in 1685. Indeed, Dodd himself states elsewhere (*Certamen utriusque Ecclesiæ*, 16) that the treatise on 'Church Authority,' which was answered by Stephens, was the production of Basset's pen. It seems to be established also that Basset was the author of 'An Essay towards a Proposal for Catholick Communion. Wherein above sixty of the principal controverted points which have hitherto divided Christendom being call'd over, 'tis examin'd how many of them may and ought to be laid aside, and how few remain to be accommodated for the effecting a General Peace. By a Minister of the Church of England,' London, 1704, 1705, 1812, 1879, this last edition being entitled 'An Eirenicon of the Eighteenth Century,' and having a long introduction by the editor, Henry Nutcombe Oxenham, M.A. The reprint of 1705 is accompanied with a reply by the Rev. Edward Stephens, and the 'Essay' was also attacked by two nonjuring clergymen, viz. Samuel Grascome and Nathaniel Spinckes. Dodd (*Certamen utriusque Ecclesiæ*, 16) attributes the authorship to Thomas Deane, a catholic fellow of University College, Oxford; but Wood, who has given some account of Deane (*Athenæ Oxon.* ed. Bliss, iv. 450), does not include this essay among his other works. Mr. Oxenham is disposed to think that the real author was William Basset [q. v.], rector of St. Swithin's, London; but his ingenious theory is completely upset by the fact that this Basset died eight years before the 'Essay' was published (Newcourt, *Repertorium Ecclesiasticum*, i. 544). It must, however, be admitted that the following account of the author given by Michel le Quien (*Nullité des Ordinations Anglicanes*, Paris, 1725, i. introd. p. xxx) is, if correct, irreconcilable with the known date of Joshua Basset's conversion:—

'Tant s'en faut que les Anglois pensent aussi sérieusement qu'on voudroit le faire croire, à se réünir avec nous, qu'il y a peu d'années qu'un de leurs ministres, nommé M. Basset, qui le souhaittoit plus que les autres, ayant publié un Ecrit en maniere d'Essai ['An Essay towards a Proposal for Catholick Communion'] pour y parvenir, fut cité à comparoître devant la Convocation ou Assemblée du Clergé pour y rendre compte de ses sentimens et de sa doctrine; et sur le refus qu'il fit de se rétracter, il fut déposé du Ministere et de la Cure dont il joüissoit dans Londres; ensorte qu'ayant été obligé de chercher une retraitte à la campagne, il fut réduit à gagner sa vie en apprenant à lire aux enfans des paysans. Cette persecution a contribué à lui ouvrir les yeux: il a enfin abjuré absolument l'hérésie, et est entré dans la Communion de l'Eglise qu'il avoit long-temps desirée.'

Joshua Basset contributed verses to the 'Cambridge University Collections' on the death of the Duke of Albemarle (1670), the accession of James II (1684), and the birth of the Prince of Wales (1688).

[MS. Addit. 5821 f. 119, 5846 f. 447, 5864 f. 92; MS. notes in copy of Essay towards a Proposal for Catholick Communion (1705), in Brit. Mus.; MS. Lansd. 88 f. 40; Cooper's Annals of Cambridge, iii. 614, 616, 636, 642; Bibl. Hearniana, 25; Oxenham's Eirenicon of the Eighteenth Century, introd. 17; Jones's Cat. of Popery Tracts (Chetham Soc.), i. 148; Notes and Queries, 1st ser. v. 199, 3rd ser. iii. 140, xi. 479.]

T. C.

BASSET, PETER (*fl.* 1421), biographer of Henry V, is stated by Bale to have been the chamberlain and intimate friend of Henry V, and to have written in English a detailed and interesting life of his patron under the title of 'Acta Regis Henrici Quinti.' Tanner ascribes to Basset another historical work, called 'De Actis Armorum et Conquestus Regni Franciæ, ducatus Normanniæ, ducatus Alenconiæ, ducatus Andegaviæ et Cenomanniæ, etc. Ad nobilem virum Johannem Falstolf, baronem de Cyllyequotem.' Edward Hall, the chronicler of the wars of the Roses, writing before 1542, mentions 'Ihon Basset' among the English writers whose works he had consulted, and this reference almost certainly applies to Peter Basset, whom Pits likewise miscalls 'John.' Hall quotes 'Peter Basset, esquire, which at the time of his death was his chamberlayn,' as his authority for the statement that Henry V 'died of a plurisis.' Thomas Hearne, in the preface to his edition of Thomas Elmham's 'Vita et Gesta Henrici V' (1727, p. 31), describes, among the extant accounts of Henry V's actions in France, a work in manuscript entitled 'Petri Basseti et Christophori Hansoni adversaria.'

Both Tanner and Hearne speak of Basset's historical works as lying in manuscript at the College of Arms, but no distinct mention of

them is made in W. H. Black's catalogue of the chief historical (the Arundel) manuscripts which are now preserved there. Mr. W. D. Macray is of opinion that an incomplete history of Henry V's wars in France, written in French, which is now in the College of Arms (*Arundel MS.* xlviii. art. 66), may possibly prove to be one of Basset's compilations. Both Bale and Tanner distinctly state, however, that Basset's history of Henry V was written in English. It is probable that Hall, who was obviously acquainted with Basset's work, made liberal use of it in his well-known chronicle.

[Bale's Script. Cent. 1557, p. 568; Tanner's Bibliotheca Brit.; Biog. Brit.; Notes and Queries, 2nd ser. ix. 424 (by J. G. Nichols), 512 (by W. D. Macray).] S. L. L.

BASSET, Sir PHILIP (*d.* 1271), justiciar and royalist baron, was third son and eventually—on the death of his brother Fulk [q. v.], bishop of London (1259)—heir of Alan Basset, lord of Wycombe, Bucks [see Basset, Alan]. Though the son of so staunch a royalist, he joined (together with his eldest brother) the opposition under the Earl Marshall [see Marshall, Richard] in 1233 (*Chron. Edward I and II*, i. 31–2), and took part in the liberation of Hubert de Burgh (*Claus.* 18 *Hen. III*, m. 34 dors.). For this they were both outlawed, but on the earl's death in the following year made their peace and were restored (*ib.* m. 21), their outlawry being annulled as illegal 8 June 1234 (*ib.* m. 19 dors.). Resisting misgovernment, in church as in state, he was chosen by the barons in 1244 to serve as one of the deputation from their parliament which attended the council of Lyons (July 1245) to protest, on behalf of the 'communitas,' against the papal policy in England (Matt. Paris, 666, 681). He was still active on the baronial side at the great crisis of 1258, being appointed by the provisions of Oxford one of the twelve 'a treter. . . pur tut le commun,' and one of the twenty-four 'a treter de aide le roi' (*Ann. Burt.*) He was also associated with the justiciar in the regency when Henry left for France in November 1259 (*ib.* 479). Belonging, however, to the moderate section, he now began, like Falkland, to lean towards the king, and when the baronial party split in two (1259–60), he separated from De Montfort and the extreme faction and went over with Gloucester to the royalists. He is found testing a writ *ex parte regis* 20 July 1260 (*First Report on the Dignity of a Peer*, p. 132), and he was in that year entrusted by the king with the castles of Oxford and Bristol (*Pat.* 44 *H. III*, m. 3, 14). The following year he was appointed sheriff of four counties, was entrusted with two more castles, Corfe and Sherburne (*Pat.* 45 *H. III*, m. 13), and, on the king resuming power into his own hands, was made justiciary of England, 24 April 1261 (Rishanger, 10; Wykes, pp. 125, 129), though he is not so styled when named by Henry, 5 July 1261, as one of those to arbitrate between him and Simon (*Pat.* 45 *Hen. III*, m. 9). The baronial justiciary, Hugh Despencer, was his son-in-law, and they seem for about a year to have acted concurrently. Thenceforth the royalists were in full power, and Basset acted alone. In July 1262 the king went to France, leaving the kingdom in the charge of Basset, who presided at a parliament held in October (Rog. Hov. ii. 217), and kept him informed of the state of affairs. On Henry's return (24 Dec.) Basset met him at Dover (*ib.* ii. 218) with news that the opposition were gaining strength, and eventually, on 15 July 1263, Hugh Despencer was restored to the justiciarship [see Despencer, Hugh] and Basset consoled with Devizes Castle (*Pat.* 47 *H. III*, m. 9) and the counties of Somerset and Dorset (*Pip.* 47 *H. III*). Eager to restore the supremacy of the royalists, he assisted the king and the prince in their attempted *coup de main* on Dover, 3 Dec. 1263 (Rog. Hov. ii. 229), and headed the forlorn hope of forty knights at the storm and capture of Northampton on 5 April 1264 (*ib.* ii. 234). Meanwhile (16 Dec. 1263) he had become one of the sureties for the king's acceptance of the Mise of Amiens. Additionally embittered by the loss of his mansion (*Ann. Osney*, 146), which had been sacked and burnt by the London mob (*circ.* 1 April), he fought at Lewes (13 May 1264) with the most determined gallantry, and when entreated to surrender by his son-in-law, foremost in the barons' ranks, replied that he would never yield so long as he could stand upright (*Ann. Worc.* 452). Nor was he made prisoner till his body had been covered with wounds:—

> Sir Philip Basset the gode knight worst was to overcome,
> He adde mo then tuenti wounde as he were inome.—Rob. Glouc.

Imprisoned by De Montfort in Dover Castle, he was restored to liberty by the victory of Evesham (4 Aug. 1265), and nobly exerted himself at once in favour of the vanquished barons. He protested, with the king of the Romans (*Ann. Wav.* 367), against the decree of 'exhæredation' (October 1265), and, according to Rishanger, was with him appointed mediator on the surrender of Ely

(28 Dec.) He was also one of the arbitrators by whom 'the dictum of Kenilworth' (31 Oct. 1266) was drawn up (*ib.* 376), and, on Gloucester inducing the citizens of London to admit the refugee barons (June 1267), Basset's second wife (Ela, daughter of William Longespée, earl of Salisbury, and widow of Thomas of Newburgh, earl of Warwick), interceded successfully with the legate for the citizens, while he himself reconciled Gloucester with the king (*Chron. of Edward I and II*, i. 77–8; Rog. Hov.) He was now again appointed sheriff of Somerset and Dorset (*Pip.* 52 *Hen. III*) and shortly after constable of the Devizes (*Fin.* 54 *Hen. III*, m. 5). In 1269 he took part in the translation of the Confessor (Wykes, 222), and he appears in February 1270 as a member of the king's council (Madox's *Exchequer*, ii. 170). After a public career of nearly forty years he died, a man 'bonæ memoriæ' (*Ann. Lond.* 82), on 29 Oct. 1271, and was buried at Stanley, Wilts. The chroniclers speak of him with enthusiasm 'as noble, discreet, and liberal' (Wykes, 247), 'mighty in counsel, zealous in war, noble and exceeding faithful, a man who greatly loved the English and the commonalty of the land' (*Ann. Osn.* 247). His daughter and sole heiress, widow of Hugh Despencer, was remarried to Roger Bigot, afterwards earl of Norfolk and marshal of England (*Esch.* 56 *H. III*, n. 31).

[Chronicles (Rolls series); Dugdale's Baronage, i. 384; Foss's Judges of England (1848), ii. 219.] J. H. R.

BASSET, RALPH (*d.* 1127?), justiciar, is mentioned by Orderic (*Hist. Eccles.* lib. xi. cap. 3) as one of those 'de ignobili stirpe' whom Henry I, early in his reign, selected for the members of his administration. He appears, from the signatures to Henry's charters, to have been in constant attendance on the court. The chronicle of Abingdon speaks of him as 'in omni Angliæ regno justitiæ habens dignitatem,' and Henry of Huntingdon describes his son and himself as 'viros clarissimos . . . justitiarios totius Angliæ.' His exact post is, however, somewhat doubtful. In 1106 he was one of the five arbitrators between the archbishop of York and the abbot of Ripon. He is mentioned by Orderic as presiding at 'Bricstan's' trial in 1115–6, and by the English chronicle as condemning forty-four men to be hanged for robbery in a 'gewitenemot' at Huncote in 1124. His name occurs in the Pipe Roll of 1129–30 as a justice of the forests and an itinerant justice in six counties, but he was dead at the time. He had died, probably some two years before, at Northampton, entering on his death-bed the fraternity of Abingdon, and leaving several sons from whom descended the great house of Basset.

[Ordericus Vitalis; Chronicle of Abingdon (Rolls series); Henry of Huntingdon (De contemptu Mundi), p. 318 (Rolls series); Rot. Pip. 31 Hen. I; Dugdale's Baronage, i. 378; Foss's Judges of England (1848), i. 98; Stubbs's Select Charters (1870), 94–5.] J. H. R.

BASSET, RALPH (*d.* 1265), baronial leader, was lord of Drayton in Staffordshire, and, joining the baronial party against Henry III, was appointed by them *custos pacis* for Shropshire and Staffordshire on 7 June 1264 (Rymer's *Fœdera*), and was summoned to Simon de Montfort's parliament on 4 Dec. 1264 as Ralph Basset 'de Drayton' (*Claus.* 49 *Hen. III*, m. 12 dors.). He fell at Evesham by De Montfort's side on 4 Aug. 1265 (*Chron. of Edward I and II*, i. 69), having refused, when urged by him, to seek safety in flight (Rishanger, 36–7).

Sir Rauf the gode Basset did ther his ending.
Robert Brune.

His lands were forfeited for rebellion, but restored to his widow Margaret, as the daughter of a royalist, Roger de Someri (*Pat.* 50 *Hen. III*, m. 46).

[Dugdale's Baronage, i. 379; First Report on the Dignity of a Peer, p. 145.] J. H. R.

BASSET, RALPH (*d.* 1282?), baronial leader, was lord of Sapcote, Leicestershire. By the Provisions of Oxford (1258) he was appointed constable of Northampton (*Ann. Burt.*), and he was one of the sureties *ex parte baronum* for the observance of the Mise of Amiens (December 1263). He was again entrusted by the barons with Northampton (*Pat.* 47 *Hen. III*, m. 5), and was appointed, after Lewes, *custos pacis* for Leicestershire (4 June 1264). As 'Radulfus Basset de Sapercote' he was summoned to Simon de Montfort's parliament (24 Dec. 1264), and fought at Evesham (4 Aug. 1265) in the ranks of the barons (*Esch.* 49 *Hen. III*, n. 3).

[Dugdale's Baronage, i. 382; First Report on the Dignity of a Peer, p. 145.] J. H. R.

BASSET, RICHARD (*d.* 1154?), justiciar, was son of Ralph Basset [see Basset, Ralph, *d.* 1127?], and associated with him in the administration. Henry of Huntingdon speaks of him as a 'justiciary of all England,' and Orderic (lib. xiii. cap. 26) asserts that, under Henry I, he had power 'utpote capitalis justitiarii,' and built himself a stately keep on his paternal fief of Montreuil (au

Houlme), which, however, was wrested from him on Henry's death. He appears in the Pipe Roll of 1129–30 as succeeding to his father's circuit, and as joint sheriff with Alberic de Vere for eleven counties. He married Maud, daughter of Geoffrey Ridel, the justiciary, and founded, with her, the priory of Laund, Leicestershire. Foss maintains (from the Pipe Roll of 1 Hen. II) that he was still living in 1154, but this roll does not exist, and he is mentioned as dead in the 'De Contemptu' of Henry of Huntingdon, which is attributed to 1145.

[Rot. Pip. 31 Hen. I; Ordericus Vitalis, xii. 26; Henry of Huntingdon (Rolls series); Dugdale's Baronage, i. 378; Foss's Judges of England, 1848, i. 101.] J. H. R.

BASSET, THOMAS (*d.* 1182?), judge, was son of Gilbert Basset (presumed to be a younger son of Ralph Basset, the justiciar (*d.* 1127?) [q. v.]). He received a grant of the lordship of Hedendon, Oxfordshire, for services in war, and served sheriff of Oxfordshire, 1163–4. In 1167–8 he was an itinerant justice for Essex and Hertfordshire, and in 1169 appears at the Exchequer. In 1175 he was again an itinerant justice (Rog. Hov. ii. 90) and in close attendance on the court, as he continued to be till 1181, and was specially named as a justice itinerant on one of the new circuits, 10 April 1179 (Rog. Hov.) He is last mentioned in August 1181, and at the close of 1182 he had been succeeded by his son Gilbert.

[Dugdale's Baronage, i. 383; Foss's Judges of England, 1848, i. 188; Eyton's Court and Itinerary of Henry II.] J. H. R.

BASSET, WILLIAM (*d.* 1185?), judge, was a younger son of Richard Basset [see Basset, Richard, *d.* 1154?], and grandson of Ralph Basset, who died about 1127. He acted as sheriff of Warwickshire and Leicestershire, 1163–1170 (*Rot. Pip. Hen. II*), till displaced, by the inquest of sheriffs, in 1170 (*Pip.* 19 *Hen. II*), and as sheriff of Lincolnshire 1177–84. He held pleas as a justice itinerant from 1168 to 1182 (Foss says wrongly till 1180), and sat in the Curia Regis, when not otherwise employed, from Michaelmas 1168 to 31 May 1185 (Foss says, wrongly, till 1184), after which he appears no longer. He settled at Sapcote, Leicestershire, and was father of Simon Basset, who appears as a justice itinerant in 1197–8.

[Dugdale's Baronage, i. 382; Foss's Judges of England, 1848, i. 189, 340; Eyton's Court and Itinerary of Henry II.] J. H. R.

BASSET, WILLIAM (*d.* 1249?), judge, was possibly son of Simon Basset, of Sapcote [see Basset, William, *d.* 1185? *ad fin.*], but his parentage is uncertain. Forfeited for rebellion in 1216, he was restored on returning to his allegiance in 1217. He assisted as a justiciar, in assessing the fifteenth for Derbyshire and Nottinghamshire in 1225 (*Fœdera*, i. 177), and was appointed a justice itinerant for these counties 27 May 1226. He again appears as a justice itinerant in 1227 and 1232, and he probably died about July 1249, when Robert, his heir, did homage. Another William Bassset was an advocate under Edward II and Edward III, and was elevated to the bench of the Common Pleas about 1337. On 18 Oct. 1341 he was transferred to the King's Bench, where he sat till about 1350.

[Foss's Judges of England, 1848, ii. 222, iii. 394; Year Books.] J. H. R.

BASSET, WILLIAM (1644–1695), divine, son of Thomas Basset, minister of Great Harborough in Warwickshire, was baptised there 22 Oct. 1644, became a commoner of Magdalen Hall, Oxford, in 1660, and afterwards a demy of Magdalen College in the same university. He graduated M.A., and took orders, was beneficed first in Surrey, afterwards (1671) at Brinklow in his native county, and in July 1683 was presented by the Salters' Company to the rectory of St. Swithin in London. His death occurred in the beginning of the year 1695–6, as he was succeeded on 25 March 1696 in his rectory of St. Swithin by John Clark, M.A.

In addition to several sermons, he published: 1. 'Two Letters on Alterations in the Liturgy.' 2. A 'Vindication' of the previous work, 1689. 3. 'An Answer to the Brief History of the Unitarians, called also Socinians,' Lond. 1693, 8vo. John Biddle's 'History,' to which this is a reply, appeared anonymously in 1687.

[Newcourt's Repertorium Ecclesiasticum, i. 544; Wood's Athenæ Oxon. (ed. Bliss), iv. 779; Birch's Life of Abp. Tillotson, 2nd edit. 194; Oxenham's Introd. to An Eirenicon of the Eighteenth Century, 19; Watt's Bibl. Brit.; Bloxam's Register of Magd. Coll. Oxford, v. 251.] T. C.

BASSINGBOURNE, HUMPHREY DE (*fl.* 1206), was an itinerant justice in the year 1206, when certain fines were acknowledged before him and Richard de Seing at St. Edmund's, Cambridge, and Bedford. On this occasion he is called Humphrey, archdeacon of Salisbury, and Foss has identified this Humphrey with the Humphrey de Bassingbourne who, according to Le Neve, was archdeacon of Sarum in various years from 1188 to 1222. The Rev. W. H. Jones, however, in his careful work, 'Fasti Ecclesiæ Sarisberi-

ensis,' remarks that there were several archdeacons of the name of Humphrey in the diocese of Salisbury about this time, and that Le Neve is possibly confusing Humphrey, who was archdeacon of Wiltshire in 1214, with another Humphrey who was archdeacon of Salisbury in 1222. We learn from an entry in the Close Rolls for 1208 that in April this year the goods of the archdeacon of Sarum, which had been confiscated at the time of the interdict, were restored to him; and from the same authority we learn that in 1216 Humphrey, archdeacon of Sarum, received letters of protection from the king. It was probably just previous to this that he had incurred the king's displeasure, and been obliged to pay a fine of one hundred marks and a palfrey as the price of his restoration to the king's favour.

[Foss, ii. 37; Jones's Fasti Eccles. Sarisber. 158, 169; Le Neve's Fasti, ii. 622; Roll. Claus. John, i. 113, 251; Rot. de Finibus, 17 John, 582.] T. A. A.

BASSNETT, CHRISTOPHER (1677?–1744), nonconformist minister, whose birthplace is unknown, is believed by Wilson to be related to Samuel Bassnett of Coventry (whose father was mayor in 1625). Samuel Bassnett was ejected from the lectureship of St. Michael's in 1662 as a congregationalist, and removed to Atherstone in 1665, where he died. Christopher entered the Rev. Richard Frankland's academy at Rathmel as student for the ministry on 1 April 1696. He was an intimate friend of Matthew Henry, who says in a manuscript diary, 20 July 1709, 'recommended Mr. Basnet to Liverpool,' and 1 Aug. 'he is inclined to accept.' He ministered to the congregation at Kaye or Key Street, Liverpool, then included in the Warrington presbyterian classis (meeting-house opened on 24 Nov. 1707). He was incapacitated by illness from 23 March 1711 to 26 Jan. 1712. He married, on 9 Feb. 1713, Mrs. Cheney of Manchester, daughter of the Rev. Samuel Eaton (*d.* 1729). He assisted in establishing a school for the free education of poor children in Liverpool in 1716. He had John Brekell as a colleague from 1728. He died on 22 July 1744, æt. 68. Bassnett was a homely, useful preacher, with puritan unction. He published: 1. 'Zebulun's Blessing opened and applied, &c.,' 1714 (eight sermons to seafaring men and traders, occasioned by the construction of a new dock, and memorable for the comment on Luke xiv. 20: 'But why could not the fool bring his wife along with him?' &c., p. 55); and 2. 'Church Officers and their Mission,' &c., 1717 (sermon at ordination of Henry Winder and Benjamin Mather at St. Helen's).

[Funeral Sermon (unprinted) by H. Winder, some of Bassnett's papers, and Minutes of Warrington Class, 1719–22, among Winder's MSS. in Renshaw Street Chapel, Liverpool; Wilson's MSS. in Dr. Williams's Library (esp. Biog. Coll. i. 99, Prot. Diss. Vitæ, 71, 73); Key Street Bapt. Register in Somerset House; Toulmin's Hist. View of Prot. Diss. 1814, p. 581; Thom's Liverpool Churches and Chapels, 1854, p. 6.] A. G.

BASTARD, JOHN POLLEXFEN (1756–1816), member of parliament for Devon, was born in 1756 at Kitley, near Plymouth. His family, settled in Devonshire since the Conquest, obtained the Kitley property about the end of the seventeenth century by the marriage of William Bastard with the heiress of Pollexfen of Kitley. John Pollexfen Bastard was the son of another William Bastard, who, as colonel of the East Devonshire militia, saved the arsenal of Plymouth when it was threatened by the approach of the French fleet in August 1779, and was gazetted a baronet on 4 Sept. following, but the title was never assumed by himself or his heirs. On the death of his father in 1782, Bastard succeeded to the family possessions, and to the colonelcy of the East Devonshire militia. In 1799 he prevented the destruction of the Plymouth docks and dockyards in a sudden revolt of the workmen. Without waiting for a requisition, he marched his regiment against the insurgents, and brought their rioting to an end. He received the thanks of the king and the ministry. He represented Devonshire in parliament from 1784 until his death, a period of thirty-two years, and as a member of the 'country' party approved Pitt's foreign policy, whilst occasionally opposing his domestic measures. In 1815 he went to Italy for his health, being conveyed in a vessel of the royal navy to Leghorn, where he died on 4 April 1816. His remains, brought back in a man-of-war, were buried in the family vault at Yealmpton, near Kitley, on 16 June, 1816. Colonel Bastard was twice married, but left no issue.

[Prince's Worthies of Devon, 1810; Gent. Mag. 1816; Généalogie de la Maison de Bastard, originaire du Comté Nantais, existant encore en Guienne, au Maine, en Bretagne et en Devonshire, fol., Paris, 1847.] A. H. G.

BASTARD, THOMAS (1566–1618), satirist and divine, the fortunes of whose family in England and France are traced in the privately printed 'Généalogie de la Maison de Bastard' (Paris, 1847) from the eleventh century to our own day, was born at Blandford, Dorsetshire, in 1566. The date is derived from the Oxford matriculation register,

where he is described under 1586 as 'Pleb. fil. æt. 20' (Wood, *Athenæ*, ed. Bliss, ii. 227–9). He was sent to Winchester, whence he proceeded to New College, Oxford, as scholar, on 27 Aug. 1586. He contributed to the volume dedicated to the memory of Sir Philip Sidney, 'Peplus Illustrissimi Viri D. Philippi Sidnæi. Supremis honoribus dicatus, Oxonii, 1587,' and to the volume of Latin, Greek, and Hebrew elegies, written on the death of Ann, countess of Oxford, daughter of Lord Burghley, which is preserved in manuscript in the British Museum (*MS. Lansd.* 104, No. 78). In 1588 he was 'admitted perpetual fellow,' and in 1590 he proceeded B.A., and later M.A. While at the university Bastard, according to Anthony à Wood, 'being much guilty of the vices belonging to poets and given to libelling, was in a manner forced to leave his fellowship in 1591. So that for the present being put to his shifts, he was not long after made chaplain to Thomas, earl of Suffolk, lord treasurer of England.' The 'epistles dedicatory' of his later sermons show lifelong gratitude to the lord treasurer and to his wife. By the favour of his patrons he became vicar of Beer Regis and rector of Amour or Hamer, in his native county. These 'livings' were small and poor. Allusions in his books show that he had a 'little family,' and that his wife proved no great 'help-meet.'

His 'discourses were always,' says Wood, 'pleasant and facete, which made his company desired by all ingenious men.' He was clearly a genial, not to say jovial parson, after the type of Robert Herrick. He published his 'Chrestoleros: Seuen Bookes of Epigrames written by T. B.' in 1598. Dudley Carleton, writing to John Chamberlain, says: 'I send you the epigrams which I often told you of. The author is Bastard, who has the name of a very lively wit, but it does not lie this way; for in these epigrams, he botches up his verse with variations, and his conceits so run upon his poverty that his wit is rather to be pitied than commended' (*Cal. State Papers Add.*, 1580-1625, p. 385, where the letter is dated 13 Sept. 1597? The year is more probably 1598). The book paints the manners of the time, and alludes to many memorable occurrences and persons. Some of the epigrams are very bitter. A Latin poem by Bastard addressed to James I ('Serenissimo potentissimoque Monarchæ Jacobo . . .'), was issued in 1605. Bastard also contributed a commendatory poem to Coryat's 'Crudities' 1611.

The sad story of Bastard's last days runs thus in the 'Athenæ:' 'This poet and preacher being towards his latter end crazed, and thereupon brought into debt, was at length committed to the prison in Allhallows parish, in Dorchester, where, dying very obscurely and in a mean condition, was buried in the churchyard belonging to that parish on 19 April 1618, leaving behind him many memorials of his wit and drollery.' He had only reached his fifty-second year.

[Bastard's Poems, English and Latin, 1880, collected and edited by Dr. Grosart; Généalogie de la Maison de Bastard, Paris, 1847, where a good account of Thomas Bastard and of other members of the family is given; Hutchins's Dorsetshire; Wood's Athenæ (Bliss), ii. 227; Hunter's MS. Chorus Vatum in Addit. MSS. 24487–92; Sermons, 1615, &c., as in Introduction to Poems; Davies's Scourge of Folly; Sir John Harington's Epigrams.] A. B. G.

BASTON or **BOSTON, PHILIP** (*d.* 1320?), Carmelite, the brother of Robert Baston [q. v.], was born at Nottingham, in which town he became a Carmelite monk. From Nottingham Philip Baston proceeded to Oxford, where, according to Pits, after long application to philosophical and theological studies, he finally devoted himself to rhetoric and poetry, in both of which pursuits he gained great fame. At the same time he did not altogether neglect work of a more popular nature, but used very frequently to hold forth to the people. Tanner quotes from the register of Oliver Sutton, bishop of Lincoln from 1280 to 1300, an entry to the effect that a certain friar Phil. de Baston, of the Carmelite order, was ordained priest on 22 Sept. 1296. Philip Baston seems to have died about 1320, and to have been buried in his own convent at Nottingham. His biographers ascribe two works to his pen, the one being entitled 'Doctæ Conciones,' and the other a collection of letters.

[Bale; Pits, 411; Tanner's Bibl. Brit.; St. Etienne's Bibliotheca Carmelitana, 626; Bale's Heliades; Harl. MS. 3838, f. 47 *b*.] T. A. A.

BASTON, ROBERT (*fl.* 1300), a Carmelite monk and prior of the abbey of Scarborough, was born, according to Pits, of an illustrious race, and not far from Nottingham, where Bale tells us he was buried. He seems to have acquired a great reputation in his own age for elegant verses. At Oxford, says Pits, he was not unworthily crowned with laurel as a rhetorician and a poet. He is said to have been taken to Scotland by Edward I to sing his praises at the siege of Stirling (1304); and, according to Bale, he is Trivet's authority for his story of Edward's rash approach to the beleaguered garrison. But Trivet merely refers to a certain monk ('religiosus quidam') as having related

the incident. He is certain that he was taken on a similar errand by Edward II, when setting out on the expedition to relieve Stirling, that resulted in the battle of Bannockburn. Scotch chroniclers gloat over the story of his capture by Robert Bruce, and tell how this king forced his prisoner to sing the defeat of his own countrymen as the price of his freedom. Baston's verses on this occasion are rhymed hexameters, with the rhymes disposed very irregularly. One couplet, describing Robert Bruce before the engagement, may serve as an example:—

> Cernit, discernit acies pro Marte paratas;
> Tales mortales gentes censet superatas.

Bower gives the verses in full as 'worthy for their goodness to be set on a candlestick;' but the Scotch writers of the next century are fully alive to their faults, which the English ascribed to the fact of their author's having penned them with an unwilling muse and against his conscience. Anthony à Wood tells us that it was owing to this Robert Baston that Edward II gave the Carmelites his mansion of Beaumont for their Oxford schools. As he narrates the story, Baston, when defeat was inevitable, assured the king of safety if he would only pray to the Virgin; and Edward thereupon promised to erect a house for the Carmelite brotherhood, if he reached home in safety—a vow which was fulfilled at the parliament of York in 1317, when the king gave the brethren his Oxford mansion outside the walls, just by the north gate of the city, with a provision for twenty-four friars (Wood, *Annals*, ed. Gutch, i. 248). Tanner quotes from a manuscript register that in 1318 friar Robert Baston, the Carmelite, was admitted to hear confessions in the Lincoln diocese. According to Bale and Pits, Baston was the author of various other poems besides the one just alluded to above, 'De Striveliniensi obsidione.' His other works consisted of poems on the second Scotch war, on the various states of the world—directed against popes, cardinals, and kings—works against the luxury of priests, a disputation concerning Dives and Lazarus, a book against 'artists' (contra artistas), poems and rhythms, tragedies and comedies, and a collection of 'Orationes Synodales.' Several of Baston's poetical works are to be found in the British Museum (*Cotton MSS.*, Titus A. xx.). Pits has committed several egregious mistakes in his account of this writer, making him die in 1310, four years before the battle of Bannockburn, which he celebrates in verse; and Bale's vaguer language leaves the impression that he too was labouring under a similar error. On the whole, it seems hard to escape from the conclusion that Robert Baston's biographers have made him present in Scotland on two occasions instead of one, and have confounded the siege of Stirling under Edward I with the siege of the same castle that, under Edward II, resulted in the battle of Bannockburn. Leland seems to have originated the mistake, and the rest have blindly followed him.

[Leland, 338; Bale, 369; Pits, 399; Bower and Fordun's Scotichronicon, ed. Goodall, 250–1; Triveti Annales, ed. Hog, 403; Major, De Gestis Scotorum, lib. i. c. 4; Boethius's Hist. Scot. 302; Hearne's Fordun, i. preface ccxxv, and v. 1570; Wood's Historia Univers. Oxon. 101; Tanner; Chron. of Geoffrey le Baker (Camden Society), 55–8.] T. A. A

BASTWICK, JOHN, M.D. (1593–1654), physician and ecclesiastical controversialist, was born at Writtle, in Essex, in 1593 (his portrait before his 'Flagellum Pontificis et Episcoporum' describing him as aged 47 in 1640). He was entered of Emmanuel College, Cambridge, on 19 May 1614, but remained there only a very short time. Leaving the university without a degree, he went 'on his travels,' and served for a time as a soldier, probably in the Dutch army. He afterwards studied medicine abroad, and took the degree of M.D. at Padua. Upon his return to England in 1623 he settled at Colchester, where he practised physic with success. But his strong puritan feeling soon led him into ecclesiastical controversy.

He was master of a fluent and classical Latin style, and in 1633–4 he published in Holland two Latin treatises—the one called 'Elenchus Religionis Papisticæ,' an answer to one Short, a Roman catholic, who maintained the pope's supremacy and the mass; the other called 'Flagellum Pontificis,' an argument in favour of presbyterianism. The latter came under the notice of Laud, and at his instance Bastwick was brought before the high court of commission; was convicted of a 'scandalous libel;' was condemned to pay a fine of 1,000*l.* and costs, and to be imprisoned in the Gatehouse until he should 'recant his errors.' But Bastwick was not silenced. In 1636 appeared his 'Πράξεις τῶν ἐπισκόπων, sive Apologeticus ad Præsules Anglicanos,' written in the Gatehouse against the high commission court. In 1637, abandoning Latin, he produced in vigorous English the four parts of his 'Letanie of Dr. John Bastwicke,' in which bishops were denounced as the enemies of God and the tail of the beast. For this publication he was summoned before the Star Chamber. At the same time similar proceedings were taken against Prynne for his 'Histrio-Mastix,' and

Henry Burton for 'seditious sermons.' Bastwick's voluminous defence, which was published, aggravated his case. He was 'brought in' guilty, and along with his compeers sentenced to lose his ears in the pillory, to pay a fine of 5,000*l.*, and to be imprisoned for life. An account of the trial appears in Prynne's 'Canterburies Doome,' 1646, pp. 110–12. After the trial, Hollar published a famous portrait of Bastwick, and numberless broadsides kept his sufferings in popular memory. He bore his punishment in London with admirable fortitude, and was afterwards removed to St. Mary's Castle in Scilly. In November 1640 Bastwick was released by order of the Long parliament, and in December entered London in triumph. Reparation to the amount of the fines imposed was ordered to be made him (2 March 1640–1). In 1642 Bastwick was a captain of the Leicester trained bands, and on 22 July was taken prisoner by the king at Leicester, and sent prisoner to York. He appears to have been soon at liberty again, and published in 1643 a 'Declaration demonstrating . . . that all malignants, whether they be prelates, &c., are enemies to God and the church.' Hollar's portrait, which was reissued with the tract, is there subscribed 'A lively portrareture of M. John Bastwick, Dr. of Physick, late captayne of a foote company.' In 1648 Bastwick published two bitter tractates against the 'Independents,' and in defence of himself against Lilburn, with whom he had formerly been intimate. He died in 1654; Richard Smith, in his 'Obituary,' gives 6 Oct. 1654 as the date of his burial. 'The Remonstrance and Humble Petition of Susanna Bastwick (the distressed widow of John Bastwick, Doctor in Physick) and her children' was published late in October 1654. It was addressed to the high court of parliament, and stated that the lords had ordered Bastwick to receive 9,000*l.* in all out of the royalists' estates.

[Biogr. Britannica, i. 680–3 and authorities; Fuller's Church History (bk. xi.); Clarendon's History; Whitelocke's Memorials; Collier's Ecclesiastical History, ii. 771; Rushworth's Historical Collections, i. part ii. 380 (1680); State Trials; New Discovery of the Prelates Tyranny, 1641; Nalson's Collections, i. 499–501 et seq.; Gardiner's Hist. (1884), viii. ix. x.; Cat. of Prints in Brit. Mus., div. i. vol. i.]

A. B. G.

BATE, GEORGE (1608–1669), court physician, was born at Maids Morton, Buckinghamshire, in 1608. He began his studies at New College, Oxford, migrated to Queen's, and thence to St. Edmund Hall, graduating in 1626. He became M.B. 1629 and M.D. 1637, and soon obtained practice. He was at first thought a puritan, but on the establishment of the court at Oxford attached himself to the royal party, and was made physician to the king. He was elected a fellow of the College of Physicians in 1640, settled in London, and during the interregnum became physician to Oliver Cromwell. The Restoration found him a royalist again, and he was made physician to Charles II. He was one of the earliest fellows of the Royal Society, and lectured on anatomy at the College of Physicians. He had some share in the authorship of two medical books; first in the 'De Rachitide' (1650) of Glisson, who names him as one of the physicians who had worked out with him the observation of rickets; and, posthumously, in the 'Pharmacopœia Bateana' (1690), which professes to be a collection of his prescriptions. A political work is said to be entirely his own. It is entitled 'Elenchus Motuum nuperorum in Angliâ simul ac juris regii ac parliamentarii brevis narratio,' 1650. It was added to and republished more than once, and its bibliography is obscure. It is, in part at least, a Latin version of a work also attributed to him, 'The Royal Apologie, or the Declaration of the Commons in Parliament 11th February 1647 canvassed,' 4to, London, 1648. Both are defences of the king's acts in his quarrel with the parliament, and profess to be drawn up from authentic records. Bate praises Charles I with the warmth of a client, and Oliver perhaps thought that a man so grateful to one patron would appreciate another. Clarendon and others are said to have helped Bate with papers, but there is nothing in the 'Elenchus' to make its author respected among contemporary politicians or valuable to subsequent historians. Dr. Bate lived in Hatton Garden, and was buried in 1669 at Kingston-on-Thames with his wife Elizabeth.

[Munk's Roll, i. 228; Wood's Athenæ (Bliss), iii. 827.]

N. M.

BATE, HENRY. [See DUDLEY, SIR HENRY BATE.]

BATE, JAMES (1703–1775), scholar, elder brother of Julius Bate [q. v.], was son of the Rev. Richard Bate, vicar of Chilham and rector of Wareham. He was born at Boughton Malherbe in Kent in 1703. His education was received at the King's school, Canterbury, and at Corpus Christi College, Cambridge, where he entered 4 July 1720, with Mr. Denne for his tutor. He passed B.A. 1723, and was elected fellow shortly after;

but he accepted later from the Bishop of Ely a fellowship in St. John's College. He commenced M.A. in 1727. In 1730 he became moderator of the university, and in 1731 one of the taxers. Bate accompanied Horace Walpole as chaplain when the latter went to Paris as ambassador. Upon his return home he was presented to the good living of St. Paul's, Deptford, on 23 June 1731, where he studied hard. His knowledge of Hebrew was very great, but his researches and speculations bore little fruit. His published books are: 1. 'An Address to his Parishioners on the Rebellion of 1745.' 2. 'Infidelity scourged, or Christianity vindicated against Chubb, &c.' (1746). 3. 'An Essay towards a Rationale of the literal Doctrine of Original Sin . . . occasioned by some of Dr. Middleton's Writings' (1752; 2nd ed. 1766). There are also occasional sermons, with some scholarly notes introduced. He died in 1775. The funeral sermon, preached by the Rev. Colin Milne at St. Paul's, Deptford, was published.

[Nichols's Literary Anecdotes, ii. 52, iii. 56–7; Masters's History of Corpus Christi College; Chalmers's Biog. Dictionary; writings in Williams's Library]. A. B. G.

BATE, JOHN (*d.* 1429), theologian and philosopher, was, according to Leland's account, born west of the Severn (inter Transabrinos), but seems to have been brought up in the Carmelite monastery at York, where his progress in learning was so great that he was despatched to complete his studies at Oxford. Philosophy and theology seem to have divided his attention, and on asking his master's degree in both these subjects he proceeded to add to his reputation by authorship. He was acknowledged to be an authority in his own university, and the news of his acquirements soon spread abroad. His name became known to the heads of his order, and at last his fellow-Carmelites of York elected him their prior. It was probably somewhat earlier than this that he was ordained sub-deacon and deacon in March and May 1415 by Clifford, bishop of London. Bate appears to have continued in his new office till February 1429, when he died, 'weighed down by a violent disease.' According to Bale (*Heliades*, f. 82), Walden, the great English provincial of the Carmelites, deputed to represent the English at the council of Constance, speaks of him with great praise. The principal works of this writer, whose titles have come down to our days, are treatises on the 'Parts of Speech,' on Porphyry's 'Universals,' and on Aristotle's 'Ethics.' Other works of Aristotle also seem to have engaged his attention. We are also told that he wrote a book on Gilbert de la Porée's 'Sex Prædicamenta.' A long list of his productions may be made out by comparing the various titles given by the biographers cited at the foot of this article. Both Leland and Bale declare that Bate was a good Greek scholar; but the latter assures us, with the zeal of a newly made convert, that Bate devoted his talents to propping up the blasphemies of Antichrist and disseminating evil dogmas. Bate died and was buried at York, where his tomb seems to have been extant in the days of Bale, who quotes one verse from the Latin epitaph inscribed upon it: 'Bati doctoris hæc condit petra cadaver.'

[Leland, 434; Bale, 567; Pits, 613; Tanner; Bale's Heliades, Harley MS. 3838 f. 82; St. Etienne's Bibliotheca Carmelitana, i. 791–2.] T. A. A.

BATE, JULIUS (1711–1771), divine, was born in 1711, being one of the ten children of the Rev. Richard Bate, by his wife, Elizabeth Stanhope. He entered St. John's College, Cambridge, became B.A. 1730, and M.A. 1740. He became a disciple of Hutchinson, and was a prominent member of the Hutchinsonian school, of which Bishop Horne and Jones of Nayland are the best known representatives. Hutchinson was patronised by the Duke of Somerset, who allowed him to appoint Bate to the rectory of Sutton, near the duke's seat of Petworth. Bate attended Hutchinson in his last illness (1737), and was associated with Spearman in the publication of Hutchinson's works. Bate, in 1745, wrote a pamphlet called 'Remarks upon Mr. Warburton's remarks, showing that the ancients knew there was a future state, and that the Jews were not under an equal providence.' It provoked some expressions of contempt from Warburton, who calls him (*Works*, xii. 58) 'Zany to a mountebank' (that is, to Hutchinson), and classes him with Dr. Richard Grey as an 'impotent railer.' Bate published various other pamphlets in defence of Hutchinson's fanciful mysticism, and on the corresponding interpretation of the Hebrew text. His chief work is 'Critica Hebræa, or a Hebrew-English Dictionary without points,' 1767, an objection to the 'hydra of pointing' being one of the characteristics of the school. Sufficient specimens may be found in the 'Monthly Review' (xxxvi. 355–61). Bate died at Arundel 20 Jan. 1771.

[Nichols's Literary Anecdotes, iii. 52; Spearman's Life of Hutchinson.] L. S.

BATECUMBE or BADECUMBE, WILLIAM (*d.* 1487?), mathematician, of whose personal history the little that is known has been preserved by Leland, the antiquary, and in the pages of Bale, would appear to have studied at Oxford. First applying himself to natural philosophy, he afterwards turned to mathematics, of which he is supposed to have been professor in the reign of Henry V. It has been suggested by the learned Tanner that he is identical with the person named in the following entry: 'Vicaria S. Trinit. Cantabr. vacabat per mortem mag. Will. Bathecumbe, ultimi vicarii, 10 Nov. 1487' (*Registro Alcock epis. Eliensis*, p. 15).

Batecumbe's writings, which were never published, were: 1. 'De Sphæræ concavæ fabrica et usu,' a copy of which was seen by Bale in the library of Dr. R. Recorde, a physician. 2. 'De Sphæra solida.' 3. 'De Operatione Astrolabii.' This, it is highly probable, was a transcript from the 'Compositio et operatio Astrolabii,' by the Jew Ma'shea Allah Al Misri (Messahallah), of which there are numerous examples by various copyists in the public libraries of both Oxford and Cambridge. It was from one or more of these texts that Chaucer compiled his 'Treatise on the Astrolabe for his son Lowys' in 1391. 4. 'De Conclusione Sophiæ.' To these may be added, 5. 'Tabula mediorum motuum Planetarum in annis collectis et expansis, composita a magistro Batecombe.' This manuscript is preserved, with others associated with his name, in the library of Magdalen College, Oxford. In a list of manuscripts formerly belonging to Dr. Dee of Mortlake, mention is made of 'Tabulæ Latitudinum secundum Bachecombe.'

[Bale's Scriptorum illustrium majoris Britanniæ Catalogus; Coxe's Cat. of Oxford MSS., pars lii. 82; Leland's Commentarii de Scriptoribus Britannicis, A. Hall edit., ii. 428; Tanner's Bib. Britannico-Hibernica, 80; Harl. MS. 1879.] C. H. C.

BATEMAN, HEZEKIAH LINTHICUM (1812–1875), actor and theatrical manager, was born at Baltimore in Maryland, U.S.A., on 6 Dec. 1812. His father, Henry Bateman, died during his boyhood. His mother, whose maiden name was Catherine Evans, was a strict methodist. Having had her son carefully instructed at a private school in Baltimore, she placed him in the employment of a firm of mechanical engineers. In the winter of 1832–3, he threw up this position to become an actor, and played both with Ellen Tree (afterwards Mrs. Charles Kean) and with the elder Booth (Edmund Kean's reputed rival) in what is known as the leading juvenile business. On 10 Nov. 1839, at St. Louis, in Missouri, he married Sidney Frances [q. v.], daughter of a popular English low comedian, known as Joe Cowell. Eight children were born to them, and four daughters survived them both, three of whom were brought up to the stage. When the two eldest, Kate and Ellen, were no more than seven and eight years of age, they began their theatrical career, and, as the 'Bateman Children,' delighted immense audiences on both sides of the Atlantic. After the year of the first great international exhibition (1851), both parents devoted themselves almost entirely to the dramatic education of their children, who achieved an extraordinary success all over the United States, in California, and throughout Great Britain and Ireland.

In 1855 Bateman became manager of the St. Louis theatre, and in 1859 removed with his family to New York. There he superintended the reappearance on the stage of his daughter Kate, who had retired to complete her education; and after her marriage to Mr. George Crowe, in 1866, acted as manager in her various engagements.

In 1870, Bateman returned to England, and took the Lyceum, selecting the best actors that he could find, and among them Mr. Henry Irving, whose future success he confidently foretold. Extraordinary pains were taken by Bateman to insure Mr. Irving's first success at the Lyceum—that won by his first appearance, on 25 Nov. 1871, as Mathias in 'The Bells.' 'The Bells' ran uninterruptedly for 151 nights; but Bateman strove by reviving the Shakespearean drama to improve public taste, and a very few days before his unexpected death he said that the success of Mr. Irving's 'Hamlet' realised one of the dearest wishes of his heart. He arranged for the production of Tennyson's play 'Queen Mary.' But before the first performance he died suddenly, of heart disease, in the sixty-third year of his age, on 22 March 1875.

[Times, 24 March 1875, p. 8; Athenæum, 27 March 1875, p. 436; Academy, same date, p. 333; Era, 28 March 1875, 4 & 11; Era Almanack for 1876, 1–7; Annual Register for 1875, vol. cxvii. part ii. 34–5.] C. K.

BATEMAN, SIDNEY FRANCES (1823–1881), actress, was born in New York on 29 March 1823. Her father, Joseph Cowell, was an English low comedian, who settled in America, and was popular as an actor there. Her mother, who died in

Sidney's infancy, was a Frenchwoman by birth. She was brought up at first on a farm purchased by her father in the wilds of Ohio, and went at a later date for a few years to a school in Cincinnati. During her residence on her father's farm, she was an especial favourite of the elder Booth (one of Cowell's most intimate friends). She married Hezekiah Linthicum Bateman [q. v.] on 10 Nov. 1839, at St. Louis in Missouri.

Mrs. Bateman wrote several popular plays. Chief among them were a comedy entitled 'Self,' produced at the People's Theatre in St. Louis on 6 April 1857, and a tragedy in blank verse, called 'Geraldine, or the Master Passion,' originally performed in 1859 at Philadelphia. Both were played for many years by the leading artists of the day; the dramatist's husband achieved great success as the original impersonator of John Unit in 'Self,' and, on 12 June 1865, appeared for the first time before an English audience as David of Ruthin in 'Geraldine,' at the Adelphi. Both parents gave themselves up, from an early period, to the dramatic education of their children. Upon her husband's death in 1875, Mrs. Bateman successfully continued the management of the Lyceum for four years, but in August 1878 she gave up (instead of selling) her lease of the theatre to Mr. Irving. Mrs. Bateman then purchased a long lease of old Sadler's Wells theatre, entirely rebuilt it, and opened it, on 9 Oct. 1879, with a revival of the dramatic version of 'Rob Roy.' Mrs. Bateman's management continued there until the date of her death, 13 Jan. 1881. During her brief management she brought over to England an entire American company, with an essentially American play, 'The Danites,' by the poet Joaquin Miller.

[Times, 14 Jan. 1881, p. 10; Era, 15 Jan. 1881, p. 8, and 22 Jan. 1881, p. 14; Academy, No. 455, pp. 70, 71; Athenæum, No. 2779, p. 173; Annual Register, 1881, p. 460.]

C. K.

BATEMAN, STEPHEN. [See BATMAN.]

BATEMAN, THOMAS (1778–1821), physician, chiefly distinguished for his knowledge of diseases of the skin, was born at Whitby, Yorkshire, and was the son of a surgeon. He was educated at private schools, apprenticed for three years to an apothecary in Whitby, and in 1797 began his studies in London at the Windmill Street School of Anatomy, founded by William Hunter, where, at that time, Baillie and Cruikshank were the lecturers. At the same time he attended the medical practice of St. George's Hospital. He afterwards studied in Edinburgh, and took the degree of M.D. with an inaugural dissertation 'De Hæmorrhœa Petechiali' in 1801. He then returned to London for the purpose of starting in practice, and became a pupil of Dr. Willan at the Public Dispensary, to which institution he was himself, in 1804, elected physician. In the same year he was appointed to the Fever Institution, now called the Fever Hospital. In 1805 he was admitted a licentiate of the College of Physicians.

Dr. Bateman joined with Dr. Duncan, jun., of Edinburgh, and Dr. Reeve, of Norwich, in establishing the 'Edinburgh Medical and Surgical Journal,' which still continues as the 'Edinburgh Medical Journal.' Among other contributions of Dr. Bateman's own were a series of reports on the diseases of London and the state of the weather, continued from 1804 to 1816, which he afterwards collected into a volume, and which form an important memorial for the history of epidemics. His experience at the Fever Hospital supplied the materials for these reports. In his work at the Public Dispensary he soon, like his master, Dr. Willan, began to pay special attention to diseases of the skin. In this subject Willan was a pioneer, and may be regarded as the founder of the modern school, being the first to describe those diseases in a positive scientific manner, without being swayed by theoretical and formulistic conceptions. Bateman followed in the footsteps of Willan; he extended and perfected his natural history method. When Willan retired from practice, and went to Madeira in 1811, Bateman became the principal authority in London on all questions relating to affections of the skin, and soon acquired a large and lucrative practice. The relation of these two physicians is interesting, and such as has been occasionally seen in science and literature when a younger writer has become the expositor and, in a sense, the literary executor of an older. Bateman published in 1813 his 'Synopsis of Cutaneous Diseases according to the arrangement of Dr. Willan,' and completed the series of delineations in coloured plates which Willan had commenced. The pupil borrowed from his master his original views and many of his observations. He repaid the debt by establishing his master's fame; for it may safely be said that, without Bateman's exposition, Willan's signal services to the science of medicine would be less thoroughly appreciated than they are. Bateman's synopsis had an extraordinary success; it was translated into the French, German, and Italian languages, and, pene-

trating as far as St. Petersburg, procured for its author a remarkable compliment from the Emperor of Russia. The czar conveyed a request to Dr. Bateman to send him any other works he might have written, and sent to the London physician in return a ring of the value of one hundred guineas.

About the year 1816 Bateman's health began to give way, and the sight of one eye failed. The malady was aggravated by the administration of mercury in accordance with the practice of the day, and a train of symptoms produced, which he himself thought it right to relate in a paper in the 'Medico-Chirurgical Transactions,' ix. 220. He obtained some benefit from a rest of several months, but returned to his duties at the Fever Institution on the occasion of a severe epidemic of fever in London in 1817. In the following year, however, he was compelled by ill-health to resign his appointment at that hospital, and, in 1819, the physicianship to the Public Dispensary. He shortly afterwards retired to Yorkshire, and died in his native town, Whitby, 9 April 1821.

Dr. Bateman was a skilful physician and excellent medical writer, whose works on skin diseases are still important. His writings not only show practical knowledge, but are remarkable for their learning, complete references being given to ancient and modern writers. Besides his larger books, he wrote a number of smaller papers, 'all the medical articles in Rees's "Cyclopædia" from the letter C onwards, with the exception of that on the "History of Medicine," being written by him.' His habits of composition show him to have been a diligent and accurate literary workman. As the first librarian of the Royal Medical and Chirurgical Society, he assisted in founding the splendid library of that society, and compiled its first catalogue.

He wrote: 1. 'Practical Synopsis of Cutaneous Diseases according to the arrangement of Dr. Willan,' fifth (standard) edition, London, 1819, 8vo; edited by Dr. A. Todd Thompson, London, 1829. 2. 'Delineations of Cutaneous Diseases' (a continuation of Willan's work), with 70 plates, London, 1817, 4to; by Dr. Tilbury Fox, with additions, as 'Atlas of Skin Diseases,' London, 1877, 4to. 3. 'A Succinct Account of the Contagious Fever of this country, in 1817 and 1818,' London, 1818, 8vo. 4. 'Reports on the Diseases of London,' London, 1819, 8vo.

[Some Account of the Life and Character of the late Thomas Bateman, M.D., F.L.S. (anonymous, but by Dr. J. Rumsey), London, 1826, 8vo.]

J. F. P.

BATEMAN, THOMAS (1821–1861), archæologist, born 8 Nov. 1821 at Rowsley, Derbyshire, was the only son of William Bateman, of Middleton by Youlgrave, in the same county, by his wife, Mary, daughter of James Crompton, of Brightmet, Lancashire. A country gentleman of large property, situate in one of the most beautiful portions of the Peak, he devoted his time and wealth to antiquarian and ethnological pursuits. This taste was inherited from his grandfather and father, who severally laid the foundation of a fine library and museum. Bateman himself crowned their work by adding greatly to both, and by an extensive series of excavations in the tumuli of Yorkshire, Staffordshire, and Derbyshire, but more especially in the latter county. It has been well remarked that he did for Derbyshire what Sir R. C. Hoare did for Wiltshire in the last century. The results of his researches were published in three several volumes: 1. 'Vestiges of the Antiquities of Derbyshire, and the Sepulchral Usages of its Inhabitants,' 8vo, London, 1848, in which he was assisted by Mr. Stephen Glover; 2. 'A Descriptive Catalogue of the Antiquities and Miscellaneous Objects preserved in the Museum at Lomberdale House,' 8vo, Bakewell, 1855; 3. 'Ten Years' Diggings in Celtic and Saxon Gravehills,' 8vo, London, 1861. This last work, which was issued about a fortnight before its author's death, gives a detailed account not only of his own investigations, but of those of his friends, Mr. Samuel Carrington, of Wetton, and Mr. James Ruddock, of Pickering. Besides his separate publications Bateman contributed very largely to the 'Archæological Journal,' the 'Journal of the British Archæological Association,' and various other antiquarian periodicals. He was an early fellow of the Ethnological Society, as originally constituted. Although never a fellow of the Society of Antiquaries, he acted from 1854 to 1860 as its local secretary for Derbyshire. He died 28 Aug. 1861 at his seat, Lomberdale House, near Bakewell, after two or three days' illness. At the time of his premature death Bateman was preparing for the press a catalogue of the manuscripts in his library, with palæographic and bibliographical notes; and he was engaged upon a second volume of the catalogue of his museum. Both library and museum, it is gratifying to know, are strictly entailed. The latter collection is justly ranked as one of the wonders of the Peak. 'It is rich in Greek, Roman, Mexican, and mediæval antiquities; and its collection of Samian ware, particularly that part of it which once belonged to the Cook collection at York, is

very fine. But it is in prehistoric Celtic, and to a degree in Anglo-Saxon antiquities, that it chiefly excels other private museums.'

Thomas Bateman's father, WILLIAM BATEMAN, F.S.A. (1787–1835), following in the footsteps of Pegge and Major Rooke, made excavations into several of the barrows of the Peak district, and communicated some of the results to the 'Archæologia.' His memoranda of the 'Opening of Tumuli, principally at Middleton by Youlgrave, from 1821 to 1832,' were arranged by his son, and published in vol. i. of C. R. Smith's 'Collectanea Antiqua.' William Bateman died 11 June 1835, when within a month of completing his forty-eighth year.

[Athenæum, 7 Sept. 1861, pp. 321–2; Reliquary, ii. 87–97; Gent. Mag. (1861), xi. 450–2; Journ. Brit. Archæol. Assoc. xviii. 362–7; Cox's Churches of Derbyshire, vol. ii. *passim*.] G. G.

BATEMAN, WILLIAM (1298 ?–1355), bishop of Norwich, who is also called, from his birthplace, WILLIAM OF NORWICH, was born about 1298. His parents' names were William and Margery. His father was one of the principal citizens of Norwich, having no less than eleven times filled the office of bailiff of the city (Norwich had no mayor till 1403), of which he sat as the representative in the parliament of 1326–7. The future bishop had two elder brothers, both of whom attained eminence. The first-born, Sir Bartholomew Bateman, of Flixton, Norfolk, was knighted by Edward III for his martial prowess in the French wars. The second became an abbot. William, the third son, received his education in his native city, probably in the school attached to the priory of Norwich. Thence he passed to Cambridge, where he devoted himself to the study of canon and civil law, proceeded as doctor of civil law at an early age, and in his thirtieth year was collated by Bishop Ayreminne [q. v.] to the archdeaconry of Norwich, 8 Dec. 1328 (LE NEVE, *Fasti* (ed. Hardy), ii. 479). He was introduced by Ayreminne to the court of Pope John XXII at Avignon. The young civilian's ability soon manifested itself, and the pope endeavoured to bind to himself one who seemed likely to fill an influential place in English politics. By his desire Bateman took up his residence at the papal court, where he rose through various lucrative and dignified offices until finally, in that or the succeeding pontificate, he was appointed auditor of the palace. He is said to have fulfilled the duties of this office with such inflexible justice and solidity of judgment that he was regarded both by the pope and his court as 'the flower of civilians and canonists' (WARREN'S *Book*; PECK'S *Desiderata Curiosa*, lib. vii. p. 240). He retained the same high reputation with John's successor, Benedict XII (1334), by whose provision he was made dean of Lincoln, which dignity we find him holding in 1340 (LE NEVE, ii. 32; PECK, *u.s.* p. 240). Edward III's wars with France had now begun, and Bateman speedily entered on the long series of diplomatic negotiations which characterised the last decade of his life. Bateman's vigorous mind, business-like habits, and intimate knowledge of law in both its provinces, specially fitted him for diplomatic employment. He was on two occasions despatched from Avignon by the pope to endeavour to effect a reconciliation between the French and English monarchs (PECK, *u.s.*), and on 20 May 1343 he was empowered, with Hugh Despenser and others, by Edward III to negotiate for a peace with the French ambassadors before Clement VI, the king declaring that he was unable to send a solemn embassage until he had received satisfaction from Philip of Valois for his breaches of the truce. The same year, 19 Dec., the see of Norwich became vacant by the death of Bishop Antony Beke, and Clement gave Bateman the bishopric by 'provision.' He was consecrated by the pope at Avignon on 23 May 1344 (LE NEVE, ii. 464). A few months after his consecration he was commissioned by the king to present letters to Clement for a final peace, and once more to treat with the ambassadors of Philip before the pope as mediator (RYMER'S *Fœdera*, iii. pt. i. 19). The limits of this article forbid the attempt to particularise all the repeated and for the most part fruitless negotiations, in the prosecution of which the Bishop of Norwich was during the next ten years repeatedly crossing the sea accompanied by other ambassadors. To do this would be to give a summary of the history of the period. Suffice it to say that we find him thus employed on 28 July, 25 Sept., and 11 Oct. 1348; 10 March, 13 April 1349; 15 May 1350; 27 June, 26 July 1351; 19 Feb. 1352; 30 March, 28 Aug., and, finally, 30 Oct. 1354—an embassy in the fulfilment of which he terminated his life (RYMER'S *Fœd.* iii. pt. i. 19, 62, 165, 173, 175, 182, 183, 184, 196, 225, 227, 253, 275, 283, 289). His repeated selection by the king for these difficult and delicate negotiations is an evidence of the confidence reposed in his wisdom, statesmanship, and intimate acquaintance with the tortuous policy of the papal court. On his consecration Bishop Bateman at once carried out a visitation of his diocese with remarkable courage and vigour. He fearlessly asserted

his visitatorial authority over the great abbey of St. Edmundsbury. The claim was as strenuously resisted by the abbot. It was an old quarrel, inherited by both parties from their predecessors. It embittered the first three years of Bishop Bateman's episcopate, and brought him into direct collision with the judicial power. He excommunicated the abbot's attorney, who served a process on him. The attorney brought an action against the bishop, who was cast in this as well as in the more important suit with the abbot. A writ of error sued for by the bishop only resulted in the confirmation of the judgment. Bateman, however, stoutly repudiated the authority of a temporal court over spiritual persons, and refused either to pay the fine imposed or to absolve the attorney. His cattle and goods were consequently distrained, his temporalities seized, and his person was threatened with arrest (Rymer's *Fœd.* iii. pt. i. 118; *Bury Registers*, apud Blomefield; *Hist. Norf.* ii. 360). Unwearied in the assertion of his episcopal immunities he appealed to the council called by Archbishop Stratford at St. Paul's, 25 Sept. 1347, against this scandalous invasion of the privileges of the spirituality by the temporal power. How the matter ended appears not to be recorded.

The same undaunted assertion of his rights was shown in his excommunication of Robert, Lord Morley, the lord-lieutenant of the county, for the crime of poaching on the episcopal manors. Equally unmoved by the entreaties and the threats of the king and the nobles, he compelled the offender to do public penance, by walking with bare head and feet through the streets of Norwich to the cathedral, carrying a huge wax taper, which, after openly confessing his crime and humbly asking absolution, he offered on the high altar (Godwin, *De Præsul.* (ed. Richardson), ii. 14; Wharton, *Anglia Sacra*, i. 415). A dispute with the commonalty of Lynn as to certain municipal rights ended in a compromise, the substantial victory remaining with the bishop (Blomefield, ii. 364).

In 1349 England was visited by 'the black death.' No part of the country suffered more severely than Norfolk and Suffolk, comprising the diocese of Norwich. The mortality among the clergy was frightful. The annual average of institutions to benefices for the five years from the Lady-days of 1344 and 1349 had been 81. During the year ending Lady-day 1350 the number amounted to 831. The number of clergy swept away in the diocese of Norwich alone cannot be set at less than 2,000. The bishop's brother, Sir Bartholomew Bateman, died in this year, and presumably of the plague. During the whole of this time of pestilence Bishop Bateman remained unflinchingly at his post, never leaving his diocese for a single day, often instituting as many as twenty clergy at once. Till the plague was stayed he travelled through his diocese, never staying long in one place, and 'followed by the troops of clergy who came to be instituted to the benefices vacated by death. So many parishes being left without incumbents, there was a fear lest the supply of clergy should be inadequate to the draught upon it. Bishop Bateman applied to Pope Clement VI for direction, who issued a bull authorising him to ordain sixty young men two years under the canonical age, a permission of which he availed himself to a very small extent' (Jessopp, *Diocesan Hist. Norwich*, pp. 118–21).

One important outcome of this appalling calamity was the foundation in the following year, 1350, by Bishop Bateman of the college at Cambridge, to which, as a mark of his special devotion to the blessed Trinity, he gave the name of Trinity Hall. The bishop's object in this foundation, which was designed solely for students of canon and civil law, was to recruit the thinned ranks of the clergy of his diocese with men trained in those studies. For this purpose he became possessor of a hostel which had been purchased by John of Crawden, prior of Ely, as a place to which the monks of his house might retire for study, giving them in exchange six rectories in his diocese. His intention had been to found a master and twenty fellows, besides scholars, who were each to say a prescribed office, 'De Trinitate,' on rising and going to bed, always to speak Latin, to dispute three times a week on some point of canon or civil law, and have the Holy Scripture read aloud during meals. The royal charter of foundation bears date 20 Nov. 1350. Bateman's death in 1355 prevented the full accomplishment of his scheme. At that time the body consisted only of the master, three fellows, and two scholars. A license for building a chapel was given by the bishop of Ely on 30 May 1352, to which the founder bequeathed vestments, jewels, and plate. In the list of books given by the bishop to his new college theology is represented only by a small Bible, together with a Compendium and a Recapitulation of the Bible, all the rest being books of canon or civil law. His own private library, however, reverting to the college after his death, was more adequately furnished with theological works. Two years previously, 1348, a clergy-

man of Bateman's diocese, Edmund Gonville, rector of Terrington, had obtained license from Edward III to found a college for twenty scholars in honour of the Annunciation of the Blessed Virgin. Gonville died before his foundation had been fully established, and had he not named Bishop Bateman as his executor the whole design would probably have collapsed. Bateman carried out Gonville's scheme as a second founder, though with some important changes in its character, 21 Dec. 1351. He removed the college to its present site, near his earlier foundation, and substituted for Gonville's statutes a selection from those of Trinity Hall, by which the requirement of an almost exclusively theological training was abolished. On 17 Sept. 1353 Bateman, as founder of the two societies, ratified an agreement of fraternal affection and mutual help between them 'as scions of the same stock,' the precedence, however, being assigned to the members of Trinity Hall, 'tanquam fratres primogeniti' (Warren's *Book*; Mullinger's *Hist. of Univ. of Cambridge*, i. 246; Cooper's *Memorials of Cambridge*, i. 99). Bateman's interest in the university of Cambridge, in which in his own words he had 'received the first elements of learning, and, though undeservedly, the doctor's degree,' had been shown at an earlier period by a gift of 100*l.* (equal to 1,500*l.* of our present money), as a sum from which members of the university might borrow on pledges up to 4*l.* Such donations were at that period not at all rare (Caius's *Hist. Acad.* 133; Cooper's *Memorials*, i. 100).

The last year of Bateman's busy life was marked by no less than three of those diplomatic missions on which he had so often, and on the whole so fruitlessly, crossed the Channel. He was again commissioned, 30 March 1354, with Clinton, earl of Huntingdon, and others, to negotiate a final peace with France (Rymer's *Fœd.* iii. pt. i. 275); and again, on 28 Aug. of the same year, to treat with the French ambassadors before the pope (*ibid.* p. 283). But Edward's terms were refused by the French king. Once again, and for the last time, 30 Oct., Bishop Bateman set out on his familiar journey, accompanied by Henry, duke of Lancaster, and Michael Northburgh, bishop of London, to treat before the pope concerning the king's castles and lands in France (*ibid.* p. 289). The negotiations were prolonged. The new year found the commissioners still at Avignon. The delay was fatal. A sudden sickness, popularly attributed to poison, attacked the bishop, and he died on the festival of the Epiphany, 6 Jan. 1355. He was buried before the high altar of the cathedral at Avignon, the patriarch of Jerusalem officiating, and the whole body of cardinals attending the obsequies with the exception of one detained by illness (Robert of Boston, *Chron. Angl.* inter Scriptor. Petroburg. p. 135). Trinity Hall still preserves their founder's cup and cover of silver-gilt, bearing his arms. An image of the Trinity in a tabernacle, silver-gilt, given by him to the high altar of Norwich Cathedral, as well as a smaller one, shared the fate of superstitious images at the Reformation (Wharton, *Angl. Sacr.* i. 414). Of the two mezzotint portraits of Bishop Bateman, that by J. Faber in his series of Founders (1714) is entirely a fancy production. That by W. Robins (*c.* 1781), according to Warren's Book, was taken from an impression of his episcopal seal.

[De Vita et Morte Willielmi Bateman, apud Peck, Desiderat. Curios. lib. vii. pp. 239–42; Warren's Book, MS. at Trinity Hall; Godwin, De Præsul. (ed. Richardson), ii. 14; Wharton's Angl. Sacr. i. 414; Blomefield's Hist. of Norfolk, ii. 359 sq.; Rymer's Fœdera, vol. iii. pt. i.; Mullinger's University of Cambridge, i. 239–47; Cooper's Memorials of Cambridge, i. 99–101; Masters's Hist. of C. C. C., by Lamb, p. 29; Jessopp's Hist. of Dioc. of Norwich, pp. 117–23.]

E. V.

BATES, JOAH (1741–1799), musician, born at Halifax 19 March 1740–1, received his early education at Dr. Ogden's school, and learned music from Hartley, organist of Rochdale. He went afterwards to Manchester to Dr. Parnell's school, and while there he was much struck by the organ-playing of Robert Wainwright, organist of the collegiate church. He was subsequently sent to Eton, where, on 2 Aug. 1756, he obtained a scholarship. While he was at Eton he was deprived of music altogether, but he kept up his practice by playing on imaginary keys on the table. One of the masters, Mr. G. Graham, discovered his passion for music, and, being himself an enthusiastic amateur, gave him much encouragement. On 31 July 1758 he was nominated for a scholarship at King's College, Cambridge. But he was not admitted to the college till 4 May 1760. About this time he obtained a university scholarship. He took the degree of B.A. in 1764, and of M.A. in 1767. During his term of residence in Cambridge he got up and himself conducted a performance of the 'Messiah' in his native town, that occasion being the first on which an oratorio had been performed north of the Trent. In his orchestra Herschel, the astronomer, played first violin. Shortly afterwards he succeeded to a fellowship at King's and was appointed

college tutor. The attention of Lord Sandwich, the first lord of the admiralty, whose second son was a pupil of Bates, was at this time attracted to his wonderful musical and general talents, and he made him his private secretary, and procured for him a small post in the post-office worth 100*l.* a year. In March 1776 this appointment was vacated for a more important and lucrative one, that of commissioner of the victualling office, obtained through the same interest, and in the same year he was appointed to the post of conductor to the Concerts of Ancient Music, which had just been started. By this time he had written a 'Treatise on Harmony,' which was translated into German. On 21 Dec. 1780 he married his pupil, Miss Sarah Harrop [see Bates, Sarah]. In 1783, in conjunction with Lord Fitzwilliam and Sir Watkin Williams Wynn, he set on foot the commemoration of Handel, which took place in Westminster Abbey in May and June 1784. At these performances he held the post of conductor. Soon after this the king appointed him a commissioner of the customs, and about the same time his name appears as vice-president of Westminster Hospital and as director of Greenwich Hospital. He subsequently invested all his own and his wife's fortune in the unfortunate project of the Albion Mills, and when these were burnt in 1791, he was nearly ruined. The vexation and trouble resulting from this mischance brought on (says Burney) a complaint in his chest which finally proved fatal. In 1793 he resigned the conductorship of the Ancient Concerts, and on 8 June 1799 he died. A portrait of Joah Bates and his wife, by F. Coates, R.A., is in the possession of H. Littleton, Esq.

[Burney's History of Music; Rees's Cyclopædia (1819); Burney's Account of the Commemoration of Handel (1785); Harmonicon for 1831; Busby's Concert-room Anecdotes; Grove's Dictionary of Music and Musicians; Documents and Registers of King's and Christ's Colleges, Cambridge; Gent. Mag. vol. lxix. pt. i. p. 532; Brit. Mus. Add. MSS. 5863 and 6402; information from Mr. W. H. Husk.] J. A. F. M.

BATES, JOSHUA (1788–1864), for many years head of the banking house of Baring, was born at Weymouth, near Boston, U.S.A., in 1788. He was the only son of Colonel Joshua Bates of that place, and his family was among the first of those that emigrated to New England from the mother country.

At the age of fifteen, Joshua Bates entered the counting-house of W. R. Gray, a merchant of high position and large business in Boston, and was shortly afterwards received into the office of Gray's father, with whom he remained till he was twenty-one. Upon coming of age he opened business in partnership with a Mr. Beckford, who had been a shipmaster in Gray's service. Upon the declaration of war with England in 1812, many business houses collapsed, and the young firm of Bates & Beckford fell in the general crash. Gray, who was at that time the largest shipowner in the country, at once offered Bates re-employment, and despatched him to Europe as his general agent for the superintendence of his affairs. Bates then, making London his residence, visited the various great ports of the continent in the course of his duties. On one of these occasions he made the acquaintance and won the respect of Mr. Peter Labouchere by a disinterested action. Shortly after this, on the failure in London in 1826 of Samuel Williams, an American banker, Bates wrote for counsel to Labouchere, who advised him to wait, but placed 20,000*l.* to his credit at Baring's. Bates shortly afterwards formed a partnership with John Baring (third son of Sir Thomas), and the American business rapidly fell into their hands. This connection lasted two years, at the end of which time they were both admitted partners in Baring Brothers, in which firm, in course of time, Bates became senior partner.

In 1854 a joint commission was proposed by the English and American governments for the final consideration of certain claims arising from the peace of 1815. Bates was chosen as appellant arbitrator, and succeeded in discharging the delicate functions of his office to the satisfaction of both governments. Some of his decisions contain compendious discussions of important questions of international law. The amounts in private claims run into millions of dollars.

Bates was a benefactor to the city of Boston, having practically founded the Boston Public Library as it now exists. The nucleus of a library, with a few books, had existed before, but in 1852, on receiving the report of a committee appointed to consider the question of raising a public library in the city, Bates at once offered to make a donation sufficient to enable the institution to be immediately established, and gave the sum of 50,000 dollars for the purchase of books, on condition that the city provided a suitable building for their reception. This sum was funded, and the interest only used for the purchase of books. He afterwards made a second donation of nearly 27,000 books, costing even more than the amount of his first gift. The library was opened in 1854; and the large hall of the building has been named after its benefactor the Bates

Hall. With respect to this library, Bates remarks in one of his letters to the mayor of Boston, that his own experience as a poor boy convinced him of the great advantages of such an institution. He says: 'Having no money to spend and no place to go to, and not being able to pay for a fire or light in my own room, I could not pay for books, and the best way I could pass my evenings was to sit in a book store and read, as I was kindly permitted to do.'

Bates married, in 1813, a member of the Sturgis family of Boston. An only son was accidentally killed when out shooting. His only daughter married M. Sylvan Van de Weyer, long the Belgian minister in London, and survived her father. He died 24 Sept. 1864, at the age of seventy-six.

[American Journal of Education, vol. ii. and vol. vii.; Article by G. Ticknor in North American Review, vol. xciii.; Lippincott's Magazine, vol. iii.; Boston Town Council Memorial to Bates.] R. H.

BATES, SARAH (*d.* 1811), wife of Joah Bates [see BATES, JOAH, 1741–1799], was born in an obscure place in Lancashire, of humble parents named Harrop. She was educated in Halifax, the birthplace of her husband, and worked for some time in a factory in that town. On one occasion she sang in public there, and was heard by Dr. Howard, of Leicester, who prophesied that 'she would one day throw all the English, nay even the Italian, female singers far behind her.' While she resumed her ordinary occupations, Dr. Howard sounded her praises in London, until at last the Sandwich Catch Club deputed him to bring her to London, where she met with very great success. Here she studied Italian music under Sacchini, and the compositions of Handel and the older masters under her future husband. She was a successful concert singer, both before and after her marriage with Joah Bates, which took place in 1780. Her chief success was made in sacred music, which she delivered with much impressiveness. Among her secular songs the most famous was Purcell's 'Mad Bess.' She is said to have brought her husband 6,000*l.* or 7,000*l.* as a marriage portion, the tangible results of her popularity as an artist. Her success, it is said, gave a great impetus to the cultivation of music among the factory girls in the north of England. Mrs. Bates died at Foley Place on 11 Dec. 1811.

[Authorities as given under BATES, JOAH; Dibdin's Musical Tour; Cambridge Chronicle for 6 Oct. 1781; Gent. Mag. vol. lxxxi. part ii. p. 597.] J. A. F. M.

BATES, THOMAS (*fl.* 1704–1719), surgeon, appears from the preface to his 'Enchiridion of Fevers common to Seamen in the Mediterranean,' 12mo, published in London in 1709, to have served for five years as a naval surgeon in that part of the world. Subsequently he practised in London, and distinguished himself by his patriotic and enlightened efforts during the cattle plague of 1714. This epidemic, which is said to have destroyed a million and a half of cattle in western Europe in 1711–14, had made its appearance in England, where it had been unknown for centuries, and had reached the Islington cowyards. The energetic measures adopted by the privy council on Bates's suggestions proved so effectual that, at a sacrifice of six thousand head of cattle, it was stamped out within three months, to the astonishment of continental nations (FLEMING, *Animal Plagues*, vol. i.). The reports are preserved among the Treasury Papers; and a 'Brief Account of the Contagious Distemper among Cows in 1714,' by Thomas Bates, appears in 'Phil. Trans.' 1718 (abrd. ed. vi. 375). Bates was elected a fellow of the Royal Society in December 1718, and was admitted into the society 8 Jan. 1719. The date of his death is uncertain.

[Preface to Bates's Enchiridion, 12mo (London, 1709); Calendar of State Papers, Treasury, 1709–16; Fleming's Hist. Animal Plagues, vol. i. (London, 1870), pp. 257–324; Dict. Usuel de Méd. et Chirurg. Vétérinaire (Paris, 1859), p. 362; Books of Royal Society at Burlington House.] H. M. C.

BATES, WILLIAM, D.D. (1625–1699), who has been called the 'silver-tongued' divine, was born in London in November 1625. All the authorities state that he was the son of a distinguished physician, author among other things of 'Elenchus Motuum nuperorum in Anglia simul ac Juris Regii et Parliamentarii brevis Narratio' (Paris, 1649; Frankfort, 1650). But the 'Elenchus' is by George Bate [q. v.]. Hence this paternity must be dismissed. Bates was educated at Cambridge, and was of Emmanuel College originally and of King's College later (1644). In 1647 he proceeded B.A. He was a presbyterian. His first living was St. Dunstan's-in-the-West, London, one of the richest in the church. Here he remained as vicar until the Act of Uniformity was passed, when he threw in his lot with the 'two thousand' of 1662.

Contemporaneously with his ministry at St. Dunstan's, he united with certain of the 'evangelical' clergy in carrying on a lecture in Cripplegate church under the name of 'Morning Exercise.'

In the negotiations for the restoration of Charles II, Bates took part. Royal favour came to him, and he was appointed one of the royal chaplains. In 1660 he acted as one of the commissioners of the abortive Savoy conference. In 1661 his own university (of Cambridge) conferred on him the degree of D.D. by royal mandate. At the same time he was urged to accept the deanery of Lichfield and Coventry, but like Baxter, Calamy, Manton, and others, he declined office of the kind. Later, Bates conducted the discussion between the nonconformists and Bishops Pearson, Gunning, and Sparrow. In 1665 Bates took the oath imposed by the parliament which met at Oxford 'that he would not at any time endeavour an alteration in the government of church or state.' In this he was supported by John Howe and Matthew Poole, although Richard Baxter refused it.

In 1668 some of the more moderate churchmen endeavoured to work out a scheme of comprehension. In this Bates, Baxter, and Manton co-operated. But the bishops marred all by their uncompromising attitude. A little later he joined in the presentation of a petition to the king for 'relief of nonconformists.' His majesty received him graciously, but nothing came of it. Again in 1674, under the conduct of Tillotson and Stillingfleet, a fresh effort was made towards comprehension through Bates, but once more the bishops violently opposed it. After the accession of James II, the disabilities and sufferings of the nonconformists increased. Bates was at Baxter's side when Jeffreys browbeat and insulted Baxter and his associates.

Of his private influence in 'high places' one evidence remains in his successful intercession with the archbishop (Tillotson) in behalf of Nathaniel, Lord Crewe, bishop of Durham, who had been excepted from the act of indemnity of 1690.

On the accession of William III and Mary, Bates delivered two speeches to their majesties in behalf of the dissenters. In the last years of his life he was pastor of the presbyterian church of Hackney. He died there 14 July 1699, aged seventy-four, having outlived and preached the funeral sermons of Baxter, Manton, Jacomb, and Clarkson.

His works issued 'occasionally' were first collected into a folio in 1700; the modern edition is in 4 vols. 8vo. They all treat theology practically. The chief of them are: 1. 'Harmony of the Divine Attributes' (1697). 2. 'Considerations on the Existence of God and Immortality of the Soul' (1676). 3. 'Four Last Things—Death, Judgment, Heaven, and Hell' (1691). 4. 'Spiritual Perfection' (1699). 5. 'Vitæ Selectorum aliquot Virorum' (London, 1681). As a preacher he was held to be the 'politest' of all the nonconformists. John Howe's funeral sermon to Bates's memory, printed with Bates's works, remains his most durable monument.

[Palmer's Nonconformists' Memorial, i. 115–20; Kippis's Biogr. Britannica; Wilson's History of Dissenting Churches; Cunningham's Englishmen, iv. 191–4; Williams's Library MSS.]

A. B. G.

BATESFORD, JOHN DE (*d.* 1319), judge, was sent with William Haward as justice of assize into the counties of York, Northumberland, Westmoreland, Lancaster, Nottingham, and Derby in 1293. The commission of justice of assize was a temporary expedient intended to relieve the pressure of business, which began to weigh heavily upon the regular justices itinerant at the close of the reign of Henry III. The first commission was issued by Edward I in 1274, and was succeeded by others at irregular intervals until 1311, when the last of these special commissions was issued. The commission was in force for a year. In 1301 Batesford was sent by the king into the counties of Southampton, Surrey, and Sussex with a special mandate empowering him to treat with the knights, 'probi homines,' and 'communitates' of these counties for a supply of grain required by the king. In 1307 he was put on the commission of Trailbaston, a special commission issued for the trial of a peculiar class of criminals who went about in gangs armed with clubs (baston, bâton), 'beating, wounding, maltreating, and killing many in the kingdom' for hire. In 1308 he was summoned with the rest of the justices to attend the king's coronation. In 1310 he was placed on the commission of oyer and terminer for the counties of Warwick and Leicester, for the trial of offenders indicted before the conservators of the peace. In 1311 he was sent as a justice of assize into Hampshire, Wiltshire, Somersetshire, Cornwall, and Devon, and in the same year, having quitted parliament without obtaining permission from the king, he was peremptorily recalled, and ordered not to absent himself in future without the king's license. Between 1295 and 1318 he was regularly summoned to parliament, and from the fact that his name does not occur in the writ issued to summon the parliament of 1319, it may be inferred that he was then dead. In 1320 his executors were ordered to cause the records of the proceedings before him as justice of

assize or otherwise to be transmitted to the exchequer.

[Rot. Parl. i. 99, 408; Parl. Writs, ii. div. ii. pt. i. 3, 17, 57, 400–2, 404, pt. ii. 33, 38, 148; Dugdale's Chron. Ser. 35.] J. M. R.

BATESON, THOMAS (1580?–1620?), musical composer, was one of the greatest of the Elizabethan madrigal composers. The first fact that can be ascertained with certainty concerning him is that in 1599 he was appointed organist of Chester Cathedral. To the collection of madrigals in praise of Queen Elizabeth, known as the 'Triumphs of Oriana,' he was to have contributed 'When Oriana walkt to take the ayre,' but his composition was sent in too late, and was therefore included in the collection of his own works, published in 1604, and entitled 'First Set of Madrigals.' In the dedication to Sir William Norres he alludes to his composition in terms which imply that he was quite young at this time. He calls himself 'practitioner in music.' On 24 March 1608–9 he was appointed vicar-choral of the cathedral of the Holy and Undivided Trinity, Dublin, and on 5 April of the same year he is described as 'vicar and organist of this church.' Thus the date 1611, commonly given as that in which he left Chester, must be too late. At this time he was much patronised by Lord Chichester. In 1618 he published a 'Second Set of Madrigals,' and on the title-page he is described as 'bachelor of musick, organist, and master of the children of the cathedral church of the Blessed Trinity, Dublin.' He must thus have taken a musical degree by this time, and it is supposed that he was the first person to receive such a degree in the university of Dublin. Besides the published madrigals, manuscript compositions by Bateson are contained in the British Museum (*Eg. MSS.* 995, *Add. MSS.* 31398), and a number of madrigals in the handwriting of John Immyns are in the Fitzwilliam Museum at Cambridge.

[Hawkins's History of Music; Barrett's Glee and Madrigal Writers; manuscript music in the British Museum and Fitzwilliam Museum; Grove's Dictionary of Music and Musicians.] J. A. F. M.

BATESON, WILLIAM HENRY (1812–1881), master of St. John's College, Cambridge, was born at Liverpool, 3 June 1812, and was a son of Richard Bateson, a merchant of that town. He was educated at Shrewsbury School under Dr. Samuel Butler, was entered at St. John's College, Cambridge, 12 June 1829, and came into residence in 1831. He took his degree in 1836 as senior optime in mathematics, and third in the first class of the classical tripos. He was elected to a fellowship in February 1837, and became second master of a school at Leicester. He was afterwards elected head master, but never took up the office. He at first intended to go to the bar, where those who knew him best believed that he would have obtained a great success; but he took orders and returned to Cambridge. In 1840 he became chaplain of Horningsea, and a few years later vicar of Madingley. During this time he examined for the classical tripos, and took private pupils, one of whom was Charles Kingsley. In 1846 he was appointed senior bursar of his college, and applied himself to reform abuses which had crept into the administration of the revenues. In October 1848 he was elected public orator after a contest with Rowland Williams, of King's College. In 1850 he was made secretary of a commission to inquire into the state, discipline, studies, and revenues of the university and the colleges of Cambridge. In 1857 he was elected master of his college and married. In 1858 he became vice-chancellor. He took an active part in university business as a member of the council of the senate, to which in his later years he was secretary. He was generally regarded as the head of the liberal party in academical matters. He worked very hard as a member of the governing bodies of Shrewsbury, Rugby, and the Perse schools, and he exerted himself in promoting the higher education of women. In 1872 he was appointed, with many others, as a member of a commission to inquire into the property and income of the universities of Oxford and Cambridge, and in 1880 he succeeded Chief-Justice Cockburn as member of the executive commission of 1877. He gave valuable evidence before parliamentary committees on the admission of non-collegiate students to the university, and on the abolition of university tests. Within the walls of his own college he took a prominent share in framing the new statutes of 1881, and he developed its educational resources by unobtrusive generosity. He was distinguished by an acute judgment and a remarkably sweet and tender character. His patience and industry made him an excellent man of business. He died on 27 March 1881, from a sudden attack of spasmodic bronchitis, and left a gap in the university very difficult to be supplied.

[Biographical Notices by J. C. Sandys in the Eagle, No. lxv. 1881, and by Rev. T. G. Bonney, Cambridge Review, 30 March 1881; private information.] O. B.

BATH, EARL OF. [See PULTENEY, WILLIAM.]

BATHE or **BATHONIA, HENRY DE** (*d.* 1260), judge, is said to have been a younger brother of Walter de Bathe, and to have been born at the family seat, Bathe House, North Tawton, Devon (PRINCE, *Worthies of Devon*, p. 55; POLWHELE, *History of Devon*, i. 243), but Foss throws doubt on these statements. On 18 Aug. 1236 he is entered in the Fines Rolls as succeeding to the chattels of Hugh de Bathonia 'clericus' (probably therefore his uncle, though he himself, a layman, is once called 'clericus'), and officer of the king's wardrobe under John, sheriff of Buckinghamshire 7 Henry III, and of Berkshire 11 Henry III, and justice of the Jews. In 1226 Henry de Bathonia was engaged as attorney for Warin le Despenser in a suit against Nicholas de St. Bridget for a debt of 4½ marks. He was a judge of the common pleas (POLWHELE) from midsummer 1238 to 1250. In 1240 he was on the commission of assize for Hertford and the southern counties, being next in rank to William of York, 'præpositus de Beverley,' and holding the office 'a die nativ. D. Jo. Bapt.' (DUGDALE, *Orig. Juridic.* (Chron. Series), sub anno). Thenceforth he was a busy judge. Dugdale describes him as 'justiciarius de banco' with Hugh Giffard in 1247, and in November of that year an amerciament was made before him and other judges (*Rot. Fin.* ii. 23). From 1247 onwards he was in various commissions of assize, usually as presiding judge; in 1248 he filled that post in Surrey and Essex; in 1249 in Kent, Middlesex, Southamptonshire, and Wiltshire; and in the next year in Lincolnshire. In 1250 100*l.* a year was granted him 'in officio justiciarii.' Dugdale refers him at this date to the court of common pleas. He was certainly at the time senior judge, but that he was chief justiciary is doubtful. That office was probably vacant from Stephen de Segrave's resignation in 1234 to Hugh Bigot's appointment in 1258. Bathonia was charged in November 1250 with extortion, taking bribes, letting a convicted criminal escape, and raising the barons in revolt against the king, by one Sir Philip d'Arcy or Darcy, and twenty-four knights gave bail for his appearance before parliament on 17 Feb. 1251. 'If any man will slay Henry de Bathonia,' said the king, 'he shall not be impeached of his death, and I now pronounce his pardon.' But John Mansel and Fulk Basset, bishop of London [q. v.], saved his life. Richard, duke of Cornwall, made interest for him, and Sir W. Pole says (*Devon*, p. 86), 'Bathe's wife feed ye great men in those days 2,000 marks' to procure his pardon. He was fined 2,000 marks, part of which was still unpaid at his death. He was restored to favour in 1253, and had a grant of land; and in August of that year was 'justiciarius assignatus ad tenendum placita coram rege' (POLWHELE and DUGDALE). In 1260 he went circuit 'per provisionem magnatum Angliæ qui sunt de concilio regis ad meliorationem status totius regni' (DUGDALE, *Origines Juridic.* (Chron. Ser.)), and presided over the commission in Huntingdon, Norfolk, Suffolk, and Cambridgeshire. At the end of this year he died. Though he left a large fortune, his son John on his death was allowed time by the king in which to pay the remainder of his fine. His wife, a lady descended from the Bassets and Sandfords, afterwards married Nicholas de Yatingdon.

[Foss's Lives of the Judges, sub tit. and preface to vol. iii.; Matthew Paris (Rolls ser.) iv. and v.; Polwhele's Devon and Pole's Devon; Madox's Exchequ. i. 234.] J. A. H.

BATHE, JOHN (1610–1649), jesuit, born at Drogheda in 1610, was son of Christopher Bathe, mayor of that town, and his wife, Catherine Warine. He studied at the English Jesuit College at Seville, and was ordained in Spain. After spending a year as confessor at Drogheda, he was admitted in 1638 to the Society of Jesus at Dublin, and sent to the novitiate at Mechlin in the following year. Afterwards he was a missioner in the 'residence' of Drogheda. When that town was sacked by the Cromwellian forces, Father Bathe and his brother, a secular priest, were conducted by the soldiers to the market-place and deliberately shot on 16 Aug. 1649.

[Tanner's Societas Jesu usque ad sanguinis et vitæ profusionem militans, 138; Hogan's Cat. of Irish Jesuits, 42; Foley's Records, vii. 41.] T. C.

BATHE, WILLIAM (1564–1614), jesuit, was born at Dublin on Easter Sunday, 1564, being son of John Bathe, a judge, and his wife Eleanora Preston. He belonged to a branch of a very ancient family in the counties of Dublin and Meath, was immediately descended from the Bathes of Dullardston, and was heir to Drumcondra castle. He was brought up in the protestant religion, but, being placed under the care of a catholic tutor, he imbibed the principles of catholicism, to which he afterwards always adhered. Wood tells us that he studied for several years in Oxford University with indefatigable industry, but it does not appear of what college or hall he was a member, or whether he took a degree. Afterwards, 'under pretence of being weary with the heresy professed in England,' he withdrew to the continent, was admitted to the Society of Jesus

at Courtrai by Father Duras, provincial of Belgium, and entered the novitiate of Tournai in 1595 or 1596. He studied at Louvain and Padua; was then appointed rector of the Irish college at Salamanca; and died at Madrid on 17 June 1614, just as he was about to retreat to the court of Philip III. Wood says 'he was endowed with a most ardent zeal for the obtaining of souls, and was beloved of, and respected by, not only those of his own order, but of other orders, for his singular virtues and excellencies of good conditions.'

His works are: 1. 'A brief Introduction to the true Art of Musicke, wherein are set downe exact and easie rules for such as seeke but to know the trueth, with arguments and their solutions, for such as seeke also to know the reason of the trueth; which rules be meanes whereby any by his owne industrie may shortly, easily, and regularly attaine to all such thinges as to this art do belong; to which otherwise any can hardly attaine without tedious difficult practise, by meanes of the irregular order now used in teaching.' Lond. 1584, small obl. 4to, black letter. Dedicated to his uncle, Gerald Fitzgerald, earl of Kildare. This work the author wrote over again in such a manner as scarcely to retain a single paragraph of the original edition. The second edition is entitled 'A briefe Introduction to the Skill of Song: concerning the practise. In which work is set downe x. sundry wayes of 2. parts in one upon the plain song. Also a Table newly added of the comparisons of cleves, how one followeth another for the naming of notes; with other necessarie examples to further the learner,' Lond. n. d. 8vo. Sir John Hawkins says these books are written in an obscure style, and the best that can be said of the rules is that there is nothing like them to be met with in any other work on music. 2. 'Janua Linguarum, seu modus maxime accommodatus quo patefit ad omnes linguas intelligendas.' Salamanca, 1611, 4to. This book, adapted in the first instance to the Latin language, was published by the care of the Irish Jesuits at Salamanca. Subsequently it was edited about twenty times, and once in eight languages. An English version appeared under the title of 'Janua Linguarum quadrilinguis, or a messe of tongues; Latine, English, French, and Hispanish, with 1200 proverbes in the above languages,' Lond. [1617?] 4to. From a German edition, John Comenius took the idea and the general plan of his famous book published under the same title. One of the censors of the original work, a professor in the university of Salamanca, testifies that by this method he has seen scholars make, in three months, as much progress in the study of Latin as others made in three years by the usual mode of learning the rudiments. 3. 'Appareios para administrar el Sacramento de la Penitencia,' Milan, 1614; published by Father Joseph Cresswell, under the name of Peter Manrique. 4. 'A methodical Institution concerning the chief Mysteries of Christian Religion,' in English and Latin. 5. 'Method for the Performing of general Confession.' 6. 'Mercurius Bilinguis. Hoc est nova facilisque ratio Latinæ vel Italicæ linguæ intra vertentem annum addiscendæ in usum eorum, qui alterutram linguam intelligunt,' Venice, 1659, 8vo.

[Wood's Athenæ Oxon. (ed. Bliss), ii. 146; Biog. Brit. ed. Kippis; Ware's Writers of Ireland (ed. Harris), 101; Ames's Typogr. Antiq. (ed. Herbert), 1021, 1161; Foley's Records, vii. 41; Hogan's Cat. of Irish Jesuits, 9; Oliver's Jesuit Collections, 233; Southwell's Bibl. Scriptorum Soc. Jesu, 313; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 446; Biog. Universelle; Irish Ecclesiastical Record, x. 524–7; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Man. ed. Bohn; Hawkins's Hist. of Music, iii. 356–60.] T. C.

BATHER, EDWARD (1779–1847), archdeacon of Salop, was the eldest son of the Rev. John Bather, M.A., vicar of Meol, Shrewsbury, by Martha Hannah, daughter of the Rev. James Hallifax, D.D., rector of Whitchurch, Salop. He was educated at the Royal Free Grammar School, Shrewsbury, at Rugby, and at Oriel College, Oxford (B.A. 1803, M.A. 1808). In 1804 he was presented to the vicarage of Meol-Brace by his mother, an executrix of his father, and in 1828 he was collated to the archdeaconry of Salop and the prebend of Ufton in the church of Lichfield. He died at Meol Brace on 3 Oct. 1847. He married, first, in 1805, Emma, daughter of the Rev. Robert Hallifax of Standish, Gloucestershire (she died in 1825); and, secondly, in 1828, Mary, eldest daughter of Samuel Butler, D.D., headmaster of Shrewsbury School, and afterwards bishop of Lichfield. He had no issue by either of these marriages. A portrait of Archdeacon Bather, painted by William Etty, R.A., and engraved by Samuel Cousins, A.R.A., was published in 1838.

He enjoyed a high reputation as a preacher, and published 'Sermons, chiefly Practical,' 3 vols., London, 1827–40, 8vo; also many miscellaneous discourses, including a funeral sermon on the death of Bishop Butler, his father-in-law, and fourteen charges delivered to the clergy of the archdeaconry of Shrewsbury. A posthumous work by him, 'Hints

on the Art of Catechizing,' was published at London by his widow in 1848 (3rd edit. 1852); a collection of 'Sermons on Old Testament Histories,' selected from his parochial discourses, appeared in 1850; and a selection from his charges, 'On some Ministerial Duties: Catechizing, Preaching, &c.,' was edited, with a preface, by Charles John Vaughan, D.D., master of the Temple, London, 1876.

[Gent. Mag. N.S., xxviii. 542; Cat. of Oxford Graduates (1851), 40; Le Neve's Fasti (Hardy), i. 575, 635; Cat. of Printed Books in Brit. Mus.] T. C.

BATHER, LUCY ELIZABETH (1836–1864), writer for children, known as 'Aunt Lucy,' the fourth daughter, by his second marriage, of Dr. Blomfield, bishop of London, was born at Fulham, 31 March 1836. Her education, like that of her brothers and sisters, was watched, and even to some extent conducted, by their father, and she learned something of the classical languages (*Memoir of Bishop Blomfield*, ii. 225). On 29 Aug. 1861, Lucy Blomfield became the wife of Mr. Arthur Henry Bather, of Meol Brace, Shropshire, fourth son of John Bather, Esq., recorder of Shrewsbury. She died at The Hall, Meol Brace, near Shrewsbury, after a very short illness, on 5 Sept. 1864. She possessed the happy faculty of interesting the young by apt and attractive instruction, and wrote a number of stories for juvenile readers, and a volume entitled 'Footprints on the Sands of Time. Biographies for Young People. Dedicated to her Nephews and Nieces, by L. E. B.,' 12mo, Oxford and London, 1860. The Introduction, addressed to 'My dear Young Friends,' is subscribed 'Aunt Lucy,' the pseudonym by which the authoress was best known.

[Morning Post, 2 Sept. 1861; Record, 9 Sept. 1864; Gent. Mag. October 1864; Blomfield's Memoir of Charles James Blomfield, D.D., Bishop of London, &c., 1863.] A. H. G.

BATHILDA, BALTECHILDIS, BALDECHILD, or BALDHILD (*d.* 678?), the wife of one and mother of three Frankish kings, was, according to her contemporary biographers, of noble birth. The same authorities state that while yet of tender years she was carried off by pirates, who sold her to Erchinwald, mayor of the palace (640–*c.* 658), in the times of Dagobert and his son Clovis II. From a comparison of texts it would appear that she was of English, or rather of Saxon birth, for both the anonymous lives above alluded to say that she came from parts beyond sea ('de partibus transmarinis'), while one of them adds that she was a Saxon by race—a statement which is corroborated by nearly all the chronicles of the age (compare Fredegarius ap. Du Chesne, i. 767, *Gesta Reg. Franc.* 568, and *Chronicon Adonis*, 669, ap. Dom. Bouq. ii., with *Vita Bath.* ci. ap. Boll. For 'transmarinus' used of an Englishman see Eddius, *Vit. Wilfr.* ch. vi.). On being received into Erchinwald's household her industry and humility were so pleasing to the mayor of the palace that he first appointed her to bring him his evening draught, and afterwards, on his wife's death, determined to marry her. But Bathilda, we are told, hid herself among the rushes till her lord had secured another partner. Later, about 649, she married Clovis II, to whom she bore three sons, all destined in their turn to rule over the kingdom of the Franks. It was now that Bathilda had her first opportunity of showing that lavish generosity for which her name is famous in French ecclesiastical history. But she seems to have been exemplary in all the other duties of her station, 'obeying the king as her lord, showing herself as a mother to the chiefs, a daughter to the priests, and encouraging the young in all studies.' Clovis II was ready to help her in so pious a work, and gave her Genesius, afterwards archbishop of Lyons, to be her almoner. In a short time her power in the kingdom was probably increased by the sudden madness which befell her husband in the last two years of his reign—a misfortune which has variously been attributed to sacrilege, to over-devotion, and to intemperance. On Clovis II's death (656) his young son, Clothaire III, a boy of but some seven years of age, was recognised as king over both Austrasia and Neustria; but the chroniclers are explicit in saying that his mother ruled with him (*Gesta Reg.* apud Dom. Bouquet, ii. 569; Fredegarius apud Du Chesne, i. 767). The next few years seem to have been comparatively peaceful, and were spent by the queen in all kinds of good works. She was urgent in building or enlarging churches and monasteries, and in reforming the abuses of the time. She endeavoured in every direction to enforce obedience to monastic vows, to suppress simony, to encourage learning, and to put down slavery. She purchased the freedom of several captives, and emancipated many children of both sexes to be trained up for a life of prayer. Her biographer adds that she was particularly kind to those of her own Saxon or Anglian race. In the meanwhile Bathilda had been founding many churches and monasteries, and several of the most famous abbeys of France were largely indebted to her generosity. To the abbeys of Jumièges, of Fontenelle, and of

Troyes she was a generous protector; while for that of Corbie she took off the girdle from her waist as a gift to the brethren there. To Luxeuil and the other Burgundian monasteries she was a lavish patron, and it was she who called St. Leger from his uncle's see, and who, later, when the rival bishops were shedding blood in the streets of Autun, appointed him to the vacant post. The most cherished of all her labours was the reconstruction of the great nunnery at Chelles, not far from Paris, on the site of the ruined buildings which the wife of the first Clovis had founded more than 150 years before, and which she, the wife of the second, was to restore to far greater splendour. Here in 648 Hereswitha, the mother of Ealdwulf, king of the East Angles, had already settled; and here her sister Hilda, Caedmon's patroness, who afterwards founded the great abbey of Whitby, once had thoughts of going. Its possessions and rights were confirmed by her own hands and those of her sons, and curses were solemnly invoked on any abbess who in future times should diminish its estates, or alienate any part of its domains as a benefice. 'Which document,' says one of her contemporary biographers, 'whoever cares may see in the archives of the church.' To rule over this large nunnery she begged from the abbess of Joaire one of the nuns there, Bertila, whose fame had reached the court, and who was accordingly appointed abbess. The churches of St. Denys, St. Germains, St. Medard (at Soissons), St. Martin's (at Tours), and many others shared her care.

In an interesting passage from the life of St. Eligius, which claims to have been written by his fellow-saint, St. Audoen, we see Bathilda almost face to face in all her religious enthusiasm and devotion. She seems to have held St. Eligius in greater regard than any other churchman of the age. It was he who, a few years back, had calmed her fears lest her first-born should be a girl, who fixed its name before its birth, and had, with that artificer's skill in which he surpassed all his contemporaries, devised a special cradle for the child. He is likewise said to have predicted Bathilda's regency, her eldest son's decease, and other events. When, in the night of 30 Nov. 659, Eligius died at Noyon, the queen came early next morning, accompanied by her three young sons, her chief nobles, and a great host of people. Kissing the dead saint's face and stroking his hands, she burst into tears, and tradition told how, despite the December frost, the blood gushed from the nostrils of the corpse at the queen's touch. For three days Bathilda enjoined and kept a strict fast, hoping to remove the body to her monastery at Chelles. But for no efforts, so ran the legend at the time, could the bier be moved, not even when the queen herself put her hands to the task. She then reluctantly consented that the saint should be buried outside the walls of his own city. Bathilda followed the funeral cortege on foot, and could not be persuaded to use her horse-chariot, although the winter had made the country a huge morass. Later, at the saint's bidding, she stripped herself of all her ornaments except the golden bracelets on her arm, making of them a gold and silver vault ('crepa') to enshrine the body of the dead artificer, which she carefully wrapped in garments of unmixed silk ('holo-serica') prepared by her own hands.

In other pages of her own or the next century she appears as the persecutor and the murderess. Eddius tells us how St. Wilfrid on his journey to and from Rome was kindly received by Dalphinus, the archbishop of Lyons, who offered to make the young Englishman his heir and to give him his daughter in marriage. 'But at that time,' Eddius continues, 'an evilly-disposed queen, Baldhild by name, persecuted the church of God. As the most wicked Jezebel of old, who slew God's prophets, so she bade slay ten bishops, of whom this Dalphinus was one.' Bathilda seems to have given orders for him to be brought to the court, and to have had him slain on the way. Wilfrid, we read, was desirous of sharing his patron's fate, but the murderers, on hearing that he was an Englishman, appear to have been afraid to take away the life of one who was of their queen's race. The whole question, however, is full of obscurity. No Dalphinus is to be found in the list of the archbishops of Lyons, though certain old breviaries belonging to that diocese have preserved the name of a Count Dalphinus and his brother, Bishop Annemund, who, having been unable to attend a gathering of the Frankish chiefs at Orleans, was slandered to the king as a traitor, and privily put to death at Chalons by his enemies. It seems probable either that Annemund and Dalphinus were one and the same, or that Annemund the archbishop had a brother Dalphinus, and that Eddius has confused the two. The French hagiographers are much concerned to explain away Bathilda's action in slaying a bishop, and are glad to refer the whole occurrence to the machinations of Ebroin, who had succeeded to Erchinwald about the year 658. Many manuscripts read Brunechilde for Baldhild—a palpable error, as Brunechilde was dead before Wilfrid's birth (see original passages, Eddius, iv.–vi.; Bede, v. 19; Will. Malm. iii. 100; and the whole

question discussed, *Acta Sanct.* 26 Jan., p. 737; Ste-Marthe's *Gallia Christ.* iv. 43-7; Mabillon's *Annal. Benedict.* i. 425).

But, besides being a church patron, Bathilda was a stateswoman, and it may be that it is in the last capacity that she appears in the preceding paragraph. In 660, mainly, we are told, by her management and that of her councillors, Bishop Chrodobert of Paris, Audoen of Rouen, and Ebroin, her second son, Childeric, was appointed king of Austrasia, an event which seems to have led to a more or less settled peace between the two countries. Some four years later (664 or 665?), when her eldest son was of fit age to govern, Bathilda at last found herself able to carry out her long-cherished desire of retiring from the world. Her nobles had been strongly opposed to this step, for 'the Franks,' we are told, 'loved her very greatly,' and it was only by an accident that she finally accomplished her wish. A certain Sigoberrand, apparently one of her most trusted councillors, had given offence to his fellow Franks, and they, conspiring together, put him to death without due trial ('contra legem'). Fearing lest Bathilda should take vengeance for her friend's murder, they now consented to her retirement; and she, having first taken counsel with the priests, pardoned the offenders.

From this time the queen's life seems to have been spent in works of piety. In the nunnery of Chelles she submitted to the rule of that Bertila whom she had herself made abbess. Nor did the lowliest offices of the household or the kitchen shock her. Sometimes, however, she would revisit the outside world. At the request of Bertila she would carry the 'eulogia' or gifts to the royal court, so that the king and his nobles might protect her favourite foundation. She took the poor and the stranger guests under her special care; and so continued her pious life till (*c.* 678) she fell sick of an internal disease, 'quod medici ileos vocant,' and had to entrust herself to a physician's hands. As her last hours drew on, she refused to let the sisters call up the aged abbess to her bedside, because, being so infirm, the shock might kill her. From her dying couch she gave orders that her little godchild, Radegunde, should be placed beside her in the tomb, and so died, seeing, according to the pious fancy of the times, her old friend Genesius with a choir of angels waiting to receive her soul. She was buried at Chelles in the church of the Holy Cross, where the remains of her eldest son, Clothaire III, had lain since 670. Some hundred and fifty years later her body was removed to the church of St. Mary, by order of Hegilwich, abbess of Chelles, and mother of Judith, wife of Louis the Pious.

There are two early lives of St. Bathilda, of which the first seems, from internal evidence, to have been written shortly after her death. The second, which is very largely based upon the former, is considered by the Bollandist fathers to be nearly contemporary, but is assigned by Mabillon (*Annal. Benedict.* 555) to the middle of the eighth century.

[Act. Sanct. 26 Jan. 732–49; Fredegarius apud Dom. Bouquet, 449, &c.; Gesta Reg. apud Dom. Bouq. ii. 569, &c.; Vita S. Leodegarii apud Dom. Bouquet, ii. 612, &c.; Vita Bertilæ ap. Du Chesne, i. 669, 618; Acta Sanct. apud Bolland in Vita Wandregesil, 22 July, 276; Vita Frodoberti, 8 Jan. 508; Vita Ansberti, 9 Feb. 347; and Vita Philiberti, 20 Aug. 76; Mabillon's Annales Benedict. i.; D'Achery's Acta Sanct. Benedict. sæc. ii. 994; Le Cointe's Annales Eccles. Franc. iii.; Ghesquière's Acta Sanct. Belg. in Vita S. Eligii, iii. 286–9; Bede's Hist. Eccles. iv. c. 23, iii. 8; Barthélemy's Vie de St. Eloi; Binet's Vie de Ste. Bathilde; and authorities cited above.]

T. A. A.

BATHURST, ALLEN (1684–1775), first Earl Bathurst, statesman, was the eldest son of Sir Benjamin Bathurst, governor of the East India Company 1688–9, treasurer to Princess Anne of Denmark on the establishment of her household, and cofferer from her accession until her death. Sir Benjamin died on 27 April 1704; his widow, Frances, second daughter of Sir Allen Apsley of Apsley, Sussex, survived until August 1727; both lie buried in the church of Paulerspury, Northamptonshire. Allen Bathurst was born at St. James's Square, Westminster, on 16 Nov. 1784, and educated at Trinity College, Oxford, where his uncle, Dean Bathurst, was president, but his degree is not recorded. He represented Cirencester in parliament from May 1705 until January 1712, when he was created Baron Bathurst, being one of the twelve tory gentlemen who were raised to the peerage at the same time. Throughout life he was an ardent supporter of the principles of his party, and became conspicuous whilst in the upper house by his zealous advocacy of Bishop Atterbury and by his keen criticisms of Sir Robert Walpole. On the latter's fall from office Lord Bathurst was made a privy councillor and captain of the band of pensioners, an office which he retained from the summer of 1742 to the end of 1744. Shortly after the accession of George III a pension of 2,000*l.* a year on the Irish revenues was granted to him, and on 12 Aug. 1772 he received a further mark of royal favour in his elevation to an earldom. He died near Cirencester on 16 Sept.

1775 in his ninety-first year, and was buried in its church. He had married (6 July 1704) his cousin Catherine, daughter of Sir Peter Apsley, and had issue four sons and five daughters. She died on 8 June 1768, aged 79, and was buried at Cirencester. Lord Bathurst's working life covered three parts of the eighteenth century, and from youth to age he sought the society of wits and poets. Pope addressed to him the third of his 'Moral Essays,' that on the use of riches. Pope and Swift corresponded with him, and Congreve and Prior were his friends. When Sterne became a familiar figure in fashionable life, Lord Bathurst introduced himself to him, and Sterne drew his admirer's portrait in the third of his 'Letters to Eliza,' 1775, pp. 5–9. In the closing days of Lord Bathurst's life Burke, in moving certain resolutions for conciliation with America (22 March 1775), drew attention, in words which have been much admired, to the fact that the aged peer's life was conterminous with the development of England's colonial prosperity. Lord Bathurst's name and his letters are of frequent occurrence in J. J. Cartwright's selections from the 'Wentworth Papers,' and the letters which passed between him and Pope are in the third volume of the latter's correspondence (8th vol. of *Works*, 1872), pp. 321–65. Many of the references to this vivacious peer show his love of gardening.

[Baker's Northamptonshire, ii. 202–3; Campbell's Chancellors, v. 433–36; Walpole's Letters, i. p. cxviii, 176, 334; Stanhope's History, vi. 33–34; Annual Register (1775), Characters, pp. 22–25; Lady M. Wortley Montagu's Letters, i. 484–91.] W. P. C.

BATHURST, BENJAMIN (1784–1809), diplomatist, born in London on 14 March 1784, was the third son of Henry Bathurst [q. v.], bishop of Norwich. He is worthy of notice on account of his mysterious death. At an early age he was employed in diplomatic missions, holding at one time the post of secretary of legation at Leghorn. In 1809, when acting as envoy to the court of Vienna, Bathurst was returning to England with important despatches. He left Berlin with passports from the Prussian government, and travelled towards Hamburg without a servant. On the road he disappeared. The only clue to his fate was a portion of his clothing discovered near Lützen. The prevailing idea was that Bathurst was assassinated by French soldiers for the sake of the despatches, but his death remains a mystery. He married, 25 May 1805, Phillida, daughter of Sir William Pratt Call, by whom he had one daughter.

[European Magazine, lvii. 67; Foster's Peerage; Memoirs of Dr. Bathurst, by Mrs. Thistlethwaite, 1853.] A. G-N.

BATHURST, HENRY (1714–1794), second Earl Bathurst, lord chancellor, was the second but eldest surviving son of Allen, first Earl Bathurst, and was born on 2 May 1714. He matriculated at Balliol College, Oxford, 14 May 1730, and took his degree, according to Foss, in 1733, when he transferred his attentions to the study of the law and was called to the bar at Lincoln's Inn in 1736. Through the influence of his family he sat in parliament for Cirencester from April 1735 to April 1754, allying himself with the opposition until the death of Frederick, prince of Wales, when he ranked with the supporters of the Pelham ministry. His reward for his attachment to the former party had been the offices of solicitor-general and attorney-general (1745) to the prince, and on Lord Hardwicke's recommendation his support of the Pelhams was acknowledged by his appointment as a judge of the common pleas on 2 May 1754. On the sudden death of Charles Yorke the great seal was entrusted to three commissioners on 21 Jan. 1770, of whom Justice Bathurst was the second, and to the surprise of the world he was in the following year, on 23 Jan. 1771, created lord chancellor and raised to the peerage as Baron Apsley, whereupon it was remarked that three judges who were unequal to the discharge of their duties were superseded by the least competent of the three. This high office he retained until June 1778, when he was called upon to resign so that Lord North's cabinet might be strengthened by the presence of Thurlow; but Earl Bathurst—for he succeeded to the earldom on his father's death in 1775—again became a member of the ministry in November 1779 as lord president of the council, and continued in that position until Lord North's fall in 1782. After this event he gradually withdrew from public life, and died at Oakley Grove, near Cirencester, on 6 Aug. 1794. His first wife, whom he married on 19 Sept. 1754, was Anne, daughter of Mr. James and widow of Charles Philips, and she died on 8 Feb. 1758. In the next year, on 7 June 1759, he took to wife Tryphena, daughter of Thomas Scawen of Northamptonshire; by her, who died at Abb's Court, Surrey, on 2 Dec. 1807, he had issue two sons and four daughters. The 'Case of the unfortunate Martha Sophia Swordfeager' (1771), an unhappy woman who was apparently entrapped into a pretended marriage, is attributed to the pen of Lord Bathurst, and the work on the 'Law

relative to Trials at Nisi Prius,' which bears the name of Justice Buller, is sometimes said to have been founded on the collections of the older lawyer. Bathurst's judgments whilst in the court of common pleas are in the reports of Serjeant G. Wilson; his decrees whilst presiding in chancery are preserved in the reports of Mr. John Dickens. By a universal consensus of opinion Earl Bathurst is pronounced to have been the least efficient lord chancellor of the last century, his successor, Lord Campbell, not shrinking from the statement that the building of Apsley House was 'perhaps the most memorable act in the life of Lord Chancellor Bathurst;' but it is recorded to his honour that his patronage was distributed fairly and judiciously, both in the law and the church. Among those upon whom he conferred office was Sir William Jones, who in return dedicated to Earl Bathurst his translation of the speeches of Isæus. As a politician he concurred in all the acts of the North ministry, and it is little to his credit that on the death of Lord Chatham he was one of the four peers who signed the protest against the grant of an annuity to the successors of that title.

[Foss, viii. 239–43; Campbell's Chancellors, v. 436–72; Gent. Mag. (1794), lxiv. 771; Walpole's Letters, vi. 299; Correspondence of George III and Lord North, ii. 175; Wraxall, ii. 202–3; Stanhope's Hist. of England, v. 292, vi. 233.] W. P. C.

BATHURST, HENRY (1762–1834), third Earl Bathurst, statesman, son of Henry Bathurst, second Earl Bathurst, and grandson of the first Lord Bathurst, was born on 22 May 1762. His mother was a daughter of Thomas Scawen, Esq., of Manwell, in the county of Northampton. Bathurst married, April 1789, Georgina, daughter of Lord George Henry Lennox, and succeeded to the family honours on 6 Aug. 1794. He was a personal friend of Mr. Pitt, and on the formation of his second ministry in 1804 he accepted the mastership of the mint. This office he continued to hold under Mr. Addington, and, after having held the seals of the Foreign Office from October to December in 1809, subsequently became president of the board of trade under the Duke of Portland. In Lord Liverpool's ministry he occupied the responsible position of secretary for war and the colonies, and finished his political career under the Duke of Wellington, 1828–30, as lord president of the council. Though Lord Bathurst did not belong to that class of public men who leave their mark behind them, he was an able and useful minister, and for the improvement in the conduct of the Peninsular war which began contemporaneously with his acceptance of the secretaryship he must be allowed his share of credit. His correspondence with the Duke of Wellington, to be found in the 'Wellington Despatches,' is very interesting, and shows great quickness in apprehending the military questions brought before him, as well as promptitude in dealing with them. It likewise devolved upon Lord Bathurst to defend the policy of the government in their treatment of the first Napoleon, which was bitterly assailed by Lord Holland in the House of Lords in the year 1817. His speech on that occasion was clever and simple, but was thought by the friends of the ex-emperor to savour too much of pleasantry for so solemn a subject. His name of course will frequently be found in connection with the slave trade; and he was one of the tories who supported in principle the repeal of the Roman Catholic disabilities. In politics he was a tory of the old school, and ceased to take any active part in parliament after the passing of the Reform Bill. He spoke and voted against the second reading of that measure on the ground that it would not reform but destroy the constitution. He was through life, however, a man of what are called moderate views, and seems to have enjoyed the esteem and respect of his contemporaries of both political parties.

[Castlereagh's Correspondence; Wellington Despatches; Lord Colchester's Diary; Courts and Cabinets of George IV; Hansard's Parliamentary Debates.] T. E. K.

BATHURST, HENRY (1744–1837), bishop of Norwich, seventh son of Benjamin, younger brother of Allen, first Earl Bathurst, was born at Brackley, Northamptonshire, on 16 Oct. 1744, and was educated at Winchester, and New College, Oxford. He became rector of Witchingham in Norfolk; in 1775 was made canon of Christ Church, Oxford; and in 1795 prebendary of Durham. In 1805, on the translation of Dr. Manners-Sutton to Canterbury, he was consecrated bishop of Norwich. Dr. Bathurst died in London, 1837, and was buried at Great Malvern. He was distinguished throughout his life for the liberality of his principles, and for many years was considered to be 'the only liberal bishop' in the House of Lords. He warmly supported Roman catholic emancipation, both by his speeches in the house, and by his presentation of a petition in favour of that movement from the Roman catholics of Tuam. In 1835, when over ninety years of age, he went to the house to vote in support of Lord Melbourne's government.

Though his published writings were but scanty, comprising only a few sermons, two of his charges (1806, 1815) and a 'Letter to the late Mr. Wilberforce on Christianity and Politics, how far they are reconcilable' (1818), Dr. Bathurst's love of literature was great, and his literary instinct just: he refused to believe in the authenticity of the Rowley poems, which, he said, had no mark of antiquity, but might pass for a modern work, if the spelling and obsolete words were taken away.

The bishop married a daughter of Charles Coote, dean of Kilfenora, and brother of Sir Eyre Coote. His eldest son, HENRY BATHURST, was fellow of New College, Oxford, became chancellor of the church of Norwich in 1805; held the rectories of Oby (1806), North Creake (1809), and Hollesley (1828); and was appointed archdeacon of Norwich in 1814. His chief work was 'Memoirs of the late Dr. Henry Bathurst, Lord Bishop of Norwich,' 1837, in the appendix to which appeared a charge (1815) and a sermon (1816) by himself. He issued in 1842 a supplement, with additional letters of his father, entitled 'An Easter Offering for the Whigs . . . being a Supplement to the Memoirs of the late Bishop of Norwich,' 1842, in which he sought to expose the injustice of the whig party in constantly refusing to promote his father to a richer see. Archdeacon Bathurst died 10 Sept. 1844 (*Gent. Mag.* xxii. (new ser.), p. 652). The bishop's third son, Benjamin [q. v.], is believed to have been murdered; his elder daughter, Mrs. Thistlethwayte, rewrote her father's memoirs from her eldest brother's papers.

[Memoirs and Correspondence of Dr. Bathurst, by Mrs. Thistlethwayte, 1853; Gent. Mag. vol. vii., new series.] E. I.

BATHURST, JOHN, M.D. (1607–1659), physician to Oliver Cromwell, was the second son of Dr. John Bathurst, of Goudhurst in Kent, a connection of the old family of Bathursts settled in that place, and the ancestors of Lord Bathurst. He was born in Sussex, his mother being Dorothy, daughter of Captain E. Maplesden of Marsden, a naval officer. In December 1614 Bathurst entered the university of Cambridge as a sizar at Pembroke College, took the degree of B.A. in 1617–8, and that of M.A. in 1621. In 1637 he obtained the degree of M.D., and in the same year, on 22 Dec., was admitted at once candidate and fellow of the Royal College of Physicians, of which he was afterwards twice censor, in 1641 and 1650. On 1 Feb. 1642–3 he was incorporated M.A. at Oxford. We hear of him in 1653 as attending the sick seamen of the fleet after Blake's prolonged engagement with the Dutch in February of that year. He represented Richmond, Yorkshire, as burgess in the parliament summoned by Cromwell in 1656, and again in Richard Cromwell's parliament in 1658. In July 1657 he was named elect of the College of Physicians in the room of the great Harvey. Bathurst was physician to Cromwell and to the family of Sir Richard Fanshawe. When the latter, after his capture at the battle of Worcester, was kept a prisoner in London, he fell 'very sick of the prevailing scorbutic,' and Bathurst interceded for him with the Protector, who, on the strength of the doctor's medical certificate, obtained at the council chamber the order for Fanshawe's liberation, overruling the strenuous objections of Sir Harry Vane. He was very charitable, and yet was said to have accumulated a fortune of 2,000*l.* a year.

Bathurst married Elizabeth, daughter and coheiress of Brian Willance, Esq., of Clint, Yorkshire, and had a numerous family. He died on 26 April 1659, aged 52.

[Munk's Roll of the College of Physicians, i. 222; Lady Fanshawe's Memoirs; Calendar of State Papers, 1653; Wood's Athenæ (Bliss), iii. 1000; Fasti, ii. 11.] R. H.

BATHURST, RALPH (1620–1704), dean of Wells and president of Trinity College, Oxford, was born at Hothorpe, in the parish of Thedingworth, Northamptonshire, not far from Market Harborough. He was educated at the free school in Coventry. He was one of a family of seventeen, fourteen of whom were sons, and six of them lost their lives in the service of King Charles I. One of Ralph's brothers was Sir Benjamin, father of Allen, first Earl Bathurst [q. v.]. At the age of fourteen he went to Gloucester Hall (now Worcester College), Oxford; but within a few days he migrated to Trinity, of which college Dr. Kettel, his grandfather by marriage, was then president. He lived at Dr. Kettel's lodgings (which are still called Kettel Hall) for two years. In 1637 he was elected scholar of his college, and having taken his B.A. degree in 1638 gained a fellowship at Trinity in 1640. In 1644 he was ordained priest by Bishop Skinner; when he received deacon's orders is unknown. On the breaking out of the civil war he was compelled, like many of his clerical brethren, to seek lay work. He studied medicine, and in 1654 took an M.D. degree, and practised as a physician at Oxford. He became a great friend of Dr. Thomas Willis, whose fortunes and sentiments resembled his own; and the two friends used to attend regularly Abingdon market every Monday. Dr. Bathurst attained to

considerable eminence in his profession, and in spite of being a royalist was employed by the state as physician to the sick and wounded in the navy, in which capacity he is said to have given great satisfaction 'both to the sea commanders and the admiralty.' He did not, however, forget his clerical calling, one branch of which he exercised with imminent risk to himself. Robert Skinner, the ejected bishop of Oxford, was allowed to hold the rectory of Launton near Bicester, where, notwithstanding the danger of so doing, he was wont to confer holy orders. On these occasions Dr. Bathurst used to act as his archdeacon, the proximity of Oxford enabling him to visit Launton under the pretence of attending his patients. It is said that the ordinations were sometimes held in the chapel of Trinity College, where Dr. Bathurst still retained his fellowship, having submitted to a temporary compliance with the conditions of the parliamentary visitation of 1648. As fellow of Trinity he was able to do good service to an old friend; for after the death of Cromwell he persuaded a majority of the fellows to elect Dr. Seth Ward as president, though disqualified for the office by the college statutes. Dr. Bathurst took a prominent part during the rebellion in the formation of that little band of scientific men at Oxford which was the germ of the Royal Society. Bishop Sprat mentions him among 'the principal and most constant of those who met in Dr. Wilkins his lodgings in Wadham College, which was then the place of resort for vertuous and learned men.' In 1650 he prefixed a recommendatory copy of Latin iambics to Hobbes's 'Treatise of Human Nature;' but it is clear that at this time (1650) Hobbes was not regarded by churchmen as a dangerous writer, for Seth Ward also wrote a commendation of Hobbes. These iambics recommended Bathurst to the notice of the Duke of Devonshire, eldest son of that Earl of Devonshire who was Hobbes's patron, and it was through the duke's interest that he subsequently obtained the deanery of Wells.

Upon the Restoration he abandoned medicine and openly resumed his clerical character. In 1663 he was made chaplain to the king, and in 1664 president of Trinity; in the same year he married Mary, widow of Dr. J. Palmer, warden of All Souls. He was elected fellow of the Royal Society in 1663, and in 1688 president of the branch of it established at Oxford. In 1670 he was made dean of Wells, still retaining his presidentship, and in 1691 he was nominated by William and Mary to the bishopric of Bristol, with license to keep the deanery and headship *in commendam*; but he refused the offer, because he thought it would interfere with his work in college. The work referred to was 'the repairing, adding to, and beautifying of the college buildings.' Trinity is deeply indebted to him both for his pecuniary and his personal help in this matter. The college chapel, which had been injured in the civil war, was rebuilt through his means; he completed the shell entirely at his own cost (2,000*l.*), while the furniture and internal decorations were supplied through collections which he made. The architect was probably his friend, Dean Aldrich, but the original plan received some improvements from Sir Christopher Wren. It is supposed that this chapel was built in imitation of the chapel at Chatsworth erected by Bathurst's patron. The new quadrangle facing the fellows' garden was also built through his exertions. Wren was the architect, and it was finished in 1668. Nor were these the only college buildings which were due to his liberality and energy; he is said to have spent nearly 3,000*l.* of his own money on the object, besides purchasing for 400*l.* the rectory of Otmere, near Oxford, for the Trinity fellows. He lived on terms of intimacy with all the great Oxford churchmen of his time—Skinner, Fell, Aldrich, South, Allestree, and, above all, Seth Ward, who calls him 'one of the worthiest men his time affords.' Hence it is not probable that there is any truth in the report that he was unsettled in his religious views, a report which perhaps arose from the fact of his having written favourably of Hobbes. He had evidently, however, wide sympathies, for Calamy tells us of an ejected nonconformist who resided at Oxford, and 'was very great with Dr. Bathurst, whom he would often speak of as a very polite catholic-spirited person, and of great generosity.' There is reason to believe that Bathurst helped this good man pecuniarily

Bathurst was an eminently successful president of Trinity, raising the college both intellectually and socially. No doubt the fact of his being connected with the aristocracy attracted young aristocrats to Trinity. Among others was his own nephew, the well-known Earl Bathurst, Pope's friend, who has given us an amusing account of his uncle's rule. Though the nephew was only fifteen when he entered at Trinity, while the uncle was beyond eighty, the earl told Bathurst's biographer that 'he well remembered being charmed with his uncle's conversation;' and he adds, 'although he maintained the most exact discipline in his college, his method of instruction chiefly consisted in turning the faults of the delinquent scholars into ridicule; all the young students admired and loved him.' The fact is, he was fond of the society of young

men, who generally respond to the affection of their elders. Among his young protégés were John Philips, the author of the 'Splendid Shilling,' and the famous Lord Somers, who never lost his affection for Trinity and its genial head, and at Bathurst's request was a liberal contributor to the improvements of the college buildings; it was through Lord Somers's influence that the bishopric was offered to Bathurst. It gives us a curious picture of the times when we hear that Bathurst 'liked to surprise scholars walking in the grove at unseasonable hours, on which occasions he frequently carried a whip.' He regularly attended the early prayers (5 a.m.) in the college chapel up to the age of eighty-two. In his last years he became blind, but was still able to walk alone in the college gardens; this, however, was the cause of his death, for one day while walking there he stumbled over an obstacle, fractured his thigh-bone, and never recovered from the accident.

Dr. Bathurst is termed in biographical notices 'a distinguished wit, philosopher, poet, and theologian;' but his 'Literary Remains,' published by Thomas Warton, who was a fellow of Trinity some years after Bathurst's time, contain all that is extant of his writings, and they are not very extensive or important. They consist of several 'Orationes' in Latin, most of them held in the Oxford Theatre; some 'Prælectiones et Quæstiones Medicæ,' also in Latin; some 'Poemata Latina,' chiefly in the hexameter, but some in the iambic, and some in the elegiac metre. All these prove him, as he is reported to have been, a good Latin scholar, with a considerable fund of humour; a few short English poems of not a very high order of merit make up the volume. Denham attributes to him a curious work entitled 'News from the Dead' (1651?), which gives an account of a certain Anne Green, who had been hanged at Oxford for child-murder, and was restored to life by Drs. Petty (afterwards Sir William), Willis, Clark, and Bathurst. The real author was Richard Watkins of Christ Church. Bathurst only prefixed some verses to the tract. He is also said to have been the author of 'Prælectiones tres de Respiratione' (1654). He projected, as we learn from a letter of his own to his friend, Seth Ward, a 'History of Ceremonies, together with their usefulness, or rather necessity, in divine worship,' and a 'History and genuine Notion of Preaching, which,' he adds, 'perhaps might serve a little to take off that erroneous and superstitious conceit of sermons which obtains so among the vulgar that it has almost cast all other religion out of doors;' but the projects were never carried out. He would never allow any sermons of his own to be published, and inserted a special clause in his will, forbidding the publication of his manuscript sermons. He left some coins and portraits to the Bodleian. Several of his poetical pieces are published in the 'Musæ Anglicanæ.'

[Life and Literary Remains of Ralph Bathurst, &c. by Thomas Warton (1761).] J. H. O.

BATHURST, RICHARD (*d.* 1762), essayist, was born in Jamaica, and sent to England to study medicine. His father, Colonel Bathurst, brought to England in 1750 the negro, Francis Barber, who became famous as Dr. Johnson's black servant. 'My dear friend, Dr. Bathurst,' said Dr. Johnson, with a warmth of approbation, 'declared he was glad that his father, who was a West India planter, had left his affairs in total ruin, because, having no estate, he was not under the temptation of having slaves' (Boswell, vii. 375). He took the degree of M.B. at Peterhouse, Cambridge, in 1745, and afterwards studied medicine in London, where he made the acquaintance of Dr. Johnson, and was a member of the club at the King's Head. 'Dear Bathurst,' Johnson used to say (Piozzi's *Anecdotes*) 'was a man to my heart's content; he hated a fool and he hated a rogue, and he hated a whig: he was a very good hater.' Bathurst was a contributor to the 'Adventurer,' conducted by Hawkesworth, with the assistance of Johnson and Joseph Warton. In September 1754 Bathurst was elected physician to the Middlesex Hospital, but went to Barbadoes, whence he wrote two letters to Johnson in 1757 (published by Croker), and became an army physician in the expedition against Havannah, where he died of fever in 1762. 'The Havannah is taken; a conquest too dearly obtained,' exclaimed Johnson, 'for Bathurst died before it. *Vix Priamus tanti totaque Troja fuit.*' Boswell says, on Mrs. Williams's authority, that Dr. Johnson dictated the essays in the 'Adventurer' signed 'T.' to Bathurst, who wrote them down and sold them for two guineas each to his own benefit. Johnson would not acknowledge them, but smiled when he said he did not *write* them. It is a curious fact that Dr. Johnson often named Bathurst in his prayers after the death of the latter.

[Boswell's Life of Johnson; Hawkins's Johnson, pp. 219, 234.] R. H.

BATHURST, THEODORE (*d.* 1651), Latin poet, descended from an ancient family of Hothorpe in Northamptonshire, and a relative of Dr. Ralph Bathurst [q. v.], the famous English physician, scholar, and divine, was a student of Pembroke College, Cam-

bridge, the college to which Edmund Spenser belonged, and while there executed his translation of that poet's 'Shepherd's Calendar.' This translation had the honour of being highly commended by Sir Richard Fanshawe, who has himself left us specimens of Latin translations of English verse. Bathurst led a private life, and was a man of little ambition. So much the more, says one of his editors, he deserved honour as he desired it less. Bathurst's translation was edited first by Dr. William Dillingham, of Emmanuel College, and dedicated to Francis Lane. It was republished by John Ball, who, in his address to the reader, says he had much and long labour in procuring a copy of Bathurst's work. It was then already rare among the booksellers. Dillingham's edition is not to be found in the British Museum. Ball's edition is accompanied by the original eclogues on the opposite pages. He speaks of Bathurst, in the address above mentioned, as 'poeta non minus ornatus quam gravis idem postea theologus, qui has eclogas ita Latinè vertit ut obscuris lucem, asperis lævitatem, atque omnibus fere nitorem et elegantiam fœneraverit.' He added a Latin dissertation, 'De vita Spenseri et scriptis,' Lond. 8vo, no date and 1732. The precise title of Bathurst's book is 'Calendarium Pastorale sive Eclogæ duodecim totidem anni mensibus accommodatæ Anglicè olim scriptæ ab Edmundo Spenser Anglorum poetarum principe; nunc autem eleganti Latino carmine donatæ a Theodoro Bathurst Aulæ Pembrochianæ apud Cantabrigienses aliquando socio,' Lond. 8vo, 1653.

[Cooper's Athenæ Cantab. ii. 262; Brit. Mus. Catal.] J. M.

BATHURST, WALTER (1764?–1827), captain in the royal navy, was a nephew of Dr. Henry Bathurst, bishop of Norwich [q. v.], being a son of another of the thirty-six children of Benjamin, younger brother of Allen, first Earl Bathurst. After being borne on the books of the guardship at Plymouth for more than a year, he was, on 5 Oct. 1781, appointed to the Yarmouth, which, in the beginning of 1782, accompanied Sir George Rodney to the West Indies, and participated in the glorious victory to leeward of Dominica 12 April. He afterwards served in the Perseus frigate, was made lieutenant on 15 Nov. 1790, and in April 1791 was appointed to the Ferret brig on the home station. He continued in her for nearly three years, and on 30 Dec. 1793 was appointed to the Andromache frigate, in which he served on the Newfoundland station, and afterwards with the fleet off Cadiz under Lord St. Vincent. In May 1797 he was transferred to the Ville de Paris, and on 3 July 1798 was appointed captain of the same ship by order from Lord St. Vincent. His promotion was not confirmed till 24 Oct. 1799; but he continued to command the Ville de Paris till May 1800, and for a great part of the time with Lord St. Vincent's flag at the main. He afterwards commanded the Eurydice frigate, the Terpsichore, and the Pitt, in the East Indies, in all of which he was fortunate in making several rich prizes. Having brought home the Pitt, rechristened Salsette, he still commanded her up the Baltic in 1808, and in July 1809 was employed in escorting part of Lord Chatham's army to Walcheren. The following year he was appointed to the Fame, 74 guns, in which he went out to the Mediterranean, and stayed there till the end of the war. He had no further service till 1824, when he commissioned the Genoa, 74 guns, which, on 20 Oct. 1827, formed part of the fleet commanded by Sir Edward Codrington at Navarino. The accident of position caused the Genoa's loss to be very heavy; her list of killed considerably exceeded that of any other ship in the fleet, and included the name of Captain Bathurst. It is sufficiently well known that the lord high admiral was to a great extent personally responsible for this action having been fought, and that he felt the most lively interest in the result; he was thus prompted to write, with his own hand, a letter of condolence to Bathurst's widow, the mother of five children. One of these, following his father's steps, entered the navy, and had attained the rank of commander, when he died at a comparatively early age.

[Gent. Mag. xcvii. ii. 563; Official Papers in the Public Record Office.] J. K. L.

BATMAN, JOHN (1800–1840), the reputed founder of the colony of Victoria, was born at Paramatta, New South Wales, in 1800, and early in life became a settler in Van Diemen's Land. In 1827, conjointly with another settler, J. T. Gellebrand (afterwards lost in the South Australian bush), Batman applied for a grant of land at Port Phillip Bay. A convict settlement attempted there in 1803 by Lieutenant-colonel D. Collins, of the Royal Marines, had been immediately abandoned, and Port Phillip, by reason partly of the alleged predominance of 'scrub' and scarcity of water, had remained unoccupied; but in 1826, in consequence of a rumour that the French designed to form settlements at unoccupied points on the Australian coasts, a detachment of troops had been sent from Sydney to Port Western.

Batman and his colleague stated that, on receiving a grant in that locality, they were prepared to ship thither from Launceston 1,500 to 2,000 sheep, and 30 head of choice cows and horses, &c., 'the whole, to the value of 3,000*l.* to 4,000*l.*, being under the direction of Mr. John Batman, a native of New South Wales.' The New South Wales government replied that 'no decision had yet been come to in respect of Port Western, and therefore the request could not be complied with.' After this Batman, who had a thriving farm in Van Diemen's Land, rendered useful service to the authorities there in the 'black war.' In 1835 the former project was renewed. An association or company for colonising Port Phillip was formed in Van Diemen's Land, and Batman, as its head, was sent over from Launceston secretly to report on the climate and general capabilities of the district for grazing and agricultural purposes. He proceeded thither with his family and a small party, and on 6 May 1835, within view of what now is known as Collingwood Flat, made a treaty with certain chiefs of the aborigines, whereof the estimated number in the locality was 7,000, by which, in consideration of some small gifts and a promised annual tribute of knives, scissors, axes, and slop-clothing, they agreed to make over to him two tracts of land of the aggregate area of 600,000 acres, which included the present site of the city of Melbourne. The text of one of the deeds of conveyance, with which Batman had provided himself beforehand, will be found in Heaton's 'Australian Dictionary of Dates,' setting forth that the chiefs Jagajaga, Cooloolick, and others 'agree to give, grant, enfeoff, and confirm to the said John Batman, his heirs, executors, and assigns' the lands in question. A curious illustration of the way in which the signatures were obtained is afforded by the following extract from Batman's private diary, given in the same work: 'Sunday, 7 June. Detained this morning drawing up triplicates of the deeds of the land I have purchased, and delivering over to them (the natives) more property. Just before leaving, the two principal chiefs (described by Batman in another place as over six feet high and very handsome men) came and laid their cloaks or royal mantles at my feet, wishing me to accept the same. On my consenting to take them, they placed them on my neck and over my shoulders, and seemed quite pleased to see me walk about with them on. I had no trouble to find out their secret marks. One of my natives went to a tree, out of sight of the women, and made the Sydney natives' mark. After this was done, I took with me two or three of my natives to the principal chief and showed him the mark on the tree. This he knew immediately, and pointed to the knocking out of the teeth. The mark is always made when the ceremony of the knocking out of the teeth in front is done. However, after this I desired, through my natives, for him to make his mark, when, after looking about some time, and hesitating for a few minutes, he took the tomahawk and cut out in the bark of the tree his mark, which is attached to this deed, and is the signature of the country and tribe.' The Australian biographer says that only those acquainted with the natives' ways can understand this, and charitably suggests that although others may regard him as a self-deluded enthusiast or worse, to Batman himself, who was a favourite with the natives and had been initiated into some of their mysteries, it all had a satisfactory and sufficient meaning. The colonial authorities did not see matters in the same light. The governor of Van Diemen's Land, to whom on his return Batman sent copies of the deeds, had no authority on the mainland, even had he approved the transaction. The Sydney authorities held that the sovereignty of Australia was vested in the British crown, and that acts, real or alleged, of the native chiefs could not be recognised. Some of Batman's party, however, remained at Port Phillip, and another settler, G. Fawkner, whom Batman appears to have regarded as an interloper, and who was a rival claimant to the honour of having founded the settlement, also established himself there, the first house on the present site of Melbourne being erected in November of the same year. In 1836 the Batman Association wound up its affairs, selling whatever interest it had to two of its members, who proceeded to Sydney, and in October of that year succeeded in obtaining a sum of 7,000*l.* from the government 'in consideration of the expenses incurred in the first settlement.' A resident magistrate, and a party of convicts under a guard of the 4th foot, were sent to Port Phillip. A census of the settlement, taken at the same time, showed a total population of 168 males and 38 females. The town of Melbourne (it was originally named Glenelg) was laid out in the year after, 1837. Batman removed from Van Diemen's Land to Melbourne, and died there in May 1840, whilst what is now the colony of Victoria was still an outlying district of New South Wales.

[Heaton's Australian Dictionary of Dates; Fox-Bourne's Origin of British Colonies.]

H. M. C.

BATMAN, STEPHEN, D.D. (*d.* 1584), translator and author, was born at Bruton in Somersetshire, and, after a preliminary education in the school of his native town, went to Cambridge, where he had the reputation of being a learned man and an excellent preacher. It is supposed he was the Bateman who in 1534 took the degree of LL.B., being at that time a priest and a student of six years' standing. Afterwards Archbishop Parker selected him as one of his domestic chaplains, and employed him in the collection of the library now deposited in Corpus Christi College, Cambridge. Batman asserts that he collected 6,700 books for the archbishop, though this is probably an exaggeration. In 1573 he was rector of Merstham in Surrey. He was also D.D. and parson of Newington Butts in the same county. In 1582 he was one of the domestic chaplains of Henry Cary, Lord Hunsdon. He resided for some time at Leedes, in Kent. His death occurred in 1584.

He wrote: 1. 'Christiall Glass for Christian Reformation, treating on the 7 deadly Sinns,' Lond. 1569, 4to. 2. 'Travayled Pilgreme, bringing Newes from all Parts of the Worlde, such like scarce harde before' [London, by John Denham], 1569, 4to. An allegorical-theological romance of the life of man, in verses of fourteen syllables, in which are introduced characters and historical incidents relative to the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. 3. 'Joyfull Newes out of Helvetia, from Theophr. Paracelsum, declaring the ruinate fall of the papal dignitie: also a treatise against Usury,' Lond. 1575, 8vo. 4. 'The golden booke of the leaden goddes, wherein is described the vayne imaginations of heathen Pagans and counterfaict Christians: wyth a description of their several Tables, what ech of their pictures signified,' Lond. 1577, 4to. This curious volume, which is dedicated to Lord Hunsdon, contains first the description of a considerable number of the heathen deities for gods of the gentiles. An account of the gods of superstition, as belonging to the Roman catholic church, follows, among which are the names of Arrius, Donatus, Henry Nicolas, &c., with 'certaine vpstart Anabaptisticall Errours.' At the head of the sectarian gods is placed the pope for his heresy. Shakespeare is supposed to have consulted this book. 5. Preface to I[ohn] R[ogers]'s 'Displaying of an horrible Secte of grosse and wicked Heretiques naming themselves the Family of Love,' 1579. 6. 'The Doome warning all men to the Judgement: Wherein are contayned for the most parte all the straunge Prodigies hapned in the Worlde, with divers secrete figures of Revelations tending to mannes stayed conversion towardes God: In maner of a generall Chronicle, gathered out of sundrie approved authors,' Lond. 1581, 4to. Dedicated to Sir Thomas Bromley, knight, lord chancellor of England. 7. 'Batman uppon Bartholome, His Booke De Proprietatibus Rerum; newly corrected, enlarged, & amended, with such Additions as are requisite, unto every severall Booke. Taken foorth of the most approved Authors, the like heretofore not translated in English. Profitable for all Estates, as well for the benefite of the Mind as the Bodie,' Lond. 1582, fol. Dedicated to Lord Hunsdon. 8. Notes upon Richard Robinson's 'Auncient Order, Societie, and Unitie Laudable, of Prince Arthure and his knightly Armory of the Round Table,' 1583. 9. 'The new arrival of the three Gracis into Anglia, lamenting the abusis of this present age,' Lond. n. d. 4to.

[Brydges's British Bibliographer, i. 114, 125, iv. 40–45; Tanner's Bibl. Brit. 80; MS. Addit. 5863, f. 67; Warton's Hist. of Engl. Poetry (1840), iii. 393; MS. Baker, xxxix. 46; Cooper's Athenæ Cantab. i. 508; Manning and Bray's Surrey, ii. 263; Ames's Typog. Antiquities, ed. Herbert; Lowndes's Bibl. Man. ed. Bohn, i. 128; Huth Library, i. 117; Cat. of the Library at Chatsworth, i. 133.] T. C.

BATMANSON, JOHN (*d.* 1531), prior of the Charterhouse in London, studied theology at Oxford, but there is no evidence of his having taken a degree in that faculty, 'though supplicate he did to oppose in divinity.' Whether the John Batemanson, LL.D., who was sent to Scotland in 1509 to receive James IV's oath to a treaty with England, and who acted on several commissions to examine cases of piracy in the north of England from that date till 1516, is the same man, is doubtful, but probable, as the name is by no means a common one. In 1520 he was already a Carthusian, and was employed by Edward Lee (afterwards archbishop of York) in connection with his critical attack upon Erasmus. Erasmus (from whose letters we learn this fact) gives a spiteful sketch of his character—'unlearned, to judge from his writings, and boastful to madness.' In 1523, according to Tanner, on the authority of a manuscript belonging to Bishop Moore, he was prior of the Charterhouse of Hinton in Somerset; but his name has escaped the researches of Dugdale and his later editors, both in connection with Hinton and London. On the death of William Tynbigh, prior of the London Charterhouse, in 1529, Batmanson was elected to succeed him. He died on 16 Nov. 1531, and was buried in the convent chapel. This is the date given by

Theodore Petre, the biographer of the Carthusians. If the statement of Maurice Chauncy, a contemporary of Batmanson's, that his successor Houghton, who was executed for refusing the oath of supremacy, died on 4 May 1535, 'in the fifth year of his priorate,' be correct, Batmanson must have resigned the office some months before his death. The character given of him varies with the opinions of the writer. Pits and Petre speak of his great learning and angelic life, while Bale calls him supercilious and arrogant, and fond of quarrelling, though he allows that he was a clear writer. The only incident of his rule that has come down to us shows him in a favourable light. One of his monks was so affected by the solitary life that he was on the point of committing suicide when the prior discharged him from the order.

The following is a list of his works: 1. 'In Cantica Canticorum,' lib. i. 2. 'In Salamonis Proverbia,' lib. i. 3. 'In Evangelium illud "Missus est,"' lib. i. 4. 'De Christo duodenni, Homilia una (Cum factus esset Jesus annorum duodecim).' 5. 'Institutiones Novitiorum,' lib. i. 6. 'De Contemptu Mundi,' lib. i. 7. 'De unica Magdalena, contra Fabrum Stabulensem,' lib. i. 8. 'Contra annotationes Erasmi Rotterdami,' lib. i. 9. 'Contra quædam Scripta Martini Lutheri,' lib. i. 10. 'Retractatio quorundam Scriptorum suorum,' lib. i. None of these appear to exist in print, or in any of the more important collections of manuscripts in England.

[Petreius's Bibliotheca Cartusiana, 157; Chanœus, De Vitæ Ratione et Martyrio xviij Carthusianorum, ii. 51, 83; Erasmi Epist. xii. 20; Cal. of State Papers, Hen. VIII; Pits, De Scriptoribus Angliæ, 1531; Bale's Scriptorum Illustrium Majoris Brytanniæ Cent. ix. n. 14, xi. n. 95; Wood's Athenæ Oxon. (Bliss), i. 60.] C. T. M.

BATT, ANTHONY (*d.* 1651), was a Benedictine monk, who resided for some years in the English monastery of his order at Dieulwart, in Lorraine. Weldon (*Chronological Notes*) says his death occurred 12 Jan. 1651, and adds that 'he was a great promoter and practiser of regular discipline, a famous translator of many pious books into English. He wrote a most curious hand, and spent much of his time at La Celle, where there is a Catechism of a large size, which he composed at the instance of some of the fathers in the mission.' His published works are: 1. 'A HeavenlyTreasure of Confortable Meditations and Prayers written by S. Augustin, Bishop of Hyppon. In three severall Treatises of his Meditations, Soliloquies, and Manual,' translation, St. Omer, 1624, 12mo. 2. 'A Hive of Sacred Honie-Combes, containing most sweet and heavenly counsel, taken out of the workes of the mellifluous doctor S. Bernard, abbot of Clareual,' Douay, 1631, 8vo. 3. 'A Rule of Good Life,' translated from St. Bernard, Douay, 1633, 16mo. 4. 'Thesaurus absconditus in Agro Dominico inventus, in duas partes; 1° Precationes, 2° Meditationes,' Paris, 1641, 12mo.

[Oliver's History of the Catholic Religion in Cornwall, 506; Cat. of Printed Books in Brit. Mus.; Weldon's Chronological Notes, 188, append. 15.] T. C.

BATT, WILLIAM, M.D. (1744–1812), was born at Collingbourne, in Wiltshire, on 18 June 1744, and was for some time a student at Oxford University. He then attended courses of medical instruction in the London schools, after which he went to Montpellier, where he took his doctor's degree in 1770. His name also appears, under date 5 Oct. 1771, among the students who studied at Leyden. On completing his studies he returned to England, but on account of his health he subsequently removed to Genoa, where he obtained an extensive medical practice, and in 1774 was appointed professor of chemistry in the university. Previous to this the study of chemistry in the university of Genoa had been much neglected, but soon after his appointment the lectures were thronged with pupils. He also made a special study of botany, and gathered an extensive collection of rare plants. His wide and varied acquirements and his public spirit won him the general esteem of his fellow-citizens, which was greatly increased by his self-sacrificing attentions to the sick during the severe epidemic of 1800. He resigned his professorship in 1787 on account of a prolonged visit to England. He died at Genoa on 9 Feb. 1812. He was the author of a considerable number of treatises on medical subjects, the principal of which are: 'Pharmacopea,' 1787; 'Storia della epidemia che fece strage in Genova all'epoca del blocco,' 1800; 'Reflessioni sulla febbre degli spedali,' 1800; 'Considerazioni sull' innesto della vaccina,' 1801; 'Alcuni dettagli sulla febbre gialla,' 1804; 'Memoria sulla Scarlattina perniciosa,' 1807; and 'Storia di una epidemia che regnò in Genova nel 1808,' 1809. A large number of his papers are in the 'Transactions of the Medical Society of Genoa.'

[Celesia's Continuation of Isnardi's Storia della Università di Genova, 2nd part (1867), pp. 19–22; Peacock's Index to English-speaking students who have graduated at Leyden, p. 7; Brit. Mus. Catalogue.]

BATTEL, ANDREW (*fl.* 1589–1614), traveller, was born in Essex about 1565. On

20 April 1589 he sailed with Captain Abraham Cocke for Rio de la Plata. After a troublesome voyage they reached the mouth of the river in the autumn, but were forced by hunger and adverse winds to return along the coast of Brazil. Landing at the island of St. Sebastian (the site of the present Rio Janeiro), the crew was separated, and Battel with five companions was carried off by the Indians to the river Janeiro and delivered to the Portuguese. After four months' imprisonment he was transported to St. Paul-de-Loanda, the Portuguese settlement in Angola. He was imprisoned in that town for four months, and then sent 150 miles up the river Quansa and confined in a fort, till, through the death of the Portuguese pilot, he was employed to take the governor's pinnace down to Loanda. After an illness of eight months Battel was sent by the governor of Loanda, Hurtado de Mendoça, to Zaire, on the Congo, in a pinnace to collect ivory, wheat, and palm-tree oil. He was successful, and continued to trade for the Portuguese at Longo, but, attempting to escape on a Dutch vessel, he was thrown into prison for two months and then banished to Massangano in the interior, where he spent six years. After another abortive flight and consequent imprisonment, he was enrolled in a mixed force of Portuguese and natives and sent on an expedition to Elambo. In this campaign, which was successful, Battel received a severe wound in the leg. Afterwards he was employed in trading expeditions along the coast, and on one occasion he was left by the Portuguese as a hostage for two months with the Gagas. He was equipped with a musket, and by his shooting gained the favour of this tribe. He gives a full and striking account of the strange customs and superstitions which he observed among them, particularly of the human sacrifices of which he was an eye-witness. He managed to return to the Portuguese at Massangano, and for his services was made a sergeant. Hearing from some Jesuits that by the accession of James I peace was restored between England and Spain, he obtained the governor's consent to return to England. The promise was retracted, and Battel fled into the woods, resolved to wait for a new governor. At length he fell in with a pinnace belonging to an old messmate; he embarked, and was put down at the port of Longo. Here, by virtue of his shooting, he gained the goodwill of the king. At this point the narrative ends with a full description of the different regions of Longo, their natural features, and the customs of the negroes. After three years spent in this district Battel returned to England, having been absent eighteen years, and settled at Leigh in Essex. His veracity has been questioned, but his narratives have been partly confirmed by the similar account of the Congo district given by the traveller Lopez in 1591. Purchas refers to Battel as his neighbour, and testifies to his intelligence and honesty. He speaks of him as still living in his 'Pilgrimage,' the first edition of which was published in 1614.

[The account orally delivered by Battel to Purchas is contained in Purchas's 'Pilgrimes,' pt. ii. bk. vii. ch. iii., and reprinted in Pinkerton's 'Voyages and Travels,' vol. xvi. The title is 'The Strange Adventures of Andrew Battel, of Leigh, in Essex, sent by the Portuguese prisoner to Angola, who lived there and in the adjoining regions near eighteen years.' In the seventh book of his 'Pilgrimage,' Purchas frequently cites the authority of Battel for statements concerning Africa.] A. G-N.

BATTELEY, JOHN, D.D. (1647–1708), a Kentish antiquary and archdeacon and prebendary of Canterbury, was the son of Nicholas Batteley, an apothecary, and was born at St. Edmundsbury in Suffolk in 1647. He matriculated at Trinity College, Cambridge, on 5 July 1662. His tutor was Mr. Pulleyn, who in the previous year had exercised the same authority over Isaac Newton. Batteley was subsequently elected a fellow of his college, and was himself for several years one of the tutors. He was appointed domestic chaplain to Archbishop Sancroft, and acted later in the same capacity for Archbishop Tillotson, whose sermons he published after the primate's death.

In 1683 Batteley became rector of Hunton; in 1684 was collated by Archbishop Sancroft to the rectory of Adisham in Kent, and appointed chancellor of Brecknock. He was collated to the archdeaconry of Canterbury on 23 March 1687, and was installed on the following day, in succession to Dr. Samuel Parker. On 1 Sept. 1688 he was inducted master of King's Bridge (or Eastbridge) Hospital, and it is recorded of him that he was a good and generous benefactor to this hospital, 'as well in the extraordinary reliefs which he afforded the poor of it, as in the repairing and beautifying the buildings, chapel, and hall of it.' He rebuilt in 1708 three of the sisters' lodgings, and renovated other parts of the building, and at his death left by his will to the in-brothers and sisters 100*l*., the interest of which he ordered should be proportioned by Mr. John Bradock of St. Stephen's (who afterwards became master), and Mr. Somerscales, vicar of Doddington. Batteley was collated

by Archbishop Sancroft to a prebend of Canterbury on 5 Nov. 1688.

He was a good scholar and was able to render useful service to Bishop Fell and others in collating manuscripts; the bishop mentions his services several times in his writings. Batteley was the author of 'Antiquitates Rutupinæ,' published in 1711 at Oxford, after his death, by Dr. Thomas Terry, canon of Christchurch. The work is composed in Latin in the form of a dialogue between the author and his two friends and brother chaplains, Dr. Henry Maurice and Mr. Henry Wharton, the subject being the ancient state of the Isle of Thanet. A second (quarto) edition of the original was published later, in 1745, together with the author's 'Antiquitates S. Edmundburgii,' an unfinished history of his native place and its ancient monastery down to 1272. This was published by his nephew Oliver Batteley, with an appendix and the list of abbots continued by Sir James Burrough. In 1774 Mr. John Duncombe published a translation of the 'Antiquitates Rutupinæ,' under the title of 'Antiquities of Richborough and Reculver, abridged from the Latin of Mr. Archdeacon Batteley,' London, 1774, 12mo. Batteley also published, in 1726, 'The original Institution of the Sabbath: and the observation due to it, consider'd,' and a 'Sermon preach'd before the Queen' in 1694. Dr. Batteley was twice married, but left no issue. His second wife, a daughter of Sir Henry Oxenden of Deane, survived him thirty years. He died on 10 Oct. 1708, aged 61, and is said to have declared himself on his deathbed very uneasy on account of having held pluralities. He was buried at Canterbury in the lower south wing or cross aisle of the cathedral, where, in the corner between the south door and St. Michael's Chapel, a mural monument is erected to his memory. His epitaph describes him as 'vir integerrimâ in Deum pietate, honestissimus et suavissimus.'

[Hasted's History of Kent, iv. 606, 630, 787; Antiquitat. Rutup.; Wood's Athenæ (ed. Bliss), iv. 235; Duncombe's preface to Antiq. of Richborough; Nichols's Illustrations of Literature, iv. 85.] R. H.

BATTELEY, NICHOLAS (1650–1704), antiquary, younger brother of Archdeacon John Batteley [q. v.], was born at St. Edmundsbury in 1650. He went to Cambridge, and was admitted on 30 March 1665 a pensioner of Trinity College, where his tutor was the same Mr. Pulleyn in whose hands his brother had been. Nicholas took the degree of B.A. in 1668, and, moving afterwards to Peterhouse, proceeded M.A. in 1672. On 15 Oct. 1680 he was presented by the Earl of St. Albans to the rectory of Newton, and became afterwards vicar of Beakesbourne, alias Livingsbourne, in Kent, to which living he was presented by Archbishop Sancroft on 24 Aug. 1685. At the same time he held the rectory of Ivychurch. In 1703 Batteley published a folio volume of the 'Antiquities of Canterbury, or a Survey of that ancient City with its Suburbs, Cathedral, &c., sought out and published by the good will and industry of William Somner; the second edition revised and enlarged by Nicholas Batteley, M.A. Also Mr. Somner's discourse, called Chartham News, a relation of some strange bones found at Chartham in Kent; to which are added some observations concerning the Roman Antiquities of Canterbury, and a preface, giving an account of the works and remains of the learned antiquary, Mr. William Somner, by N. B. The second part is called Cantuaria Sacra, or the Antiquities (i.) of the Cathedral and Metropolitical Church; (ii.) of the Archbishopric; (iii.) of the late Priory of Christchurch and of the present Collegiate Church founded by King Henry VIII, with a catalogue of all the Deans and Canons thereof; (iv.) of the Archdeaconry of Canterbury; (v.) of the Monastery of St. Augustine and of the parish churches, hospitals, and other religious places, &c. &c., enquired into by N. B.' The work was illustrated. Batteley also left in manuscript a history of Eastbridge Hospital, which, after having been partially printed in Strype's 'Life of Whitgift,' was published in Nichols's 'Bibliotheca Topographica Britannica,' vol. i. (1780). Some valuable notes by Batteley in an interleaved copy of Dugdale's 'Monasticon' were used by Lewis in his 'History of Faversham,' 1727. Batteley died on 19 May 1704, and a memorial was erected to him in Beakesbourne Church. His son, OLIVER BATTELEY, born in 1697, was educated at Westminster School; proceeded to Christ Church, Oxford, in 1716; took the degrees of B.A. 1720, M.A. 1723, and B.D. 1734; became rector of Iron Acton, Gloucestershire, in 1736, and prebendary of Llandaff in 1757; and died in 1766. He edited in 1745 the works of his uncle John Batteley [q. v.]

[Hasted's History of Kent, iii. 500, 719; Nichols's Illustrations of Literature, iv. 92; Gage's Thingoe Hundred; Gough's Brit. Topogr. i. 452, 468; Welch's Alumni Westmon. (1852), 268.] R. H.

BATTELL, RALPH, D.D. (1649–1713), divine, son of Ralph Battell, M.A., rector of All Saints' and St. John's, Hertford, was born on 11 April 1649, and received his edu-

cation at Peterhouse, Cambridge (B.A., 1669; M.A., 1673; D.D., *comitiis regiis*, 1705). He became rector of St. Peter's Church, Canterbury, and of Edworth, Bedfordshire; subdean of the Chapel Royal; sub-almoner to Queen Anne; and prebendary of Worcester (1685). He died on 20 March 1712-13, and was buried in the cemetery of All Saints', Hertford. There is a mezzotint engraving of him by J. Simon from a painting by Dahl.

His works are: 1. 'Vulgar Errors in Divinity removed,' London, 1683, 8vo. William Haworth, in his 'Absolute Election of Persons, not upon foreseen conditions, stated and maintained' (London, 1694, 4to), animadverts on some of the 'Pelagian errors' contained in this book. 2. 'A Sermon on Matt. vii. 12,' 1684, 4to. 3. 'The Lawfulness and Expediency of Church-Musick asserted,' in a sermon on Ps. c. 1, 2, London, 1694, 4to.

[Clutterbuck's Hertfordshire, ii. 162; Noble's Continuation of Granger, i. 101; Kennett's Register and Chronicle, 830; Cantabrigienses Graduati (1787), 27; Evans's Cat. of Engraved Portraits, 742; Watt's Bibl. Brit.; Cat. Lib. Impress. Bibl. Bodl. (1843) i. 201; Cat. of Printed Books in Brit. Mus.; Le Neve's Fasti (Hardy), iii. 81.] T. C.

BATTEN, ADRIAN (*fl.* 1630), organist of St. Paul's, the dates of whose birth and death cannot be ascertained, was educated in the choir of Winchester Cathedral under John Holmes. As Holmes left Winchester in 1602, the date 1592 is the latest that can reasonably be assigned for Batten's birth. In 1614 he was appointed vicar-choral of Westminster, and in 1624 he removed to St. Paul's, where he held the post of organist in addition to that of vicar-choral. He composed a large number of anthems, and a morning and evening service. Of printed compositions by him there are six contained in Barnard's collection and two in Boyce's 'Anthems.' Manuscripts of his compositions are contained in the British Museum (*Harl. MS.* 7337), in the libraries of Christ Church and the Music School, Oxford, of St. Peter's College, Cambridge, and in Purcell's and Blow's collections in the Fitzwilliam. There is no doubt that Batten's works show great contrapuntal skill and considerable ingenuity and inventiveness; though Burney's depreciatory remarks on them would lead us to suppose that they were in no way remarkable. Batten is commonly supposed to have died about 1640; but Burney, on what authority we know not, states that he flourished during the reigns of Charles I and II, which would place his death at least twenty years later.

[Burney's History; Grove's Dictionary of Music and Musicians; manuscript music in British Museum and in collections in Oxford and Cambridge.] J. A. F. M.

BATTEN, Sir WILLIAM (*d.* 1667), admiral, is stated by Burke to have been the son of Andrew Batten, of Easton St. George, near Bristol; though his career, so far as we can now trace it, connects him rather with the east country. Andrew Batten served for many years as master in the royal navy (*Calendar of State Papers, Domestic*, 3 April 1621; 14 Jan. 1627–8), and was on 27 Feb. 1626–7 ordered by the special commissioners for inquiring into the state of the navy to complete the survey of cordage at Chatham. Afterwards he engaged in commerce, and (13 Dec. 1632) is described as master of the Salutation of Yarmouth. We may thus identify William Batten, the son of Andrew, with the William Batten who, on 24 Aug. 1626, obtained letters of marque for the Salutation, then called of London, owned by Andrew Hawes and others, and who, in conjunction with Andrew Hawes and others of Yarmouth, was ordered (1 April 1629) 'to enter into a bond of 1,000*l.* that the Salutation of Yarmouth should not make any voyage for whale fishery to any countries within the compass of the Muscovy Company's patent' [see Baffin, William]. There is no further mention of him till his appointment in 1638 as surveyor of the navy. 'On Sunday last' (16 Sept.), wrote the Earl of Northumberland's secretary to Sir John Pennington, 'Captain Batten kissed his majesty's hand for the surveyor's place. His patent is drawing "during pleasure only," as all patents must run hereafter. Here has been much striving for the place, Sir Henry Mainwaring, Captain Duppa, Mr. Bucke, *cum multis aliis*; but the king, with the help of somebody else, thought him the fittest man' (19 Sept. 1638). The way in which Batten's name is thus introduced shows that he was far from being the 'obscure fellow unknown to the navy' described by Clarendon; and though the reference to 'the help of somebody' confirms Clarendon's more direct statement that he was made surveyor 'for money,' it was merely in accordance with the custom of the age, in which the price of the post was almost publicly quoted at 1,500*l.* (Monson's 'Naval Tracts' in *Churchill's Voyages*, iii. 331 *b.*) It does not appear whether Batten had held any naval command before his appointment as surveyor; it is not improbable that he had, for in March 1642 he was appointed second in command of the fleet under the Earl of Warwick.

During the years immediately following, the action of the navy was for the most part purely national: as between the king and the parliament, it remained, to a great extent, neutral; but it resolutely prevented foreign interference, and readily obeyed the orders of parliament 'to prevent the bringing over soldiers, money, ordnance, and other ammunition from beyond the seas to assist the king against the parliament of England' (29 Nov. 1642, Penn, i. 71). About the middle of February 1642–3 Batten, in command of four ships at Newcastle, learned that a vessel had sailed from Holland with a quantity of arms and ammunition, which she intended to land at Bridlington quay. He at once went there, and finding the boats engaged in landing these stores, he opened fire on them; with what success does not appear. Queen Henrietta Maria had taken a passage from Holland in this same vessel, and was in the village at the time. According to Clarendon: 'Finding that her majesty was landed, and that she lodged upon the quay, Batten, bringing his ships to the nearest distance, being very early in the morning, discharged above a hundred cannon (whereof many were laden with cross-bar shot) for the space of two hours upon the house where her majesty was lodged; whereupon she was forced out of her bed, some of the shot making way through her own chamber, and to shelter herself under a bank in the open fields.' In point of fact, it does not appear that Batten knew of the queen's presence, or could in any case have acted otherwise than he did (Penn, i. 71–6, where the story is discussed in some detail). During the rest of the civil war Batten continued in active command of the fleet under the lord admiral 'in the service of the king and parliament;' and in May 1647 brought into Portsmouth a fleet of fifteen Swedish ships, men-of-war and merchantmen, for refusing to pay the accustomed homage to the English flag in the narrow seas; on which the admiralty committee reported to both houses of parliament that it was of opinion 'that the vice-admiral's (Batten's) and rear-admiral's (Richard Owen's) proceedings in order to the maintenance of this kingdom's sovereignty at sea be approved of by both houses' (Penn, i. 242–4).

It was, however, already known that the indignities recently offered to the king's person, and the authority now assumed by the army, were contrary to the spirit and feeling of the navy; and Batten was specially warned (12 June 1647) to 'observe the tempers of the mariners and improve all means to continue them in a condition of obedience and service to the parliament.' Three months later Batten himself was ordered by the admiralty committee to attend before them on 17 Sept. He did so, and rendered up his commission, declaring 'that it was not out of any discontent, that if the state should be pleased to employ him again he was willing to serve them; if they should please otherwise to dispose of that command, he would be content to stay at home' (Penn, i. 251). His resignation was accepted, and on 19 Oct. Colonel Rainborow, one of the committee, was appointed vice-admiral and commander-in-chief of the fleet. This proceeding roused the utmost indignation in the fleet, and many of the officers refused to serve under Rainborow (*A Declaration of the Officers and Company of Seamen aboard His Majesty's Ships, lately reserved for His Majesty's Service*, Amsterdam and London, 1648; reprinted in Penn, i. 270–2). They turned Rainborow ashore 28 May, demanded that Batten should be reappointed, and sent him a personal invitation to resume the command. This he did, when eleven ships sailed out of the fleet then in the Downs and went over to Holland, where the Prince of Wales then was; 'not,' wrote Batten, 'as if I were now turned an enemy to parliaments, for I profess I shall, with the hazard of my life and fortunes, endeavour the welfare and being of free parliaments, provided it be with the just rights of the king and his subjects' (*A Declaration of Sir William Batten, late Vice-Admiral for the Parliament, concerning his Departure from London, to his Royal Highness the Prince of Wales, for satisfaction of all honest Seamen, and others whom it may concern* (London, 1648; reprinted in Penn, i. 266–70). The prince conferred the honour of knighthood on Batten, and was anxious that he should continue in command of the fleet. This, however, Batten refused to do. He accompanied the prince to the Downs, and was with him when he summoned Warwick to return to his allegiance (29 Aug.); but he seems to have been shocked at the idea of fighting against his old admiral, and obtained permission to return to England.

With him also returned Captain Jordan and others, who made their peace with the parliament and served with distinction in the Dutch war. Batten seems to have been undisturbed, and indeed ignored; he took no further service under the parliament or Cromwell. There is no mention of him during the next twelve years; and though it is possible that the Robert Batten, captain of the Garland, who was slain in the fight off Dungeness 29 Nov. 1652, was his son, there is no direct evidence to that effect. On the

Restoration (June 1660) Batten was reinstated in his office of surveyor of the navy; in the exercise of its duties his remaining years were passed, during which time, through the pleasant pages of Pepys's Diary, we seem to become almost personally acquainted with him. Pepys was often very much out of humour with Batten, though he continued throughout on good terms with him; and much of what we read in the Diary must be attributed to some passing pique. To say that in an age of almost universal corruption Batten's official hands were not quite clean is unnecessary; but there is something ridiculous in Pepys and Sir W. Warren discoursing on Batten's iniquities for some four hours on end, forgetful even of eating or drinking (4 July 1662); or on another occasion adjourning to a tavern to talk 'of the evils the king suffers in our ordering of business in the navy, as Sir W. Batten now forces us by his knavery' (5 May 1664). The relations of Pepys and Warren to each other were of such a nature as to permit us to suspect that Batten's 'knavery' may have largely shown itself in restraining the greed of the clerk of the acts or in insisting on a just interpretation of the clauses of a contract (e.g. 10 Feb. 1662–3, 2 Feb. 1663–4, 16 Sept. 1664; cf. *MS. Sloane* 2751). There is, in fact, no reason to suppose that Batten ever exceeded the bounds of what was then considered fair and right; and the story of Batten's cowardice (4 June 1664) as related to Pepys by Coventry, who said he had it from the king, is probably false (29 Aug. 1648); though it is quite possible that he may have shown marks of agitation, of a spirit torn with conflicting emotions, which the king thought a fitting subject for jest. In 1665 Batten had a serious illness, and lay for four or five days at the point of death. 'I am at a loss,' wrote Pepys (7 Feb. 1664–5), 'whether it will be better for me to have him die, because he is a bad man, or live, for fear a worse should come.' He revived, however, and lived on for another two years and a half. On 4 Oct. 1667 Pepys notes: 'Sir W. Batten is so ill that it is believed he cannot live till to-morrow, which troubles me and my wife mightily, partly out of kindness, he being a good neighbour, and partly because of the money he owes me.' He died on the early morning of 5 Oct., 'having been but two days sick;' and on the 12th 'the body was carried, with a hundred or two of coaches, to Walthamstow, and there buried.' From 1661 he had sat in parliament as member for Rochester, and since June 1663 had held the honourable post of master of the Trinity House. He was twice married, and left a son and daughter both grown up and married.

[Calendars of State Papers, Domestic, 1619–67. There is in these, as yet, a gap, 1642–8, during a very interesting period, which is only imperfectly filled up by the numerous references and extracts in Penn's Memorials of the Professional Life and Times of Sir William Penn; A true Relation of what passed between the fleet of his Highness the Prince of Wales and that under the command of the Earl of Warwick (4to, 1648); Pepys's Diary, ed. Bright, where the name occupies nearly three columns in the index.] J. K. L.

BATTIE, WILLIAM (1704–1776), physician, son of Edward Battie, rector of Modbury, Devonshire, was born there in 1704. He was a king's scholar at Eton, and in 1722 entered King's College, Cambridge. In 1724 he was a candidate for the Craven scholarship, and, the electors being equally divided, the appointment lapsed after a year to the founder's family, when Lord Craven gave it to Battie. Battie in 1747 founded a similar scholarship at Cambridge worth 20*l.* a year, which was called after him, and he nominated the scholars during his lifetime. He graduated B.A. in 1720, M.A. in 1730, and M.D. in 1737. He began to practise physic at Cambridge, and gave anatomical lectures at King's College (H. Walpole, *Letters*, i. xii.). In 1728 he published an edition of Aristotle's 'Rhetoric,' and in 1729 one of Isocrates' 'Orations.' The latter was ridiculed in some verses by Dr. Morell, published in the 'Grub Street Journal,' 1730; it was republished, with additions, in two volumes in 1749. He afterwards settled at Uxbridge. On one occasion Godolphin, the provost of Eton, although in good health, sent a coach and four for him in order to raise his reputation. He made 500*l.* at Uxbridge, and then settled in London, where he soon gained a large practice. In 1738 he married the daughter of Barnham Goode, under-master at Eton. A fortune of over 20,000*l.* was left to him soon afterwards by some cousins. He became fellow of the College of Physicians in 1738; censor in 1743, 1747, and 1749; Harveian orator in 1746; and president in 1764. He was Lumleian orator from 1749 to 1754. He was physician to St. Luke's Hospital for some years, resigning the post in 1764, and was proprietor of a large private lunatic asylum. In 1750 he took part in the dispute between the College of Physicians and Dr. Schomberg, which involved an expensive litigation; he was attacked for his part in this affair in the 'Battiad,' 1751 (by Moses Mendez), which is reprinted in Dilly's 'Repository,' 1776. In 1763 he was examined with Dr. Monro before a committee of the

House of Commons on the regulation of private madhouses; his evidence contributed to the bill on the subject which was passed in 1774. He died on 13 June 1776, and was buried at Kingston, Surrey. According to Horace Walpole, he died worth 100,000*l.* (H. Walpole, *Letters*, ii. 366). Besides the editions of Aristotle and Isocrates, Battie published a Harveian oration in 1746; his Lumleian lectures ('De Principiis Animalibus') in twenty-four separate parts between 1751 and 1757, in which year a collected edition of the whole was issued; a 'Treatise on Madness' in 1758, which was attacked by Dr. John Monro in a pamphlet published in the same year; and 'Aphorismi de cognoscendis et curandis Morbis' in 1760. Battie seems to have been an eccentric humorist. He left three daughters, one of whom married Sir George Young, a distinguished admiral.

[Nichols's Lit. Anecdotes, iv. 599–612, 727; Harwood's Alumni Eton. 304–9; Munk's Roll, ii. 139–43; Watt's Bibl. Brit.; Brit. Mus. Cat.]

BATTINE, WILLIAM (1765–1836), holder of many legal offices, and poetical writer, was born at East Morden, Sussex, 25 Jan. 1765. Through his mother's family, he was stated to be one of the coheirs of the long dormant barony of Bray, but he never publicly urged his claim. He was educated at Trinity Hall, Cambridge, where he appears to have obtained a fellowship at a precociously early age; he took the degree of LL.B. in 1780, and that of LL.D. in 1785. On 3 Nov. 1785, he was admitted fellow of the College of Doctors of Law, in London, and soon secured a large practice in the ecclesiastical and admiralty courts. Throughout the reign of George IV he was one of the gentlemen of the privy chamber in ordinary. He is said to have lived on intimate terms with the king when Prince of Wales, and was credited with having settled a quarrel between the prince and his father. For many years Battine was advocate-general in the high court of admiralty, and chancellor of the diocese of Lincoln; he held besides several other minor legal offices. He was elected a fellow of the Royal Society on 1 June 1797 (Thomson's *Royal Society*). In his old age he contracted many eccentric habits, and, having squandered the wealth he had acquired in his profession, lived in great poverty. He died 5 Sept. 1836, and was, according to his own directions, buried five days later with great privacy in the church of St. George the Martyr, Southwark.

Battine published, in 1822, a dramatic poem, entitled 'Another Cain: a Mystery.' It was written, its author tells us, 'to correct the blasphemy put into the mouth of Lucifer' in Lord Byron's 'Cain.' An undated 'Letter to the Judges of the King's Bench,' in pamphlet form, was also published by Battine. It urges that gentlemen of the privy chamber are exempt by privilege from arrest in civil suits, an indignity to which Battine had himself apparently been subjected.

[Gent. Mag. new series, vi. 545; Brit. Mus. Cat.] S. L. L.

BATTISHILL, JONATHAN (1738–1801), composer, was the son of a solicitor, and was born in London in May 1738. At the age of nine he became a chorister of St. Paul's, and was articled pupil to the choirmaster, William Savage, before the age of thirteen. Under this master, who treated him with great severity, he advanced rapidly in scientific knowledge of music and in manual execution. When his term of apprenticeship expired he was already known as one of the best extempore performers on the organ in the country. At this time he composed some songs for Sadler's Wells Theatre, which procured him considerable celebrity. He was next associated with Dr. Boyce at the Chapel Royal as his deputy, and about the same time was engaged to conduct the band at Covent Garden. On 11 Jan. 1758 Battishill was elected a member of the Madrigal Society, and on 2 Aug. 1761 became a member of the Royal Society of Musicians (*Records of the Madrigal Soc. and Roy. Soc. of Musicians*). Here he became acquainted with Miss Davies, the original Madge in 'Love in a Village,' and married her in 1763. Soon after this he was appointed organist of the united parishes of St. Clement Eastcheap and St. Martin Ongar, and also of Christ Church, Newgate Street. By these appointments he was obliged to sever his connection with Boyce. About the same time he gave up his post at Covent Garden, and Mrs. Battishill retired from public life. In 1764 he composed most of the music—all the choruses and some of the airs—for an opera entitled 'Almena,' of which the overture and the rest of the airs were written by Michael Arne. The music was exceedingly good; but in consequence of the poverty of the libretto, the work was only performed five times. In spite of this failure Battishill persevered in theatrical composition, and in the same year produced the music to a pantomime called the 'Rites of Hecate,' which obtained considerable success. Soon after this he set to music a collection of hymns by Charles Wesley, and wrote a number of songs and a set of sonatas for the harpsichord. In 1771 he received a gold medal from the Catch

Club for his cheerful glee, 'Come bind my brows.' In 1776 he published, by subscription, two collections of glees, and about the same time he took considerable interest in the musical and elocutionary entertainments projected by Lee the actor and Baildon the musician, which took place in the great room of the Crown and Anchor tavern. Several interesting choruses were composed by Battishill for these occasions. At this time he led a very domestic life, his cultivated tastes and his love of literature providing him with plenty of occupation. After the death of his wife, in 1777, he sought distraction in dissipation, thereby injuring his health and diminishing his fortune. After a long illness he died at Islington on 10 Dec. 1801, and was buried, in accordance with his dying request, in St. Paul's, near the remains of Dr. Boyce. The funeral service was composed by Dr. Busby, and Battishill's own beautiful six-part anthem, 'Call to Remembrance,' was sung, and accompanied by Attwood. His works are vigorous and original, having a certain analogy to those of Purcell. His part-writing is exceedingly ingenious and interesting. His playing of the organ and harpsichord was dignified and tasteful, though dexterity and rapidity of execution were disregarded by him. Busby relates that he used frequently to say 'I am no finger merchant.' His playing of Handel was particularly excellent.

Besides the collection of his works published during his lifetime, several anthems, chants, and psalm-tunes were published after his death by Page in 1804. In the British Museum there is a copy of 'Two Anthems, as they are sung in St. Paul's Cathedral.' These are 'Call to Remembrance' (six parts) and 'How long wilt Thou forget me?' (five parts). Copies of his collection of songs and glees are in the library of the Royal College of Music.

[Busby's History of Music, vol. ii.; Concert-room Anecdotes; Grove's Dictionary of Music and Musicians; European Magazine, xl. 479.]

J. A. F. M.

BATTLEY, RICHARD (1770–1856), chemist, was the son of an architect in Wakefield, where he was born about 1770. He was educated at the Wakefield grammar school, and after serving as pupil with a physician at Wakefield was appointed medical attendant in connection with the collieries in the district of Newcastle-on-Tyne. He then went to London to attend the medical schools, and after concluding his studies entered the service of the navy as an assistant surgeon, and was present at several engagements under Sir Sidney Smith. In a few years, however, he returned to London, where he carried on the business of an apothecary, first in St. Paul's Churchyard, and afterwards in Fore Street, Cripplegate. When the London Eye Infirmary was founded, he for a time supplied the medicines free of cost, and also acted as secretary. He introduced many important improvements in pharmaceutical operations, and at his own house in Fore Street, as well as at the Sanderson Institution, provided a museum of *materia medica* which was open free to the pupils of all the medical schools. He died at Reigate on 4 March 1856.

[Gent. Mag. new ser. xlv. 534–6.]

BATTY, ROBERT (*d.* 1848), lieutenant-colonel and amateur draughtsman, was the son of Dr. Batty, of Hastings [q. v.]. At the age of fifteen he went to Italy, and was able there to cultivate his natural fondness for art. He was educated at Caius College, Cambridge. He entered first for the army, but afterwards returned to Cambridge and took the M.B. degree in 1813. After this, however, he served with the grenadier guards in the campaign in the western Pyrenees, and at Waterloo. He published an account of these exploits in a quarto volume, with plates etched by himself, and called 'The Campaign of the Left Wing of the Allied Army in the Western Pyrenees and South of France, 1813–14.' This was followed by 'A Sketch of the Campaign of 1815.' He published also several volumes of the scenery of different countries: 'French Scenery,' 1822; 'German Scenery' and 'Welsh Scenery,' 1823; 'Scenery of the Rhine, Belgium and Holland,' 1826; 'Hanoverian, Saxon, and Danish Scenery,' 1828; 'Scenery in India,' and 'Select Views of the principal Cities of Europe,' 1830–33. He exhibited at the Royal Academy at different times between 1825 and 1832. He died in London on 20 Nov. 1848. 'His industry was great, his works carefully and truthfully drawn, his architecture correct in its proportions and outlines' (REDGRAVE). His sister is stated to have published a series of views of Italian scenery.

[Ottley's Supplement to Bryan's Dictionary of Painters, 1866; Redgrave's Dictionary of Artists of the English School, 1878.] E. R.

BATTY, ROBERT, M.D. (1763?–1849), was born at Kirkby Lonsdale, Westmoreland. He graduated M.D. at the university of St. Andrews on 30 Aug. 1797, shortly after which he settled in London as obstetric physician. On 30 Sept. 1800 he was admitted by the College of Physicians a licen-

tiate in midwifery, and on 22 Dec. 1806 a licentiate of the college. He was physician to the Lying-in Hospital, Brownlow Street, and for some years acted as editor of the 'Medical and Physical Journal.' Like his son, Colonel Robert Batty [q. v.], he was long known as an amateur artist (*Gent. Mag.* new ser. xxxiii. pt. i. 110). He spent his last years at Fairlight Lodge, Hastings, where he died on 16 Nov. 1849 at the age of eighty-six. His portrait by Dance was engraved by Daniell.

[Gent. Mag. new ser. xxxiv. 293; Munk's Coll. of Phys. (1878), iii. 19.]

BATY, RICHARD (*d.* 1758), divine, was born at Arthuret, Cumberland, and was educated at Glasgow University, where he received the degree of M.A. in 1725. For seven years from that date he was curate of Kirkandrew-upon-Esk, in his native country, and in 1732 was presented by the patron, Viscount Preston, to the rectory of the parish. Baty built a parsonage for himself at his own expense, and for the use of his parishioners provided a ferry for the first time across the river Esk, which ran through the town, and across which there was no bridge. He insisted on the importance of education, and promoted the erection of a schoolhouse in the neighbourhood. His genial temper made him popular with all classes of his neighbours, and with the noblemen and gentlemen on both sides of the border; but he was held by some to be too profuse in his hospitality. He studied the eye and its diseases, and had a local fame as a skilful oculist.

Baty published at Newcastle: 1. 'A Sermon on the Sacrament, with prayers for the use of persons in private,' 1751. 2. 'Seasonable Advice to a Careless World,' 1756. 3. 'The Young Clergyman's Companion in Visiting the Sick.' He died in 1758.

[Hutchinson's Hist. of Cumberland, ii. 681; Chalmers's Biog. Dict.]

BAUMBURGH, THOMAS DE (*fl.* 1332), clerk of the chancery and keeper of the great seal, is mentioned in 1328 as then holding the living of Emildon in Northumberland, to which he had been presented by the king. In 1332 he was receiver of petitions from England in the parliament, as also in 1340. Between 1 April and 23 June 1332 he was one of the keepers of the great seal, and again between 13 Jan. and 17 Feb. 1334, John de Stratford, bishop of Winchester, being chancellor on both occasions. He again held this important office between 6 and 19 July 1338, during the chancellorship of Richard de Bynteworth, bishop of London, and once more upon that chancellor's death between 8 Dec. 1339 and 16 Feb. 1340, during which period the chancellorship was vacant. After this date no more is heard of him. He held land at Baumburgh (now Bamborough) in Northumberland, whence his name.

[Rot. Parl. ii. 22, 68, 112; Abbrev. Rot. Orig. ii. 27, 75, 79; Cal. Rot. Pat. 118; Cal. Inq. P. M. ii. 53; Hardy's Cat. of Lord Chancellors and Keepers of the Great Seal, 31–33.]

J. M. R.

BAUME, PIERRE HENRI JOSEPH (1797–1875), socialist, was born at Marseilles in 1797. When he was still young his father removed to Naples, and the boy was placed in a military college in that city. In his eighteenth year he became private secretary to King Ferdinand. He left Italy and came to England about 1825, where he was always more or less associated with the advocates of social change. In 1832 he took out letters of naturalisation. He was in succession a preacher of the doctrine of 'reforming optimism,' a theatrical manager, the curator and proprietor of some 'model experimental gardens' near Holloway, and a promoter in Manchester of public-houses without intoxicating drinks. For many years his mind was bent upon the establishment of a great educational institute upon a communistic basis. To carry out this project he denied himself not only luxuries, but almost the necessaries of life. He acquired a large estate, valued at 40,000*l.*, at Colney Hatch, and another in Buckinghamshire, estimated to be worth 4,000*l.*; but so many obstacles presented themselves that he gave up his long-cherished plan. During the course of the Owenite socialist agitation his fine form, considerable knowledge, ready speech, and power of devising astonishing placards and proclamations made him a notable man. A boy whom he had adopted was publicly 'named' by Owen. He was believed to have amassed a fortune as a foreign spy, and his mysterious ways added to his reputation. For several years Baume resided in Manchester, where he organised Sunday lectures, but in 1857 he paid a visit to the Isle of Man, and was so pleased with the place that he took up his residence there in a house in the Archway, Douglas. Here his natural eccentricities increased. His rooms were so crowded with books, mostly of an antique and musty character, that there was no room for a bed, and he slept in a hammock swung from the roof of the room. Only those who possessed the secret of a peculiar knock were admitted. He lived for

years in a very wretched style, but in 1874 was induced to take up his abode in more comfortable quarters. His 'experimental gardens,' as he called them, were almost opposite the present Pentonville Prison, and were known as the 'Frenchman's Island,' about which he used to wander in the night-time with a pistol, to frighten off unwelcome visitors. He was exceedingly abstemious in diet, living chiefly upon peas, which he carried in his pocket. The reason he always adduced for this self-denying existence was that he wished to leave as much as possible for charitable uses. The sincerity of this declaration was proved on his death, at Duke Street, Douglas, on 28 Oct. 1875, when it was found that all his property, including about 10,000*l.*, in addition to the value of the estates already named, was left in trust for philanthropic purposes in the Isle of Man. This disposition was accompanied by some curious provisions. He was buried on 2 Nov. at St. George's, Douglas. A posthumous bust of him was executed by Mr. E. E. Geflowski.

[Manchester Guardian, 30 Oct. 1875; Holyoake's History of Co-operation, London, 1875, i. 220, 349, ii. 401–5; private information.]

W. E. A. A.

BAVAND, WILLIAM (*fl.* 1559), having been educated at Oxford, became a student in the Middle Temple, and published in 1559 'A work touching the good ordering of a Common Weale in 9 Books,' a translation from Ferrarius Montanus. The book is dedicated to Queen Elizabeth. Scattered up and down the work are several verse-translations of passages from classical poets. Jasper Heywood, in his translation of Seneca's 'Thyestes' (1560), mentions Bavand in these words:—

> There Bavande bides that turned his toil
> A common wealth to frame,
> And greater grace in English gives
> To worthy authors name.

[Tanner's Bibliotheca Britannico-Hibernica; Wood's Athenæ (ed. Bliss), i. 310.] A. H. B.

BAVANT, JOHN, D.D. (*fl.* 1552–1586), catholic divine, was a native of Cheshire, and received his education at Oxford, where he graduated M.A. in 1552. He was one of the original fellows of St. John's College, and the first Greek reader there. During his residence at Oxford he was tutor to the two noted writers, Edmund Campion and Gregory Martin. Leaving this country on the change of religion in 1558–9, he pursued his theological studies at Rheims and Rome, and was created D.D. In 1581 he was sent from Rheims to England, and he laboured on the mission for a considerable time, but was at last apprehended and kept a prisoner in Wisbech Castle, where it is supposed he died. He was alive on 13 June 1586, when Dr. Gray of Wisbech addressed to Secretary Walsyngham a petition praying for his release.

[First and Second Douay Diaries; Wood's Fasti Oxon. (ed. Bliss), i. 35; Dodd's Church Hist. ii. 59; State Papers, Dom. Elizabeth, cxc. art. 30.]

T. C.

BAWDWEN, WILLIAM (1563–1632), jesuit. [See BALDWIN.]

BAWDWEN, WILLIAM (1762–1816), antiquary, the son of William Bawdwen, of Stone Gap, Craven, Yorkshire, was born 9 March 1762. He was educated at Manchester school, and subsequently took holy orders. He is described on the title-pages of his books as B.A., but his name does not occur in the lists of Oxford or Cambridge graduates. He is said to have been at one time curate of Wakefield (LUPTON'S *Wakefield Worthies*, p. 9); he afterwards became curate of Frickly-cum-Clayton and vicar of Hooton Pagnel, benefices near Doncaster, which he held till his death. He married, 30 Dec. 1793, Ann, daughter of William Shackleton, of Wakefield, and died at Hooton Pagnel 14 Sept. 1816, leaving twelve children. The estate of Stone Gap, which had been in his family for two hundred years, was sold by Bawdwen soon after he succeeded to it.

Bawdwen, who devoted all his leisure to antiquarian research, began a translation of the Domesday Book from the edition published by the Record Commission in 1783. He intended to complete it in ten volumes, but two only appeared before his death. The first volume was published in 1809 at Doncaster with a dedication to Lord Fitzwilliam, under the title of 'Dom Boc; a translation of the Record called Domesday, so far as relates to the county of York, including Amounderness, Lonsdale, and Furness in Lancashire, and such parts of Westmoreland, Cumberland, as are contained in the Survey; also the counties of Derby, Nottingham, Rutland, and Lincoln, with an introduction, glossary, and indexes.' The second volume appeared in 1812, and dealt with the counties of Hertford, Middlesex, Buckingham, Oxford, and Gloucester. Bawdwen also contributed a translation of the Domesday survey of Dorsetshire to the fourth volume of Hutchinson's 'History of Dorsetshire.'

[Manchester School Register, ed. Finch Smith, published by Chetham Society, i. 212; Gent. Mag. lxxxvi. pt. 2, p. 286; Hunter's Hist. of Deanery of Doncaster, 1828, ii. 146.] S. L. L.

BAXTER, ANDREW (1686–1750), philosophical writer, was born at Aberdeen in 1686 or 1687, and educated at King's College, Aberdeen. His father was a merchant, but Baxter appears to have maintained himself chiefly by acting as tutor to noblemen's sons. He married in 1724 Alice McBane, daughter of a Berwickshire clergyman. In the spring of 1741 he went with two pupils, Mr. Hay of Drummelgier, and Lord Blantyre, to Utrecht, and resided there, making occasional excursions to Spa, Cleves, and other places, until 1747, when he returned to Scotland, and rejoined his wife and family. He spent the remainder of his life at Whittingham, near Edinburgh, where he helped to look after the affairs of his old pupil, Mr. Hay. In one of his visits to Spa, Baxter had accidentally met John Wilkes, then travelling with a tutor, and was fascinated by the young man, then under 20. A correspondence between them was maintained during the rest of Baxter's life. 'My first desire,' he says in a letter to his 'dearest Mr. Wilkes' of April 1749, 'is to serve virtue and religion; my second and ardent wish to testify my respect to Mr. Wilkes.' Baxter composed a dialogue called 'Histor,' from the chief interlocutor, who was intended to represent Wilkes, and whom Baxter laboured to make a worthy representative of the original in wit and vivacity. This dialogue defended Newton and Clarke against Leibnitz, and was offered to Millar in 1747 for publication; but rejected on the ground that in the judgment of three independent readers the discussion had lost its interest. Baxter's health broke down after his return to Scotland, and in January 1750 he wrote a touching letter to Wilkes, announcing the hopelessness of his case. Wilkes printed this letter in 1753 and distributed copies amongst his friends. Baxter died on 23 April 1750, and was buried at Whittingham in Mr. Hay's family vault. A posthumous work, finished just before his death, appeared in the same year, with a dedication to Wilkes, describing it as the substance of a conversation which they had held in the 'Capuchine's garden at Spaw in the summer of 1745.' His widow died in 1760, and was buried in Linlithgow. He left a son Alexander, who gave information for the life in the 'Biographia Britannica,' and three daughters. He is described as very studious, often reading through the night; a cheerful and modest companion, very popular with young men, and elegant, though severely economical. Offers of preferment failed to induce him to take orders in the church of England.

Baxter's works are as follows: 'Matho, sive Cosmotheoria Puerilis,' an exposition in Latin of the first principles of astronomy drawn up for the use of his pupils, which was afterwards translated by the author; the first English edition, in two volumes, appearing in 1740, the second in 1745, and a third, in which a new dialogue was substituted for an erroneous one, in 1765. In this work Baxter gives the argument which forms the subject of his chief work, the 'Enquiry into the Nature of the Human Soul.' The first edition is not dated, but appeared in October 1733 (*Gent. Mag.* 'Register of Books'); the second appeared in 1737, and the third in 1745. An 'Appendix to the first part of the Enquiry' appeared in 1750, and is chiefly occupied with a consideration of some statements in Maclaurin's 'Account of Sir I. Newton's Philosophical Discoveries.' Besides these a book called 'The Evidence of Reason in Proof of the Immortality of the Soul' was published from his manuscripts by Dr. Duncan in 1779.

Baxter's argument is that matter is essentially inert, and that therefore all the changes in matter imply the constant action of an immaterial principle; and, consequently, the universal superintendence of a divine power. He is a tedious and lengthy, though a sincere and painstaking reasoner. Toland, in his 'Letters to Serena' (1704), had argued that motion was essential to matter, a doctrine which was generally regarded as atheistic. Baxter's chief polemic, however, is directed against Locke. The second volume gives the first considerable criticism of Berkeley, who had based his argument for theism upon the denial that matter exists; whereas Baxter considers the existence of matter essential to the proof of theism. He falls, however, into the vulgar misconception of Berkeley's theories. He argues that dreams are caused by the action of spiritual beings, a fancy which, according to Warburton, caused his 'noble demonstration' to be neglected (*Letters from an Eminent Prelate*, p. 283). Baxter may be classed as belonging to the school of Clarke, and is more than once mentioned with respect by his personal friend Warburton, but has now only an historical interest. It may be remarked that he makes no reference to his countryman and contemporary Hume.

[Life in Biographia Britannica (on information from his son); Letters to Wilkes in Additional MSS. 30867; McCosh's Scottish Philosophy, pp. 42–49.] L. S.

BAXTER, CHARLES (1809–1879), portrait and subject painter, was born in Little Britain, London, in March 1809. He was the son of a book-clasp maker, and was himself apprenticed to a bookbinder; but his impulse towards art was so strong that he soon gave up

his business, and commenced a struggling career as a painter, chiefly of miniatures and portraits. In 1834 he made the acquaintance of George Clint, from whom he received some valuable instruction, and in the same year he exhibited for the first time at the Royal Academy. In 1839 he joined the Clipstone Street Society, and studied there along with Paul Falconer Poole, William Müller, Duncan, Jenkins, Topham, and others, who afterwards became distinguished in the profession. He became a member of the Society of British Artists in 1842, and contributed to its exhibitions many of the poetical and rustic subjects and fancy portraits upon which his reputation chiefly rests. His female heads are especially characterised by refinement of expression and purity of colour. Among his best works were 'The Orphan,' painted in 1843; 'The Wanderers,' 1847; 'L'Allegro,' 1852; 'Love me, love my Dog,' 1854; 'Sunshine' and 'The Bouquet,' 1855; 'The Dream of Love,' 1857; 'Little Red Riding Hood,' 1859; 'Olivia and Sophia,' 1862; 'The Ballad,' 1863; 'Peasant Girl of Chioggia,' 1869; and 'Rich and rare were the gems she wore,' 1872. He died at Lewisham 10 Jan. 1879.

[Art Journal, 1864, pp. 145–7, 1879, p. 73; Royal Academy Exhibition Catalogues, 1834–72; Exhibition Catalogues of Society of British Artists, 1842–79.] R. E. G.

BAXTER, Sir DAVID (1793–1872), baronet, a Dundee manufacturer, was the second son of William Baxter, of Balgavies, and was born in Dundee 15 Feb. 1793. He was educated at one of the local schools, and, entering business, became, while still young, manager of the Dundee Sugar Refining Company. The concern was never prosperous, and notwithstanding his prudent and energetic management it collapsed in 1826. Thereupon he became partner in the linen manufacturing firm of Baxter brothers, which included his father and his two younger brothers, Edward, his elder brother, having left it in the previous year to commence the business of a general merchant. From the time that he joined the firm he was practically its head, and on the death of his two brothers and his father within a few years afterwards he and the former manager of the works remained the sole partners. In 1828 an attempt had been made by him to introduce power-loom weaving, but after a short trial it was abandoned until 1836, when its revival was followed by complete and extraordinary success. Through the mechanical skill of the junior partner in perfecting the machinery, and the business capacity and tact of David Baxter, the firm speedily became one of the largest manufacturing houses in the world; and to its remarkable success may be in a large degree ascribed the position which Dundee has attained as the chief seat of the linen manufacture in Britain.

Although much immersed in the cares of business, Baxter took an active, if not very prominent, share in public affairs. In 1825 he was chosen a police commissioner, and in 1828 a guild councillor and member of the harbour board. A liberal in politics, he took a lively interest in parliamentary elections, both in Dundee and in the county of Fife, where in 1856 he purchased the estate of Kilmaron. His enlightened regard for the welfare of his native town was, however, manifested chiefly in noble and generous benefactions which have given his name one of the highest places of honour in its annals. The most notable of these was perhaps his presentation, along with his sisters, of thirty-eight acres of land to Dundee as a pleasure-garden and recreation ground, which, under the name of the Baxter Park, was opened by Earl Russell in September 1863. The foundation of the Albert Institute of Literature, Science, and Art was due also chiefly to his liberality and that of his relatives; and in connection with the Dundee Infirmary he erected a convalescent home at Broughty Ferry at a cost of 30,000*l*. More important than his benefactions to Dundee were his gifts in behalf of higher education in Scotland. Besides building and endowing at Cupar Fife a seminary for the education of young ladies, he established several important foundations in Edinburgh University, including a mathematical, a philosophical, a physical science, and a natural science scholarship, each of the annual value of 60*l*.; and a chair of engineering, with an endowment of 5,000*l*., which is supplemented by an annual parliamentary vote of 200*l*. On 1 Jan. 1863 he received the honour of a baronetcy. He died 13 Oct. 1872. In 1833 he was married to Elizabeth, daughter of R. Montgomerie, Esq., of Barrahill, Ayrshire. The lady survived him, but he had no family. Of his heritable and personal property, valued at 1,200,000*l*., one half was divided among near relatives, and the other among distant relations and public institutions, the largest legacies being 50,000*l*. to the Free Church of Scotland, 40,000*l*. to Edinburgh University, and 20,000*l*. towards the foundation of a mechanics' institute in Dundee. Before his last illness his attention was occupied with a scheme for linking Dundee with the neighbouring university of St. Andrews, and although he did not survive

to render personal aid to the project, the foundation of the University College, Dundee, by his relatives may be regarded as possibly an important step towards its realisation. Towards the purchase of buildings and general equipment of this college, a sister of Sir David, who died unmarried on 19 Dec. 1884, contributed 150,000*l.* (*Times*, 20 Dec. 1884).

[Thomson's History of Dundee, revised and continued to the present time by James Maclaren (1874); Norrie's Dundee Celebrities of the Nineteenth Century (1873).] T. F. H.

BAXTER, EVAN BUCHANAN, M.D. (1844–1885), physician, was born in 1844 at St. Petersburg, where his father, James Baxter, had resided for some years as a high official in the education department of the Russian government service. His father also directed the English school at St. Petersburg during his residence there, and in this institution Evan began his education. Soon afterwards, on being appointed government inspector of schools in the province of Podolsk, Russian Poland, his father took up his residence at Kaminetz, where Evan was brought up and educated till the age of sixteen under the care of his parent and an old French tutor. In 1861 he came to England and entered the general literature and science department of King's College, London. The next year he obtained an open scholarship in classics at Lincoln College, Oxford, and stayed there for three terms. His university career, however, was interrupted by the illness and death of his father. He returned to Russia to nurse and attend him. On coming back he resolved not to return to Oxford. He had become a positivist. 'The only profession,' he said, 'which attracted me was that of medicine, holding out, as it did, an opportunity for the study of physical science and a hope of comparative intellectual freedom.'

In October 1864 he entered the medical department of King's College, London, and obtained the first Warneford scholarship on his entrance. In 1865 he was elected a junior scholar, and in the same year he carried off the Dasent prize with an essay on 'The Minor Poems of Milton.' In 1868 he was appointed assistant house-physician to King's College Hospital, in 1868–9 he filled the office of house-physician, and in 1869 he gained the first Warneford prize. In 1870 and 1871 he became Sambrooke medical registrar to King's College Hospital. It was at this time that he began to be appreciated not only as a man of the first intellectual calibre, but also as a great teacher and an extraordinarily careful clinical observer. In 1865 he matriculated in honours at the university of London, and in 1869 graduated M.B., and M.D. in 1870, with high honours. In 1871 he was appointed medical tutor at King's College, and he held this post until 1874, when he was chosen as the successor to Professor Garrod in the chair of materia medica and therapeutics, and as an assistant physician to King's College Hospital; and these offices he held till a month or two before his death. In 1872 he became a member of the Royal College of Physicians, and in 1877 he was elected a fellow. Subsequently he was appointed an examiner in materia medica and therapeutics, and he also filled for five years the corresponding office in the university of London. In 1881 he was appointed physician to the Royal Free Hospital. He died at his residence, Weymouth Street, Portland Place, London, on 14 Jan. 1885.

Baxter translated Rindfleisch's 'Pathological Histology' for the New Sydenham Society; prepared the fourth edition of Garrod's 'Essentials of Materia Medica;' and made some valuable experiments on 'The Action of the Chinchona Alkaloids and their Congeners on Bacteria and Colourless Blood Corpuscles' described in the 'Practitioner,' 1873. He also drew up an able 'Report on the Experimental Study of certain Disinfectants' printed in the 'Privy Council Reports' (new series), 1875; and contributed a remarkable article to the 'British and Foreign Medico-Chirurgical Review' in 1877 on the vaso-motor nervous system. His minor writings include a series of physiological notes which he contributed to the 'Academy' for many years.

[Lancet, 24 Jan. 1885, p. 181; Times, 16 Jan. 1885; Medical Directory (1884), 75.] T. C.

BAXTER, JOHN (1781–1858), printer and publisher, was born at Rickhurst, Surrey, 20 Oct. 1781. Early in life he settled in Lewes as a bookseller and printer. He was the first printer to use the inking roller, which was made under his superintendence by a saddler at Lewes. Robert Harrild, who assisted him in his experiments, afterwards brought out a patent for the composition roller, and realised by it a handsome fortune. Among the earliest of Baxter's enterprises was the publication of a large quarto Bible, annotated by the Rev. John Styles, D.D., and illustrated with wood engravings. This work, known as Baxter's Bible, met with an immense sale, especially in America. His other publications include several important works on the topography of Sussex, and 'The Library of Agricultural Know-

ledge,' which had a very extensive circulation. Along with his youngest son, W. E. Baxter, he started the 'Sussex Agricultural Express.' He was an enthusiastic cricketer, and the joint, if not the sole, author of the book of rules for that sport, the first ever published, named 'Lambert's Cricketer's Guide,' after the celebrated professional of that name. He died 12 Nov. 1858. Baxter's second son, George Baxter, was the inventor of the process of printing in oil colours.

[Lower's Worthies of Sussex, 283–4.]

T. F. H.

BAXTER, NATHANIEL (*fl.* 1606), poet and preacher, was tutor in Greek to Sir Philip Sidney, and has been proved by Joseph Hunter, in his 'New Illustrations of Shakespeare' (1845), to be the author of 'Ourania,' a work previously ascribed to Nicholas Breton. By the fact that he was 'tutor' to Sidney, his birth probably preceded 1550. We learn that he was probably of Magdalen College, Oxford, in 1569, from an entry in the 'Spending of the Money of Robert Nowell' (*Spending*, edited by Dr. Grosart, 1879). Baxter was one of the signatories to the famous letter addressed to the puritan, Thomas Cartwright, dated London, 25 May 1577 (Brook's *Lives*, ii. 245–6; *MS. Register*, p. 896). Several puritanic books were issued by him about the same time. One of them, bearing no date, is entitled: 'A Soueraigne Salue for a Sinfull Soule, comprising a Necessarie and True Meanes wherby a sinfull conscience may be vnburdened and reconciled to God: wherein you shall find all the Epithetons or Titles of the Son of God which for the most part are found in Scripture.' Another of his works was called 'Calvin's Lectures or Daily Sermons upon the Prophet Jonas, translated into English by Nathaniel Baxter,' with a complaint in verse and a long dedication to Sir John Brockett (1578), another edition being dedicated to Sir Francis Walsingham from 'Redbourn,' 22 Jan. 1577; and he also published 'A Catholique and Ecclesiastical Exposition of the last Epistle of John, collected out of the Works of the best Writers by Augustine Marlorat,' dedicated to Lady Walsingham (1578). A few years later a treatise of a very different type was published by him: 'D. Nathanaelis Baxteri Colcestrensis quæstiones et responsa in Petri Ranii [qu. Rami?] dialecticam,' London, 1585 (Watt's *Bibl. Brit.*).

He became warden of St. Mary's College, Youghal, Ireland, in 1592, and was inducted into the office of warden 23 May 1592 by Dr. William Lyon, (protestant) bishop of Cork and Cloyne (patent at Lismore). Though originally a popish establishment, the wardenship became one of the sinecures which abounded in those days. The college itself had been 'spoiled and wellnigh demolished' in 1579, but the warden's house either remained or was rebuilt, and to-day a house, which is now pointed out at Youghal as Sir Walter Raleigh's residence when he was there, is said to have been the warden's. On 25 Aug. 1597 Baxter, who had hitherto continued in the enjoyment of his wardenship without interruption, found that the revenues of the college were threatened with the fate of other monastic foundations, and was obliged to give his bond of 1,000 marks that he would, within forty days after demand, resign his office. On 26 April 1598 complaint was made to the court of revenue exchequer, that Baxter had refused to allow the officer of the court to sequestrate the revenues of the college. An attachment was issued against him, and a new sequestration issued. On 30 June 1598 Baxter, having resisted the surrender of his office, availed himself of the 'forty days' license,' and before the time had expired privately passed his letter of attorney to three gentlemen, authorising them to dispose of the college revenues. They accordingly demised them and the college house to Sir Thomas Norris. Baxter then resigned; but the commissioners, finding that the revenues had been disposed of, refused to accept the trust (Hayman, *Notes and Records of the Ancient Religious Foundations at Youghal, co. Cork*, Youghal (Lindsay), 1855). Baxter left Ireland in 1599. He is next found vicar of Troy, in Monmouthshire, and compounding for his first-fruits of the 'living' 26 May 1602. It was while in this obscure retreat that he composed and published the poem whereby he is now mainly remembered, viz. 'Sir Philip Sydney's "Ourania." That is, Endimiones Song and Tragedie, containing all Philosophie. Written by N. B. London: Printed by Ed. Allde for Edward White, and are to be solde at the little north doore of Saint Paules Church, at the signe of the Gun, 1606' (4to). This is now one of the rarest of books, and has never been reprinted. In Corser's 'Collectanea Anglo-Poetica' (pt. ii. pp. 216–23) will be found a full account of it, with characteristic and fairly representative quotations. 'Ourania' frequently describes its author's tutorial relation to Sir Philip Sidney, and there are various details of the poet's history and of his house in Troy. The name 'Tergaster' reveals the playful title given by Sidney to his tutor; and so the N. B. of the title-page 'Tergaster,' i.e. Back or Bax-ter. There are a mul-

titude of addresses in verse to contemporary 'fair ladies and brave men,' each signed N. B., and evidently written with a view to some pecuniary reward. 'Ourania' resembles Sir Robert Chester's 'Rosalind, or Love's Martyr.'

Our last notice of Baxter shows him still contending in 1633 for his first puritan teaching. He published 'The Answer of Nathanael Baxter, Bachelor in Divinitie and Warden of New Colledge in Youghal, to the arguments of Mr. Jo. Downes, Bachelor in Divinitie, in a Controversie of Justifying Faith preached by the said Mr. Downes in Bristoll,' 1633. According to Downes, who in 1635 replied to, if he did not answer Baxter, the book by his assailant was so hard to be obtained that it had taken him two years to get possession of it—a convenient euphemism for a willing delay in 'answering' a formidable opponent. Nathaniel Baxter, having long before left Youghal, exposed himself to this retort by Downes: 'In the inscription though it please him in such sort to stile himselfe, I thinke to make the reader beleeve that I had met with my peer at least; and if I were a Bithus (Horat. lib. i. Sat. 7) he were no lesse then a Bacchius; yet could he not without great arrogance challenge these titles to himselfe, having never taken such degree in either of the universities, *and being no more warden of Yoghul* then was Captaine Stukelie marques of Ireland, or Robert Venantius in the Council of Trent archbishop of Armagh' (To the Reader). Nothing later is known of Baxter. He must have reached a ripe old age in 1633–35; for in 'Ourania,' written before 1606, he described himself thus:

> And now comes creeping old Endymion.

He has escaped Anthony à Wood, but doubtless was of Oxford.

[Besides authorities as given, see Hunter's MS. Chorus Vatum in Brit. Mus., and Baxter's books.] A. B. G.

BAXTER, RICHARD (1615–1691), presbyterian divine, was the son of Richard Baxter, of Eaton-Constantine, near Shrewsbury, in Shropshire, by his wife Beatrice, daughter of Richard Adeney, of Rowton, near High Ercall, in the same county. His birthday is somewhat uncertain. He himself in one place gives it as 12 Nov. 1615, and in another mentions '19 November my baptism-day.' His baptism is thus entered in the parish register: 'Richard, sonne and heyr of Richard Baxter, of Eaton-Constantyne, and Beatrice his wife, baptized the sixth of November' (Orme, *Life and Times of Baxter*). It is just possible that the parish-clerk miswrote 'sixth' for 'sixteenth' or for 'nineteenth' (*ut supra*), which would reconcile '12 November' as the date of his birth with that given in 'Reliquiæ Baxterianæ.'

In the 'Breviate' of the life of his wife, Baxter describes his father as 'a mean freeholder, called a gentleman for his ancestors sake.' This indicates decadence of position paternally; and those curious in such 'vicissitudes of families' will find the 'gentle' ancestry hinted at, fully traced by William Baxter [q. v.], the nephew of Richard Baxter, in *his* 'Reliquiæ Baxterianæ.' The genealogy goes back to Baxters of Shrewsbury in the reign of Henry VI, and remoter still. His birthplace was not Eaton-Constantine, but Rowton, in his mother's home. It is to be feared that this return home was necessitated by the loose life of his father. In his youth he had 'gambled away' his freehold property, and otherwise involved himself in debts and difficulties, so that the young wife and mother must have been hard put to it. But a great, decisive, and permanent change came over the elder Baxter. Through 'searching of the Scriptures' he was awakened to a sense of his misconduct. From about the time his son Richard was born, Baxter senior showed by his altered daily life how profound and real was the change effected in him. The 'Reliquiæ Baxterianæ' furnishes sorrowful glimpses of the condition of Eaton-Constantine and of High Ercall. In the latter there were 'four readers' in the course of six years—all of them grossly ignorant, and two of them immoral men. At Eaton-Constantine there was a 'reader' of eighty years of age, Sir (i.e. Rev.) William Rogers, who never preached, though he held two livings twenty miles apart. His sight failing, he repeated the prayers 'without book,' but employed a common thresher or labourer one year, a tailor another, to read the lessons; and at the last his own son, 'the best stage-player and gamester in all the country,' obtained orders and supplied one of his places. Within a few miles round there were nearly a dozen more clergy of the same character, ignorant readers and dissolute. With characteristic courage and integrity, Baxter, in his 'Third Defence of the Cause of Peace,' gives the names of the clergy and readers referred to, with flagrant details; and these were never impugned. To the grievous annoyance of the family a maypole was erected right in front of the Baxters' residence. These illiterate and discredited readers and teachers were young Baxter's only early instructors. From his sixth to his tenth year he was placed under the four successive curates of the parish of High Ercall, two of

whom drank themselves to beggary. At the age of ten he was removed from his maternal grandfather's care to Eaton-Constantine. There one of the curates of 'Sir' William Rogers, who was discovered to have officiated under forged orders, became his principal schoolmaster. The man had been an attorney's clerk, ruined himself by hard drinking, and turned curate for 'a piece of bread.' He only preached once while Baxter was being taught by him, and then was drunk. In his 'Apology for the Nonconformist Ministry' (p. 58) Baxter speaks favourably of the ability and moral character of his next teacher. He tells us he was 'a grave and eminent man, and expected to be made a bishop.' But he also disappointed him; for over two years he never taught him one hour at a time. He was a severe railer against the 'factious puritans.'

Subsequently Baxter was transferred to the free school at Wroxeter, with Mr. John Owen for master. Here he had for schoolfellows two sons of Sir Richard Newport (afterwards Lord Newport) and a lad, Richard Allestree [q. v.], who came to be known as provost of Eton College, and regius professor of Greek at Oxford.

On his education as thus conducted Sir James Stephen pronounces: 'The three remaining years of his pupilage . . . were spent at the endowed school at Wroxeter, which he quitted at the age of nineteen [eighteenth year], destitute of all mathematical and physical science, ignorant of Hebrew, a mere smatterer in Greek, and possessed of as much Latin as enabled him in after-life to use it with reckless facility' (*Essays in Ecclesiastical Biography*).

Richard Baxter through life deplored his lack of academic training and literary furniture. In 'Reliquiæ Baxterianæ,' and in his autobiographical poems (see below), he makes humble and passionate lamentation over his neglect of scholarship in youth. Even more pathetically dignified is his answer to Anthony à Wood's inquiry whether he were an Oxonian. 'As to myself,' he wrote, 'my faults are no disgrace to any university; for I was of none. I have little but what I had out of books, and inconsiderable helps of country tutors. Weakness and pain helped me to study how to die; that set me on studying how to live; and that on studying the doctrine from which I must fetch my motives and comforts. Beginning with necessities I proceeded by degrees, and now am going to see that for which I have lived and studied' (Wood's *Athenæ*).

When he was fitted to go to Oxford, his teacher, John Owen, rather recommended that instead of doing so he should place himself under the tuition of Mr. Richard Wickstead, chaplain to the council at Ludlow, who was allowed by the king to have a single pupil. He assented, under the natural expectation that, as being his tutor's 'one scholar,' he should be thoroughly taught. The trust was falsified. Wickstead all but absolutely neglected his pupil. The only advantage gained in Ludlow Castle was that Baxter was left very much to himself in a great library. Whilst Wickstead was paying court to his superiors, and plotting for preferment, his one scholar was enriching his strenuous and agile intellect with all manner of miscellaneous reading. Only once was he tempted from his beloved books and recluse studies. He was on this occasion nearly bitten with gaming, having won gold too easily; but he escaped by resolute obedience to his accusing conscience (*Reliq. Baxt.*)

Baxter dwells tenderly on the instruction in divine things, and the example given him by his father, as that father in turn told Dr. Bates how very early the son became grave and serious when religious conversation was going on (Bates, *Funeral Sermon for Baxter*). He himself modifies the paternal laudation, acknowledging that his fondness for apples and pears led him not unwillingly to join his companions in robbing orchards and other boyish frivolities. In his fourteenth year he had been greatly 'hindered' and chilled by the formal fashion in which he and other boys were admitted to confirmation by Bishop Morton. 'He asked no questions,' says he, 'required no certificate, and hastily said, as he passed, three or four words of a prayer which I did not understand' (*Third Defence of Nonconformists*, p. 40). In spite of this, he was frequently much troubled about his soul's salvation. He also tells us how in his fifteenth year an 'old torn book,' lent by a poor man to his father, 'powerfully affected him.' The book was an adapted Roman catholic one, entitled 'Bunny's Resolution' (Baxter, *Against Revolt to a Foreign Jurisdiction*, p. 540). To this succeeded Dr. Richard Sibbes's 'Bruised Reed;' and later, other practical puritan books deepened first impressions, as Perkins 'On Repentance,' 'On Living and Dying Well,' 'On the Government of the Tongue,' and Culverwell 'On Faith,' and the like.

On leaving Ludlow Castle in 1633, his tutor urged him to give up any intention he might have had of studying for the ministry. Wickstead painted to his vivid imagination the gay life of the court, and argued that

there was nothing to hinder Baxter's rising there. He allowed himself to be over-persuaded—his parents unfortunately having seconded the tutor in this instance—and went up to the court, with a letter of introduction to Sir Henry Herbert, then master of the revels. He ingenuously confesses that, whilst he was cordially welcomed, a month at Whitehall with the court sufficed to disgust him with a courtier's life.

The departure from the court was probably hastened by a message of the illness of his mother. He set out for Eaton-Constantine, and arrived there after a hair's-breadth escape from a great danger to find her in extremity of suffering. She lingered through the winter and spring, and died on 10 May 1634. On thus returning home he further found his former schoolmaster (Owen) dying of consumption. At the request of Lord Newport he undertook the charge of the school till the event of the illness was seen. Within three months Owen died, and Baxter, being freed, went to live with his father. About a year subsequent, his father married Mary, daughter of Sir Thomas Hunks. She proved a true helpmeet, living to the advanced age of ninety-six, and long surviving her husband and stepson.

As was inevitable, his leaving of the court and his mother's deathbed revived his original intention of becoming a minister of the gospel. Accordingly, he put himself for further instruction in theology under the Rev. Francis Garbet, the parish clergyman of Wroxeter. There his studies were much interrupted by his continued ill-health (violent cough and spitting of blood). Yet he pursued with earnestness his theological reading and examinations. He sharpened his intellectual acuteness by prolonged acquaintance with the schoolmen, especially Aquinas and Duns Scotus, and with Durandus and Ockham, and innumerable other volumes, that afterwards loaded his margins.

Thus far he had been an unquestioning conformist. His parents and relatives on both sides, and his second mother, were all conformists. His circle of friends and associates hitherto were also conformists. His reading, voracious though it was, ran in the same grooves. His theological tutor (Garbet) was a stout churchman, and supplied him with the great church defences of Hooker and Downham, Sprint and Burgess, and others who had opposed nonconformity (*Apology for Nonconformists*, p. 59). It also happened that the only nonconformist minister known to him (Barnell of Uppington), while a blameless and good man, was no scholar.

But about his twentieth year he came to know two subsequently eminent nonconformists—Joseph Symonds, assistant to Gataker, at Rotherhithe, London, and Walter Cradock, one of the early silenced and ejected (1634), and their associates. These he met in and near Shrewsbury. Their fervent piety and faithful preaching greatly attracted him. But what mainly determined his closer examination of their grounds for remaining out of the pale of the national church was the relentless 'silencing' and persecution as of personal enemies, to which the nonconformists were exposed by bishops who were themselves anything but apostolic. Still, he had no scruples about subscription when he thought of ordination.

In 1638 Foley of Stourbridge recovered some lands at Dudley which had been left for charitable purposes, and adding something of his own, he built and endowed a new schoolhouse. Thereupon he offered to make Baxter head master, with an usher under him. This offer he accepted. Accompanied by his friend Foley and another, James Berry, he repaired to Worcester and was ordained by Bishop Thornborough, and received a license to teach the school at Dudley. His first public sermon was preached in the Upper Church of Dudley. He also speedily went round about the neighbouring villages. He does not claim that he made any very great impression on his hearers. His sickliness possibly weakened his 'pleasant and moving voice.' When he had become famous, the people of Dudley and the villages were proud of the inauguration of so marvellous a ministry among them.

While in Dudley the evangelical nonconformists of the place were his intimate and 'most inward' friends. They furnished him with a number of books and manuscripts on the matters in debate between them and the church, or of primitive episcopacy over against that of the national church.

The result of his scrutiny of the literature of both sides was that, in part, Baxter was established in his conformity, and in part constrained to become a nonconformist. Kneeling he thought lawful; wearing the surplice doubtful; the cross in baptism unlawful; a liturgy lawful, and might be lawfully imposed; but his own church's liturgy confused and defective.

What most of all offended his conscience was the want of discipline, as shown by the 'promiscuous giving of the Lord's Supper to drunkards, swearers, and all who had not been excommunicated by a bishop or his chancellor.' Second only to this was his sense of rashness in subscription; for though

he still approved of bishops and a liturgy, to 'subscribe *ex animo* that there was nothing in the Articles, Homilies, and the Liturgy contrary to the Word of God' was what he could not do again.

When the 'et cætera' oath was passed, 1640, Baxter was settled in Bridgnorth, Shropshire. Here he was acting as assistant minister to the Rev. William Madstard, whom he describes as 'a grave and severe divine, very honest and conscientious; an excellent preacher, but somewhat afflicted with want of maintenance, but more with a dead-hearted unprofitable people.' In this charge the assistant minister had a very large congregation to preach to, and he was relieved from all those things about which he scrupled or which he held for unlawful. He often read the Book of Common Prayer before he preached; but he never administered the Lord's supper, never baptised a child with the sign of the cross, never wore a surplice, and never appeared at any bishop's court. The people were densely ignorant. 'I was then,' he says, 'in the fervour of my affections, and never preached with more vehement desires of man's conversion.'

The clergy of Salop appointed a meeting at Bridgnorth to consider the 'et cætera' oath. Christopher Cartwright defended it; Baxter condemned it. The objections to the oath, as put and enforced by the assistant minister, were deemed more formidable than were the answers satisfactory. The meeting broke up in a state of consternation. Orme is not too severe on this clause when he says: 'An oath binding fallible men never to change themselves, or give their consent to alterations, however necessary, and including an "et cætera" nobody knows what, is among the greatest instances of ecclesiastical despotism and folly on record.' Baxter resolved that he would never subscribe to it. And that, characteristically, sent him yet again to his books to examine what had been written on that episcopacy, whose yoke he was beginning to feel to be unbearable. He enumerates a library of treatises, foreign and home, examined by him. The final result was a full and clear conviction that the episcopacy of the church of England was a totally different thing from primitive episcopacy (*Treatise of Episcopacy*, preface, 1681).

The Scotch troubles had now begun (1639). The Earl of Bridgewater, lord president of the marches of Wales, passing through Bridgnorth to join the king at Newcastle, was informed on Saturday evening that neither Madstard nor Baxter made the sign of the cross, that they neither wore a surplice, nor prayed against the Scots. The earl told his informant that he would be in church on the morrow and see for himself. The aged senior minister took flight and left Baxter to face the peril. But Bridgewater on the Sunday changed his purpose and proceeded to Lichfield, so that nothing came of it. 'Thus I continued,' says Baxter, 'in my liberty of preaching the gospel at Bridgnorth, about a year and three quarters, which I took to be a very great mercy in those troublesome times.'

A petition was sent from Kidderminster, Worcestershire, against their parson, named Dance. It reported him as an 'ignorant and weak man, who preached but once a quarter, was a frequenter of alehouses, and sometimes drunk;' whilst his curate was 'a common tippler and drunkard, a railler and trader in unlawful marriages.' The vicar, conscious of his incompetency and unworthiness, offered to compound with the town. He proposed to allow 60*l.* per annum to a preacher, whom a committee of fourteen of them should choose, in place of his present curate. This preacher he would allow to preach when he pleased, and he himself would read prayers and discharge any other parts of parish routine. The town, having agreed to this, withdrew their intended petition. Hereupon, after trying a Mr. Lapthorn, the committee of Kidderminster applied to Baxter to become their lecturer. The invitation was sent on 9 March 1640–1, and the legal instrument appointing him is dated 5 April 1641. Affectionate and urgent letters accompanied the invitation (*Baxter's MSS.* in Williams's Library, London). Baxter felt it to be his duty to go to Kidderminster. After preaching one day he was chosen by the electors *nemine contradicente*.

The work done by Richard Baxter in Kidderminster has passed into history. Whereas in the beginning the moral (not to speak of the godly) were to be counted on the ten fingers, ere very long a passing traveller along the streets at a given hour heard the sounds of praise and prayer in every household. For the evidences of his power in his preaching, 'Reliquiæ Baxterianæ' and Calamy's 'Account,' and other easily accessible authorities may be consulted. Baxter had only been two years at his post in Kidderminster when the civil war burst out. All Worcestershire (in a sense) sided with the king, whilst Richard Baxter, though loyal to the monarchy, sided with the parliament. He recommended the 'protestation.' This drew upon him the evil tongues of the cavaliers. He temporarily retired to Gloucester. He was preaching at Alcester, on 23 Oct. 1642, during the battle of Edgehill (*Reliq. Bax.* pt. i. 43–4). He returned, but only to be driven out speedily again. Towards the

close of 1642, on occasion of the king's 'declaration' being read in the market-place of Kidderminster, a country gentleman who officiated stopped at sight of Baxter passing, and called out 'There goes a traitor.' He removed next to Coventry. There he found himself in association with no fewer than thirty fugitive ministers of the gospel, among whom were Richard Vines and Anthony Burgess, Drs. Bryan and Grew. He officiated as chaplain to the garrison, preaching once each Sunday to the soldiers, and once to the townspeople and distinguished strangers, including Sir Richard Skeffington, Colonel Godfrey Bosville, George Abbot, the layman scholar [q. v.], and many others. For all his services he took only 'bed and board.'

His powers were never more strikingly exhibited than in Coventry. The anabaptists and others of the brood of fractions and sectaries swarmed in the parliamentary army, and, not exhausted by his official duties, the indefatigable Baxter opposed them with beneficent effectiveness. Cromwell and the army generally were doubtfully disposed towards Baxter. The Lord Protector disliked his loquacity. He innocently informs us: 'He [Cromwell] would not dispute with me at all; but he would in good discourse very fluently pour out himself in the extolling of free grace, which was savoury to those that had right principles, though he had some misunderstandings of free grace himself.' But, with every deduction, Baxter deserved the respect of his interlocutor, even though Cromwell's views contrasted favourably in some respects with Baxter's narrower dogmatism.

After Naseby, whose battle-field he visited, he became chaplain to Colonel Whalley's regiment by advice of the ministers assembled at Coventry. He was present at several sieges, but never in any actual engagement. The latter fact did not save him from a preposterous story of his having killed a man in cold blood and robbed him of a medal (Calamy, *Life of Baxter*, i. 16; Vernon, *Life of Dr. Peter Heylin*, 1682; Petit, *Vision of Government*, 1684, p. 134; *Biog. Brit.* 1778, p. 12).

His attitude during the civil war is thus summarily stated by himself: 'I make no doubt that both parties were to blame, as it commonly falleth out in most wars and contentions, and I will not be he that will justify either of them. I doubt not but the headiness and rashness of the younger inexperienced sort of religious people made many parliament men and ministers overgo themselves to keep pace with these Hotspurs. No doubt but much indiscretion appeared, and worse than indiscretion in the tumultuous petitioners, and much sin was committed in the dishonouring of the king, and in the uncivil language against the bishops and liturgy of the church. But these things came chiefly from the sectarian, separating spirit, which blew the coals among foolish apprentices. And as the sectaries increased, so the insolence increased. One or two in the house and five or six ministers that came from Holland, and a few relicts of the Brownists that were scattered in the city, did drive on others, and sowed the seeds which afterwards spread over all the land. . . . But I then thought, whoever was faulty, the people's liberties and safety should not be forfeited. I thought that all the subjects were not guilty of all the faults of king or parliament when they defended them: yea, that if both their causes had been bad as against each other, yet that the subjects should adhere to that party which most secured the welfare of the nation, and might defend the land under their conduct without owning all their cause. And herein I was then so zealous, that I thought it was a great sin for such that were able to defend their country, to be neuters. And I have been tempted since to think that I was a more competent judge upon the place, when all things were before our eyes, than I am in the review of those days and actions so many years after, when distance disadvantageth the apprehension' (*Reliq. Baxt.* pt. i. 39).

In 1647 he lived in retirement among various friends, and finally with the Lady Rouse of Rouse-Lench (Sir Thomas Rouse's). A violent and 'prodigious bleeding at the nose' left him in a sorrowfully languid state for weary months. This sudden arrest of his activity was extremely trying; he had multiplied schemes in his busy brain whereby to overcome the corruptions of the army and benefit the nation. But in his old age he was brought to see that all had been ordered wisely and well. He thus wrote: 'They [Cromwell and associates] entered into their engagement at Triploe Heath. As I perceived it was the will of God to permit them to go on, so I afterwards found that this great affliction was a mercy to myself, for they were so strong and active that I had been likely to have had small success in the attempt [to take them off], and to have lost my life among them in their fury. And thus I was finally separated from the army.'

On his recovery, though still in great weakness, he returned to Kidderminster. Even amid the tempestuous scenes of the civil war he contrived to write his book, entitled 'Aphorisms of Justification' (1649), which practically reproduced his dealing with the

antinomians and other sectaries. Still more notably, his great book, the 'Saint's Everlasting Rest' (1650), was in part written under like conditions and in part while under the hospitable roof of the Lady Rouse. Its title-page still bears these pathetic memorial words: 'Written by the author for his own use in the time of his languishing, when God took him off from his public employment.' The former involved him in multiplied controversies, public and private; but the latter leaped at a bound into its still-enduring fame.

Grasping his fecundity of publication with the engrossing ministry which occupied his chief energies, it must be manifest that Richard Baxter was an extraordinary man. In his *physique* naturally weak, and tainted from the outset with consumptive tendencies, and later worn and valetudinarian, he so conquered the body, that he did the work of a score of ordinary men as an author alone. Baxter had beyond all dispute a penetrative, almost morbidly acute brain. He was the creator of our popular christian literature. Regarded intrinsically and as literature, his books need fear no comparison with contemporaries. Archbishop Trench of Dublin has judicially described the literary merit of Baxter in speaking of the 'Saint's Everlasting Rest:' 'Let me mention here, before entering into deeper matters, one formal merit which the Saint's "Everlasting Rest" eminently possesses. I refer to that without which, I suppose, no book ever won a permanent place in the literature of a nation, and which I have no scruple in ascribing to it—I mean its style. A great admirer of Baxter has recently suggested a doubt whether he ever recast a sentence or bestowed a thought on its rhythm and the balance of its several parts; statements of his own make it tolerably certain that he did not. As a consequence he has none of those bravura passages which must have cost Jeremy Taylor, in his "Holy Living and Dying" and elsewhere, so much of thought and pains, for such do not come of themselves and unbidden to the most accomplished masters of language. But for all this there reigns in Baxter's writings, and not least in "The Saint's Rest," a robust and masculine eloquence; nor do these want from time to time rare and unsought felicity of language, which once heard can scarcely be forgotten. In regard, indeed, of the choice of words, the book might have been written yesterday. There is hardly one which has become obsolete, hardly one which has drifted away from the meaning which it has in his writings. This may not be a great matter, but it argues a rare insight, conscious or unconscious, into all which was truest, into all which was furthest removed from affectation and untruthfulness in the language, that after more than two hundred years so it should be; and one may recognise here an element, not to be overlooked, of the abiding popularity of the book' ('Baxter and the Saint's Rest' *in Companions for the Devout Life*, 1877, p. 89).

Whilst in Kidderminster Richard Baxter was a prominent political leader as well as a minister of the gospel. He still stood for the nation and the people's rights, yet looked back to the ancient monarchy of England. He opposed the Solemn League and Covenant none the less intrepidly that he had himself rashly signed it at Coventry; and thus incurred the dislike of his co-presbyterians. He opposed the Engagement, and similarly offended the independents. He opposed root-and-branch extirpation of episcopacy, and thus exasperated the Scots. He opposed the setting aside of Charles II, and he spoke against the regicides at the risk of his life. It was nothing to him who were his friends or foes. He was obedient only to his own conscience. Must it be conceded that that conscience was a subtle and complex one?

Baxter left Kidderminster for London in 1660. His published 'Farewell Sermon' explains the circumstances under which he was not allowed to preach. But beyond these there can be extremely little doubt that he was early in the confidence of those who were planning the restoration of Charles II. The presbyterians united with the cavaliers for this restoration. Thus in agreement, Richard Baxter could not but feel that henceforward his place must be the metropolis. He narrates copiously the powerful part he played. He was in most intimate alliance with the leaders. He preached before the House of Commons at St. Margaret's, Westminster (30 April 1660). The very next day parliament voted the Restoration. He preached before the lord mayor and aldermen and all London in St. Paul's on the day of thanksgiving for Monk's success (10 May 1660). He did not go to Holland with Calamy, Manton, Bowles, and divers others; but he joined in welcome to his majesty. He was soon appointed one of the king's chaplains, and Charles bore himself towards him with invariable courtesy, and more. Clarendon offered to appoint him to the bishopric of Hereford, which he felt bound to refuse. He took a prominent part in the discussions at the Savoy conference. Even Dr. Johnson was roused to admiration of the 'Reformed Liturgy' which he prepared

for the conference. Orme succinctly characterises Baxter's conduct at this time: 'Baxter's conduct during the several changes which have been noticed, does credit to his conscientiousness rather than to his wisdom. He acted with the parliament, but maintained the rights of the king; he enjoyed the benefits of the protectorate, but spoke and reasoned against the Protector; he hailed the return of Charles, but doubted whether he was freed from allegiance to Richard. Abstract principles and refined distinctions, in these as in some other matters, influenced his judgment more than plain matters of fact. Speculations, *de jure* and *de facto*, often occupied and distracted his mind and fettered his conduct, while another man would have formed his opinions on a few obvious principles and facts, and have done, both as a subject and a christian, all that circumstances and the Scriptures required' (p. 163).

When the tumult of the restoration was past, after declining the offered mitre, he pleaded to be allowed to return as lecturer (60*l.* a year) to his beloved Kidderminster. This could not be granted. The bishop and Sir Ralph Clare opposed. Being thus disappointed he preached occasionally in the churches of London under license by Sheldon. Three days before the Act of Uniformity was passed, on 16 May 1662, he bade farewell to the church of England in the great church of Blackfriars. He then quietly and unostentatiously retired to Acton in Middlesex. In 1665, during the plague, he was the guest of Richard Hampden in Buckinghamshire. When it ended he once more settled at Acton. He remained in this village as long as the act against conventicles was in force, writing many books and preaching as opportunity offered. When the act was allowed to lapse, he had crowded audiences. But the eyes of the royalists were upon him. He suffered in common with all the nonconformists cast out by the St. Bartholomew Act. Once the authorities blundered in their hate. Whilst preaching, he was committed for six months to New Prison by a warrant signed by two justices, but having procured a *habeas corpus* he was discharged, and thereupon removed to Totteridge, near Barnet. His discharge happened thus. On his way to prison he called upon Serjeant Fountain for his advice, who, after reading the *mittimus*, pronounced it illegal and irregular. The earls of Orrery, Manchester, Arlington, and Buckingham mentioned the affair to the king, who sent Sir John Baker to Baxter with this message, that though his majesty might not relax the law yet he would not be offended if by any application in Westminster Hall he obtained his liberty. Upon this *habeas corpus* was demanded at the bar of the Common Pleas, and granted. This vexed the justices who had committed him, and they made out a fresh *mittimus* in order to have him sent to Newgate. This he avoided by keeping out of the way. It is needless to record his successive meeting-houses, or his monotonously cruel wrongs. He bore himself in all meekness and patience from first to last. Bad as was the treatment of Baxter under Charles II, still worse was it under James II. Macaulay's narrative of his trial before Jefreys has become one of the classic quotations in historic literature. It is founded upon an account published by Orme from the Baxter MSS. in Dr. Williams's library. Baxter was imprisoned 28 Feb. 1684–5, on a charge of libelling the church in his 'Paraphrase of the New Testament' (1685). His trial took place on 30 May, after an appeal for delay on 18 May. Jeffreys insulted him grossly on both occasions.

It is believed that had Jeffreys had his own way, Baxter would have been 'whipped through London at the cart tail.' The actual sentence was a fine of 500 marks and imprisonment till it was paid. For about a year and a half he remained in prison under easy conditions, as the visit of Matthew Henry reveals (Orme, pp. 375–6). There were portents in the heavens. There were ominous shakings as of the solid globe. 'The court,' says Macaulay, 'began to think of gaining the nonconformists. Baxter was not only set at liberty, but was informed that if he chose to reside in London he might do so without fearing that the Five Mile Act would be enforced against him. The government probably hoped that the recollection of past sufferings and the sense of present ease would produce the same effect on him as on Rosewall and Lobb. The hope was disappointed. Baxter was neither to be corrupted nor to be deceived. He refused to join in any address of thanks for the indulgence, and exerted all his influence to promote good feeling between the church and the presbyterians' (*History of England*, ch. vii.).

Released on 24 Nov. 1686—the fine was remitted—Baxter was now in loneliness. His like-hearted wife, whom he married when well advanced in years, and the 'Breviate' of whose life (1681) is perhaps the most perfect of his minor writings, had died on 14 June 1681, and he mourned for her irreparably. He held his orders to be indefeasible. Still, therefore, he preached as opportunity was found, and always to immense gatherings. He took

the morning sermon of every Sunday and the Thursday lecture for good Matthew Sylvester. His 'Reliquiæ Baxterianæ' went forward to completion, and his review of his long life is very pathetic. In 1688, true to his lifelong principles, he entered heart and soul into what has been called the coalition of the protestant dissenters with the clergy of the national church against the popish king, James II. Even the church of England had a short memory for what Baxter and Howe and Bates then achieved (Macaulay, ch. viii. 1688). He complied with the Toleration Act under William and Mary. He kept in harness to the end. When some one whispered of the good he had done by his books, he faintly answered, 'I was but a pen, and what praise is due to a pen?' Visited of Mather, 'almost well' was his greeting, as he felt the advancing chill. He died at about four o'clock on Tuesday morning, 8 Dec. 1691. He was buried beside his wife and her mother in Christ Church, London. William Bates [q. v.] preached his funeral sermon with rare power and pathos. Never had there been such a private funeral seen in England.

There are various authentic portraits of him still extant. That usually met with shows him gaunt and worn. By far the best is the painting preserved in Williams's Library, London. Adlard's engraving after it (in Orme) comes far short of the original.

Once started as an author, Baxter literally poured out book after book—great folios, thick quartos, crammed duodecimos, pamphlets, tractates, sheets, half-sheets, and broadsides. The following is a list of the most important (titles abbreviated). We take first 1649 to 1660, in addition to the two noticed. They are: 1. 'The Right Method for Peace of Conscience and Spiritual Comfort,' 1653. 2. 'Making Light of Christ,' 1655. 3. 'Gildas Salvianus; or the Reformed Pastor,' 1656. 4. 'The Safe Religion; or Three Disputations for the Reformed Religion against Popery,' 1657. 5. 'A Treatise of Conversion,' 1657. 6. 'A Call to the Unconverted,' 1657. 7. 'The Crucifying of the World by the Cross of Christ,' 1658. 8. 'Directions and Persuasions to a Sound Conversion,' 1658. 9. 'A Treatise of Self-Denial,' 1659. 10. 'The Vain Religion of the Formal Hypocrite,' 1659. 11. 'The Fool's Prosperity,' 1659. 12. 'The Last Walk of a Believer,' 1659. We take next, that all may be brought together, 1662 to 1692. They are: 13. 'The Mischief of Self-ignorance and the Benefits of Self-acquaintance,' 1662. 14. 'A Saint or a Brute,' 1662. 15. 'Now or Never,' 1663. 16. 'Divine Life,' 1664. 17. 'Two Sheets for Poor Families,' 1665. 18. 'A Sheet for the Instruction of the Sick during the Plague,' 1665. 19. 'Directions to the Converted for their Establishment, Growth, and Perseverance,' 1669. 20. 'The Life of Faith,' 1670. 21. 'The Divine Appointment of the Lord's Day,' 1671. 22. 'The Duty of Heavenly Meditation revived,' 1671. 23. 'How far Holiness is the Design of Christianity,' 1671. 24. 'God's Goodness vindicated,' 1671. 25. 'More Reasons for the Christian Religion and no Reason against it,' 1672. 26. 'Full and Easy Satisfaction which is the True and Safe Religion,' 1674. 27. 'The Poor Man's Family Book,' 1674. 28. 'Reasons for Ministerial Plainness and Fidelity,' 1676. 29. 'A Sermon for the Cure of Melancholy,' 1682. 30. 'Compassionate Counsel to Young Men,' 1682. 31. How to do Good to many,' 1682. 32. 'Family Catechism,' 1683. 33. 'Obedient Patience,' 1683. 34. 'Farewell Sermon prepared to have been preached to his Hearers at Kidderminster at his departure, but forbidden,' 1683. 35. 'Dying Thoughts,' 1683. 36. 'Unum Necessarium,' 1685. 37. 'The Scripture Gospel defended,' 1690. 38. 'A Defence of Christ and Free Grace,' 1690. 39. 'Monthly Preparations for the Holy Communion,' 1696. 40. 'The Mother's Catechism,' 1701. 41. 'What we must do to be saved,' 1692. Long as is this roll, it is merely a typical selection; for besides these there are more than one hundred distinct books. These are all carefully recorded and annotated in Dr. Grosart's 'Bibliographical List of the Works of Baxter,' 1868 (see also list in Orme, containing 168 articles, where is also a full account of his writings).

His 'Practical Works' only have been collected, 23 vols. 8vo, 1830, with Life by Orme; reprinted with essay by Henry Rogers, 4 vols. la. 8vo, 1868. His political, historical, ethical, and philosophical works still await a competent editor. His 'Holy Commonwealth' had the distinction of being burned at Oxford along with Milton's and John Goodwin's books. The most diverse minds have their favourites among his books. There never has been a day since 1649 that something by him was not in print. His works have still a matchless circulation among the English-speaking race. They have also been largely translated into many languages.

[Baxter left a mass of autobiographical materials to his friend Sylvester, who published the whole as Reliquiæ Baxterianæ; Mr. Richard Baxter's Narrative of the most memorable passages of his life and times, faithfully published from his own original manuscript, by the Rev. Matthew Sylvester, fol. 1696. This is the main authority for the life. In 1702 Edmund Calamy

[q.v.] published an abridgment of this in one volume, republished with additions in 1713 in two volumes; Bishop Hall's Life; Peirce's Vindication of the Dissenters, pt. i. p. 229; Fuller's Church History, c. xvii.; Baxter's Penitent Confession and Necessary Vindication, 1691; Clark's Lives, 181–91; Biographia Britannica (1778), 10–24; Dean Stanley in Macmillan's Mag. xxxii. 385; Fisher's Bibliotheca Sacra, ix. 135, 300; Orme's Life and Times of Richard Baxter, with a critical examination of his writings (1830), 2 vols. (This also forms the first volume of the Practical Works, as above.)] A. B. G.

BAXTER, ROBERT DUDLEY (1827–1875), political writer, son of Robert Baxter, of the firm of Baxter & Co., parliamentary lawyers, Westminster, was born at Doncaster in 1827, and was privately educated until, at the age of eighteen, he entered Trinity College, Cambridge (October 1845). In 1849 he took the B.A. degree with honours in mathematics and classics. Afterwards he studied for the legal profession, and in 1860 entered his father's firm at Westminster, in which he remained until his death. From an early period he evinced a great love of literature, and at sixteen was writing articles for a local newspaper. He also, at a very early age, exhibited strong political tendencies on the conservative side, and wrote statistical papers in matured life in the same cause, which were valued by both parties. In 1873 Baxter declined an invitation to stand for Westminster, with Mr. W. H. Smith. Early in 1875 his health, which was never robust, gave way, and he died on 20 May of that year, aged 47. His widow published in 1878 a brief and pleasant 'Memoir' of him, for circulation amongst his private friends.

He was the author of: 1. 'The Volunteer Movement, its Progress and Wants,' 1860. 2. 'The Budget and the Income Tax,' 1860. 3. 'The Franchise Returns and the Boroughs,' 1866. 4. 'The Redistribution of Seats and the Counties,' 1866. 5. 'Railway Extension and Results,' 1866. 6. 'The National Income,' 1868. 7. 'Results of the General Election of 1868,' 1869. 8. 'Taxation of the United Kingdom,' 1869. 9. 'History of English Parties and Conservatism,' 1870. 10. 'National Debts of the various States of the World,' 1871. 11. 'Political Progress of the Working Classes,' 1871. 12. 'Recent Progress of National Debts,' 1874. 13. 'Local Government and Taxation,' 1874. He was a member of the Statistical and several other societies devoted to economic researches.

[Memoir by Mrs. Baxter.] C. W.

BAXTER, ROGER (1784–1827), jesuit, was a native of Walton-le-Dale, near Preston, in Lancashire. He finished his studies at Stonyhurst, and entered the Society of Jesus in 1810. After rendering great services to the missions of Maryland and Pennsylvania, he died at Philadelphia on 24 May 1827, in the thirty-fourth year of his age. He wrote: 1. 'Remarks on a Sermon preached by the Rev. J. Le Mesurier, B.D., in which the invocation of saints and angels, as now practised in the church of Rome, is attempted to be shown as idolatrous,' Lond. 1816. 2. 'The most important Tenets of Roman Catholics fairly explained,' Washington, 1819, Philadelphia, 1845, often reprinted.

[Oliver's Jesuit Collections, 51; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 468.] T. C.

BAXTER, THOMAS (*fl.* 1732), pseudo-mathematician, was the author of 'The Circle squared,' (1732). Starting from the shameless assumption that 'if the diameter of a circle be unity or one, the circumference of that circle will be 3·0625,' the writer deduces some fourteen problems relative to circles. With more brevity, but equal absurdity, he treats of the cone and ellipse.

[Watt's Bibl. Brit.; De Morgan's Budget of Paradoxes.] F. Y. E.

BAXTER, THOMAS (1782–1821), china painter, of whom an account is given in 'A Century of Potting in the City of Worcester,' by R. W. Binns, 1877, was born in Worcester on 18 Feb. 1782. His father had workshops in London, connected with Worcester, for painting and gilding china; and Baxter received his first instruction from him. He was a fellow student of B. R. Haydon at the Royal Academy, as appears from a letter written by Baxter to Haydon in 1819. He was patronised by Lord Nelson, and was often employed by him in making sketches at Merton. He also painted for him a rich dessert service. In his paintings upon china he introduced figures from the works of Reynolds, West, and other well-known painters. In 1814 he left Worcester and established an art school in London, and had pupils who were afterwards distinguished in their special line. In 1816 he connected himself with Dillwyn's factory at Swansea, and was there three years. His great work at that place, which from the description of it must have been remarkable rather for ingenuity than for good taste, was a 'Shakespeare Cup.' In 1819 he returned to Worcester, and was again employed at Messrs. Flight & Barr's, and afterwards at Messrs. Chamberlain's factory.

He died in London, 18 April 1821. He made some drawings for Britton's 'Salisbury Cathedral,' and two 'very clever' copies of the 'Portland vase.'

[Binns's Century of Potting at Worcester, 1877; Redgrave's Dictionary of the English School; Jewitt's Ceramic Art of Great Britain, ii. 440.] E. R.

BAXTER, WILLIAM (1650–1723), scholar, was born in 1650 at Lanhigan in Shropshire—son of a brother of the great Richard Baxter [q. v.]. When he proceeded to Harrow at the very late age of eighteen, he could neither read nor understand one word of any language but Welsh. He soon, however, acquired much classical learning. His first publication was a Latin grammar, called 'De Analogia, sive arte Linguæ Latinæ Commentariolus . . . in usum provectioris adolescentiæ,' 1679.

He made his mark at a bound by his 'Anacreon,' published in 1695. It bore his name not only over England but Germany and Holland. Later opinion pronounced it bold to temerity in its readings and conjectures. It was reprinted in 1710. Joshua Barnes [q. v.] charged Baxter with borrowing largely in the second edition from his edition of 'Anacreon' of 1705, but Barnes afterwards appears to have retracted the charge (Stukeley's *Memoirs* (Surtees Soc.), i. 95–6). In 1701 appeared Baxter's celebrated 'Horace,' which J. M. Gesner made the basis of his edition, published in 1752 and also in 1772. Baxter's edition was republished in 1725 and in 1798. Bishop Lowth pronounced it 'the best edition of Horace ever yet delivered to the world.' In 1788 Zeunius incorporated in an edition of Horace all Baxter's and Gesner's notes. A serious fault of Baxter's Horace is his abuse of Richard Bentley.

In 1719 he published his dictionary of British antiquities under the title of 'Glossarium Antiquitatum Britannicarum, sive Syllabus Etymologicus Antiquitatum Veteris Britanniæ atque Iberniæ temporibus Romanorum.' Prefixed is a fine portrait of the author, engraved by Vertue after Highmore, when Baxter was in his sixty-ninth year. This erudite work was republished by the Rev. Moses Williams. To the same editor we are indebted for Baxter's posthumous work, his glossary or dictionary of Roman antiquities, under the title of 'Reliquiæ Baxterianæ, sive W. Baxteri Opera Posthuma.' Unhappily it went only through the letter A; but there is a fragment of the life of the author written by himself accompanying it. Among the minor writings of Bowyer is 'A View of a Book entitled "Reliquiæ Baxterianæ" in a Letter to a Friend.' This is an acute and pleasant analysis of the work. He had prepared an edition of Juvenal with commentary and notes; but, in spite of Moses Williams' proposals, it never appeared. Besides his critical labours Baxter from the outset pursued physiological studies. These and other subsidiary investigations bore fruit in the 'Philosophical Transactions' and 'Archæologia.' He was 'one of the hands' in the translation of Plutarch's 'Morals' (1718). He carried on an extensive correspondence with all the prominent men of his generation. His profession was that of a schoolmaster, first in a boarding school at Tottenham High Cross (Middlesex), and later as master of the Mercers' School, London, where he remained for upwards of twenty years. He died 31 May 1723.

[Reliquiæ Baxterianæ, ut supra; Nichols's Anecdotes, i. 163–5; Monthly Review, N. S. xxv.; Archæologia, i.; Richard Baxter's Life.] A. B. G.

BAXTER, WILLIAM (*d.*1871), botanist, was appointed curator of the Oxford botanic garden in 1813, and retained the post until about 1854, when he was succeeded by his son, W. H. Baxter. He greatly raised the character of the Oxford garden, and established a library for the use of Oxford gardeners, of which Dr. Daubeney, then professor of botany, was president. In 1817 he was admitted an associate of the Linnean Society. Although not a voluminous writer, he contributed to Loudon's 'Gardeners' Magazine' and other periodicals; his chief work, however, was 'British Phænogamous Botany, or Figures and Descriptions of the Genera of British Flowering Plants,' in 6 vols. 8vo (1834–43), the drawings of which, by various artists, are mostly well executed, though of unequal merit, while the letterpress, for which Baxter was responsible, is carefully compiled and contains some original information. He devoted much attention to the smaller cryptogams, and prepared and distributed a series of leaf-fungi with a printed ticket attached to each, giving information as to name, place, &c. This was noteworthy at a time when the study of these lower forms was in its infancy. His help is acknowledged by many contemporary authors. He is described by Loudon as 'one of the most modest and unassuming of men;' but 'no one ever came in contact with him,' says another writer, 'without being impressed by his amiable disposition, his great knowledge, his extraordinary memory, and his willingness to oblige.' From the time of his retirement from Oxford

Baxter did nothing which brought him into public notice, and when he died at Oxford, 1 Nov. 1871, in his eighty-fourth year, his name had become 'a tradition of the past rather than a fact of the present.'

[Gardeners' Chronicle, 1871, 1426; Gardeners' Magazine, x. (1834), 110–13.] J. B.

BAYARD, NICHOLAS (*fl.* 1300?), theologian, was, according to Bale, a Dominican theologian at Oxford, where he obtained his doctor's degree. Pits's account tends in the same direction, and both biographers praise their author for his knowledge of pontifical law. Bale adds that he was very skilled for his age in Aristotelian studies, but accuses him of distorting the Scriptures by 'allegorical inventions and leisurely quibbles.' His principal work appears to have been entitled 'Distinctiones Theologiæ,' and, according to the last-mentioned authority, this book was largely calculated to corrupt the simplicity of the true faith, as it consisted, like Abelard's 'Sic et Non,' of an assortment of theological opinions opposed to one another. A manuscript of this work is still preserved in Merton College library (cclii.), and Tanner gives a list of other writings of this author that are to be found in English libraries. The date assigned to Nicholas Bayard by his English biographers is about 1410; but this can hardly be correct if Mr. Coxe is right in assigning the handwriting of the Merton manuscript to the previous century. The whole question of the era in which this writer lived, and his nationality, is minutely discussed by Quétif in his 'Scriptores Ordinis Prædicatorum,' who inclines to believe that Bayard was a Frenchman of the thirteenth century. This, according to Quétif, is the opinion of an ancient French writer, Bernard Guido. Quétif also shows how, in the collections of that age, preserved up to his days in the Sorbonne, Bayard's sermons constantly occurred in company with those of William of Auvergne, bishop of Paris (1228–48), and other great characters of Louis IX's reign. More conclusive as to the date is Quétif's assertion that in the 'Liber Rectoris Universitatis Parisiensis' Bayard's great work is mentioned as being for sale in Paris before the year 1303; that several other discourses of Bayard were for sale in Paris at the same time; and that his 'Sermones Dominicales' formed part of a parchment folio in the Sorbonne library, containing Robert de Sorbonne's 'Liber de Conscientiâ' (*d.* 1274). Quétif does not, however, adduce any indubitable evidence that Bayard was a Frenchman. But if he was the writer of the 'Summa de Abstinentia,' which Quétif unhesitatingly assigns to him, and does really, as Quétif asserts, mingle French words with the Latin text, the fact of his French residence, if not of his French birth, may perhaps be considered as proved. Lastly, as regards the order to which Bayard belonged, Quétif observes that there is no certain evidence whether he was a Franciscan or a Dominican. In all the manuscripts excepting one he appears to be called simply Frater Nicholas de Bayard, and in the only one which is more precise he is called a Minorite. Only one of Bayard's works seems to have been printed, and that one of somewhat doubtful authenticity, the 'Summa de Abstinentia,' which was published under the title of 'Dictionarius Pauperum' by John Knoblouch at Cologne in 1518, and again at Paris in 1530. A longer list of Bayard's works is given by Bale.

[Bale, 544; Pits, 588; Tanner; Quétif, i. 123; Coxe's Catalogue of Oxford Coll. MSS., Merton, i. 40; Fabric. Biblioth. Med. et Inf. Latinit. sub 'Byart.'] T. A. A.

BAYES, JOSHUA (1671–1746), divine, was son of the Rev. Samuel Bayes, who was ejected by the Act of Uniformity of 1662 from a living in Derbyshire, and after 1662 lived at Manchester until his death. It is believed that Joshua was born in Manchester in 1671. He received his entire secular education in the grammar school of his native town. Being dedicated from his birth to the nonconformist ministry, he was placed under the tuition of the Rev. Richard Frankland, of Attercliffe in Yorkshire, on 15 Nov. 1686. On the conclusion of his course he proceeded to London, and was admitted for 'examination' by a number of the elder ministers 'according to the practice of the times.' He was ordained preacher of the gospel and minister on 22 June 1694. This—the first public ordination amongst dissenters in the city after the Act of Uniformity—took place in the meeting-house of Dr. Annesley in Little St. Helens. There were six 'candidates,' one of whom was Dr. Edmund Calamy. It appears that young Bayes 'served' the churches around London as a kind of itinerant or evangelist for some years. But about 1706 he settled at St. Thomas's meeting-house, Southwark, as assistant to John Sheffield, one of the most original of the later puritan writers. This engagement requiring his attendance only in the morning of each Sunday, he also acted as assistant to Christopher Taylor at Leather Lane. When Matthew Henry died, leaving his 'Commentary' unfinished, its completion was entrusted to a select number of presbyterian divines, including Bayes, to whom was assigned the Epistle to the Galatians. The continuation has never secured

the unique acceptance of Matthew Henry's own writing, but the 'Galatians' is among the best of the supplements. Taylor of Leather Lane dying in 1723, Bayes, his assistant, was invited to succeed him. Accordingly he resigned the morning service at St. Thomas's. Subsequently he himself appointed 'assistants,' first John Cornish, and next his own son, Thomas Bayes. Dr. Calamy's death in 1732 caused a vacancy in the Merchants' lectureship at Salters' Hall, and Bayes was chosen to succeed him. In 1735 he associated himself with a number of divines in a course of lectures—also delivered at Salters' Hall—against popery. His own subject was 'The Church of Rome's Doctrine and Practice with relation to the Worship of God in an unknown tongue.' He died on 24 April 1746, and was buried in Bunhill Fields. Besides the publications already named, he published several occasional sermons. There is a very fine portrait of him (in oil) in Dr. Williams's library, engraved in Wilson's 'History and Antiquities of Dissenting Churches.'

[Calamy's Account, p. 496, Contin. p. 643; Henry's Commentary, in loco; Protestant Dissenters' Magazine, v. 163; Bunhill Inscriptions (fifty-second year is erroneously given in his monumental inscription); Wilson's Dissenting Churches, iv. 396.] A. B. G.

BAYEUX, JOHN DE (*d.* 1249), justice itinerant, otherwise called DE BAIOCIS, was a son of Hugh de Baiocis, a Lincolnshire baron, by Alienora his wife. He had property in Bristol and Dorset, but in 16 and 17 John forfeited it on outlawry for murder. In 1218 he paid a relief of 100*l.* and took possession of the family estates in Lincolnshire, and in the same year was judge itinerant for the counties of Cornwall, Devon, Somerset, and Dorset, along with 'J. Bathon. et Glascon. Episc.' (DUGDALE, *Orig. Juridic.* (Chronica Series), p. 7). Next year, 4 Henry III, an inquisition was held before the chief justice as to whether an appeal by Robert de Tillebroc against him, his mother, brother, and three others, was malicious. Nevertheless in the great assizes of 1224–5, 9 Henry III, he was again itinerant justice in Dorset, and in the same year was also justice of forests and constable of the castle of Plimpton. In 1234 he was charged with the homicide of Roger de Mubray, but on payment of 400 marks obtained leave to compound with the widow. He died in 1249, leaving no male child, and his brother Stephen succeeded to his estates as heir.

[Dugdale's Origines Juridic. (Chron. Ser.); Foss's Lives of the Judges; Rot. Chart. 16 John, 201; Rot. Fin. i. 32, 45, 264, ii. 51; Rot. Claus. i. 404, 622, 633, 655, ii. 76, 97, 98.] J. A. H.

BAYFIELD, RICHARD, *alias* SOMERSAM (*d.* 1531), martyr, was professed a monk of the Benedictine abbey of Bury St. Edmunds in 1514, took priest's orders in 1518, and was chamberlain of the abbey about 1525. He imbibed the opinions of William Tyndale from a copy of the English Testament and other works given him by Dr. Barnes and some of his friends, when on a visit to the monastery, and was in consequence imprisoned and punished, but through Barnes's influence was allowed to go to Cambridge. Thence he went to London, and in 1528 was tried before Tunstall, bishop of London, for denying worship to saints, and the necessity of preaching licenses. He abjured these opinions, but instead of returning to his abbey he fled to the Low Countries, and assisted Tyndale in disposing of his books in England, some of which he landed at Colchester and some at St. Katharine's. In the autumn of 1531 he was arrested in Mark Lane, and imprisoned in the Lollard's Tower at St. Paul's. On 10, 11, and 16 Nov. he was examined by Stokesley, bishop of London, and Gardiner, bishop of Winchester, and on the 20th sentenced as a relapsed heretic, and for importing forbidden books by Luther, Melanchthon, &c., of which a list is given in the sentence as printed by Foxe. On 4 Dec. he was publicly degraded in the choir of St. Paul's Cathedral, and burned in Smithfield. This is the date of his death as given by Wriothesley in his chronicle. Foxe says 'the Monday following' the sentence, which was 27 Nov., but Wriothesley's authority is the better.

[Foxe's Acts and Monuments, ed. Townsend, iv. 680; Strype's Eccl. Mem. i., ii. 63; Wriothesley's Chronicle, i. 17.] C. T. M.

BAYFIELD, ROBERT (*fl.* 1668), physician of Norwich, who wrote with much energy on both religious and medical subjects, was born in 1629. He was the author of 1. 'Enchiridion Medicum, containing the causes, signs, and cures of all those diseases that do chiefly affect the body of man. . . . Whereunto is added a treatise, "De Facultatibus Medicamentorum compositorum et Dosibus,"' 1655. 2. 'Exercitationes Anatomicæ,' 2nd edit. 1668. 3. 'Τῆς Ἰατρικῆς Καρπός, or a Treatise de morborum capitis essentiis et prognosticis, adorned with above three hundred choice and rare observations,' 1663. 4. 'Ἡ Προβολὴ τῆς Ἀληθείας: or the Bulwarke of Truth, being a treatise . . . against Atheists and Hereticks,' London, 1657 bearing

Edmund Calamy's imprimatur (republished at Newcastle in 1804). 5. 'Tractatus de Tumoribus præter naturam; or a treatise of preternatural Tumors;' the second part of this book is dedicated to the famous Sir Thomas Browne, 1662. A portrait of Bayfield, aged 25, by William Faithorne, dated 1654, is prefixed to the 'Enchiridion.' Another portrait of Bayfield, aged 27, by the same artist, appears in the 'Bulwark of Truth,' 1657, and again in the 'Tractatus,' 1662.

[Granger's Biographical Hist. iii. 90–1; Bayfield's Works in Brit. Mus. Lib.]

BAYLEE, JOSEPH, D.D. (1808–1883), theological writer, born in 1808, received his education at Trinity College, Dublin (B.A. 1834, M.A. 1848, B.D. and D.D. 1852). To the residents of Liverpool and Birkenhead his name became for a quarter of a century a household word, on account of his activity as the founder and first principal of St. Aidan's Theological College, Birkenhead, where he prepared many students for the work of the ministry. This institution, which may be said to have been founded in 1846, originated in a private theological class conducted by Dr. Baylee, under the sanction of the Bishop of Chester, Dr. Sumner, afterwards advanced to the see of Canterbury. Dr. Baylee's successful exertions changed it into a public institution, and led to the construction of the present college building, which was opened in 1856. At one time Dr. Baylee was well known as a champion of the evangelical party, and especially for his theological discussions with members of the Roman catholic church. Accounts were published of his controversies with Dr. Thomas Joseph Brown, bishop of Apollonia (afterwards of Newport and Menevia), on the infallibility of the church of Rome (1852), with Mr. Matthew Bridges on Protestantism *v.* Catholicism (1856), and with Edward Miall, M.P., on Church establishments. In 1871 Dr. Baylee was presented to the vicarage of Shepscombe, Gloucestershire, where he died 7 July 1883.

The titles of his principal works are: 1. 'The Institutions of the Church of England are of Divine Origin,' 3rd edit. Dublin, 1838. 2. 'Principles of Scripture Interpretation, derived in the quotations from the New Testament in the Old,' an essay, privately printed, London, 1844, 12mo. 3. 'Unitarianism a Rejection of the Word of God,' 1852. 4. 'The Mysteries of the Kingdom; a series of Sketches expository of Our Blessed Saviour's Parables,' 1852. 5. 'Genesis and Geology; the Holy Word of God defended from its Assailants,' 1857. 6. 'Christ on Earth: from the Supper at Bethany to his Ascension into Glory,' 1863. 7. 'The Intermediate State of the Blessed Dead,' 1864. 8. 'A Pastor's Last Words,' six sermons, 1869. 9. 'Verbal Inspiration the True Characteristic of God's Holy Word,' 1870. 10. 'Introduction to the Study of the Bible,' 2nd edit. 3 vols., 1870. 11. 'The Times of the Gentiles: being the 2520 years from the 1st year of Nebuchadnezzar, B.C. 623, to the 1260th year of the Mohammedan Treading down of Jerusalem, A.D. 1896,' London, 1871. 12. 'The Apocalypse, with an Exegetical Commentary,' 1876.

[Liverpool Daily Post, 11 July 1883; Crockford's Clerical Directory, 1882; Cat. of the Advocates' Library; Cat. of Printed Books in Brit. Mus.] T. C.

BAYLEY, CORNELIUS (1751–1812), divine, was born in 1751 at Ashe, near Whitchurch, Shropshire. His father seems to have migrated to Manchester while Cornelius was young, and to have been a leather-breeches-maker there. Bayley was educated at the Whitchurch Grammar School, of which for a short time he acted as master. He became a methodist preacher, but afterwards took holy orders, and was the first incumbent of St. James's Church, Manchester, a 'proprietary church,' which he built in 1787. The degree of B.D. was conferred on him at Cambridge in 1792, and that of D.D. in 1800. In 1782 he published his Hebrew grammar, entitled 'An Entrance into the Sacred Tongue.' A second edition was issued after his death. He wrote notes and a preface to an edition of the 'Homilies' of the church, published at Manchester in 1811. His other published writings were sermons and pamphlets, one being on the 'Swedenborgian Doctrine of the Trinity' (1785). He died on 2 April 1812 at Manchester.

[C. Hulbert's Memoirs, 1852, p. 150; Hulbert's Shropshire Biog.; J. Harland's Manch. Collectanea, ii. 195–6; Graduati Cantab. 1856; Watt's Bibl. Brit.; Primitive Gospel Ministry, by a Layman (in answer to C. B.), 1795.] C. W. S.

BAYLEY, SIR EDWARD CLIVE (1821–1884), Indian statesman and archæologist, the only son of E. Clive Bayley, of Hope Hall, Manchester, was born at St. Petersburg in October 1821, and after a distinguished career at Haileybury College entered the Indian civil service in 1842, and served at Allahabad, Mirat, Balandshahr, and Rohtak. On the annexation of the Punjab he was appointed deputy-commissioner at Gujarat in April 1849, and in November

under-secretary to the government of India in the foreign department, under Sir H. Elliot. Two years later he became deputy-commissioner of the Kangra district, but in 1854 was compelled by ill-health to take furlough. He studied law in England, and was called to the bar in 1857; he returned to India on the outbreak of the mutiny. In September 1857 he was ordered to Allahabad, where he served as an under-secretary in Sir J. P. Grant's provisional government, and held various posts in that city during the next eighteen months. In 1859 he was appointed judge in the Fattihgarh district, and, after serving in a judicial capacity at Lucknow and Agra, was called to Calcutta by Lord Canning in May 1861, to fill the post of foreign secretary pending the arrival of Sir H. Durand. In March 1862 he became home secretary, an office he held for ten years, and was then selected by Lord Northbrook to fill a temporary vacancy on his council. In the next year, 1873, he was appointed a member of the supreme council, on which he served until his retirement in April 1878, after thirty-six years of public service. Throughout that time he had been a true friend of the natives, to whose welfare he devoted every energy. His leisure was spent in the study of the history and antiquities of India, and he published some fifteen papers in the 'Journal of the Bengal Asiatic Society,' chiefly on Indian inscriptions, sculptures, and coins, of which he collected a fine cabinet. He also contributed to the 'Journal of the Royal Asiatic Society of London' some articles on the 'Genealogy of Modern Numerals,' and to the 'Numismatic Chronicle' a paper on 'Certain Dates on the Coins of the Hindu Kings of Kabul.' At the time of his death (30 April 1884) he had nearly completed the editing of the ninth volume of his friend Sir H. Elliot's 'History of India as told by its own Historians.' He held the post of vice-chancellor of the university of Calcutta for five years, and was five times president of the Bengal, and for three years of the London, Asiatic Society. He was knighted with the Star of India in 1877. Sir Edward married, in 1850, the eldest daughter of Sir Thomas Theophilus Metcalfe, of Fern Hill, Berks, and left a family of one son and seven daughters.

[Ann. Report, R. Asiat. Soc. 1884.]

S. L.-P.

BAYLEY, F. W. N. (1808–1853), miscellaneous writer, in 1825 accompanied his father, who was in the army, to Barbados, and remained in the West Indies for four years. About the time of his return to England in 1829, he found that he was able to write in verse with considerable facility. He conducted a publication called the 'Omnibus,' and was the first editor of the 'Illustrated London News' (established in 1842). He also produced 'An Island (Grenada) Bagatelle,' 1829; 'Four Years in the West Indies,' 1830; verses written for 'Six Sketches of Taglioni,' 1831; 'Tales of the late Revolution,' 1831; 'Scenes and Stories by a Clergyman in Debt,' 3 vols. 1835; 'New Tale of a Tub,' fol. 1841, 16mo 1847; 'Blue Beard,' 1842; 'Little Red Riding Hood,' 1843; an edition of the 'Works of Mrs. Sigourney,' 1850; a contribution to the 'Little Folks' Laughing Library,' 1851; verses in 'Gems for the Drawing-room,' 1852; verses in Ferrard's 'Humming Bird Keepsake,' 1852. Bayley was improvident, and was constantly in difficulties. He died at Birmingham of bronchitis in 1853, and was buried in the cemetery of that town.

[Gent. Mag. 2nd ser. xxxix. 324, 1853.]

BAYLEY, HENRY VINCENT, D.D. (1777–1844), divine, was the seventh son of Thomas Butterworth Bayley, of Hope Hall, near Manchester [q. v.], where he was born 6 Dec. 1777. His mother was Mary, only child of Mr. Vincent Leggatt. Bayley was educated at the grammar school of Winwick in Lancashire, and at Eton, which he entered in May 1789, and left 9 Dec. 1795. At Eton he was the associate of Sir William Pepys, Hallam, W. Frere, W. Herbert, and others, who were known as the *literati*; and he contributed to the 'Musæ Etonenses.' He commenced his residence at Trinity College, Cambridge, in April 1796. In February 1798 he obtained a university scholarship. In April he was elected a scholar of Trinity College. He took his B.A. degree in 1800, and won the bachelor's prizes in 1801 and 1802. Porson pronounced him the first Greek scholar of his standing in England, and in 1802 he was elected a fellow of his college. In 1803 he was ordained by Bishop Majendie of Chester, who appointed him his chaplain. On 25 Sept. 1803 he published 'A Sermon preached at an Ordination held in the Cathedral Church of Chester.' 8vo, Manchester, 1803. This is the only printed sermon of the author in existence. Not long afterwards he accepted the tutorship of Bishop Tomline's eldest son, and was presently appointed examining chaplain to the bishop, by whom he was preferred successively to the rectory of Stilton, in Huntingdonshire, and to the sub-deanery of Lincoln, vacant by the death of Paley in May 1805. He effected improvements in the minster, desired to throw open the minster

library to the public, and took an active share in the establishment of a public library in Lincoln. In 1810 he was presented to the united vicarages of Messingham and Bottesford, where he renovated the parish church, chiefly at his own expense; and in 1812 to the valuable vicarage of Great Carlton, near Louth, which he rarely visited, although he retained the benefice till his death. Later he was preferred to the archdeaconry of Stow with the prebend of Liddington (29 Sept. 1823); to the rectory of Westmeon with Privet, in Hampshire (1826); and to the twelfth stall in Westminster Abbey (1828), when he resigned his subdeanery and canonry at Lincoln. In 1824 Bayley proceeded to his degree of D.D. at Cambridge. In May 1826 he delivered a charge to the clergy of the archdeaconry of Stow, which was 'printed for the author' at Gainsborough in 1826 for private circulation, was reprinted in the following year, and is attached to the 'Memoir of Henry Vincent Bayley, D.D.,' which was 'printed for private circulation' in 1846. In 1827 he declined to stand for the regius professorship of divinity at Cambridge, owing probably to his growing infirmities. His last days were passed chiefly at Westmeon, his Hampshire rectory. He repaired the church of the hamlet of Privet, and the rebuilding of the church of Westmeon was commenced 9 Aug. 1843. In this year he became unable to write or read, and abandoned schemes for a new edition of Secker's 'Eight Charges,' and for a selection from the old and new versions of the Psalms of David. When blind he recited the prayers from memory. He died 12 Aug. 1844. He was buried in the same vault with his wife, who had died at Westmeon 17 June 1839, and the new church was consecrated by the Bishop of Winchester on 5 May 1846.

[Musæ Etonenses, London, 1795; Gent. Mag. August 1802, and September 1844; Le Neve's Fasti, ed. Hardy; Saturday Magazine, 23 Nov. 1833; Lincolnshire Chronicle, 23 Aug. 1844; Hampshire Chronicle, 9 May 1846; and a Memoir of Henry Vincent Bayley, D.D., 1846.]

A. H. G.

BAYLEY, Sir JOHN (1763–1841), judge, was the second son of John Bayley and Sarah his wife, the granddaughter of Dr. White Kennet, bishop of Peterborough. He was born at Elton, Huntingdonshire, on 3 Aug. 1763, and educated at Eton. Though nominated for King's College, Cambridge, he did not go up to the university, and was admitted to Gray's Inn on 12 Nov. 1783. After practising some time as a special pleader, he was called to the bar on 22 June 1792, and went the home circuit. In 1799 he became a serjeant-at-law, and was for some time recorder of Maidstone. In May 1808 he was made a judge of the King's Bench, in the place of Sir Soulden Lawrence, and was knighted on the 11th of the same month. After sitting in this court for more than twenty-two years, he was at his own request removed to the court of Exchequer in November 1830. He resigned his seat on the bench in February 1834, and in the following month was created a baronet and admitted to the privy council. By his quickness of apprehension, his legal knowledge, and his strict impartiality, Sir John Bayley was peculiarly adapted for judicial office. The ease and pleasure with which he got through his work caused M. Cotte, the French advocate, to exclaim, 'Il s'amuse à juger.' The most memorable case which came before Sir John in his judicial capacity was the action for libel brought in 1819 by the attorney-general against Richard Carlile for the republication of Thomas Paine's 'Age of Reason' and Palmer's 'Principles of Nature.' He died, aged 78, at the Vine House near Sevenoaks, on 10 Oct. 1841. By his wife Elizabeth, the daughter of John Markett of Meopham Court Lodge, co. Kent, he had three sons and three daughters. The present baronet, the Rev. Sir John Laurie Emilius Bayley, is his grandson.

Sir John wrote the following books: 1. 'A Short Treatise on the Law of Bills of Exchange, Cash Bills, and Promissory Notes,' 1789, 8vo. 2. 'Lord Raymond's Reports and Entries in the King's Bench and Common Pleas in the Reigns of William, Anne, George I and II,' 4th edition, 1790, 8vo. 3. 'The Book of Common Prayer, with Notes on the Epistles,' 1813, 8vo. 4. 'The Prophecies of Christ and Christian Times, selected from the Old and New Testament, and arranged according to the periods in which they were pronounced,' by a Layman, edited by Rev. H. Clissold, 1828, 8vo.

[Foss's Judges of England (1864), ix. 75–8; Georgian Era, ii. 549; Gent. Mag. 1841, xvi. N.S., 652–3; Annual Register, 1841, p. 225; Notes and Queries, 3rd series, i. 474.]

G. F. R. B.

BAYLEY, JOHN [WHITCOMB] (*d.* 1869), antiquary, second son of John Bayley, a farmer, of Hempstead, Gloucestershire, became at an early age a junior clerk in the Tower Record Office. In or about 1819 he was appointed chief clerk, and afterwards a sub-commissioner on the Public Records. In the latter capacity he edited 'Calendars of the Proceedings in Chancery in the Reign of

Queen Elizabeth,' 3 vols. fol. 1827–32, and for these labours he is said not only to have received the sum of 2,739*l.*, but to have actually claimed further remuneration. His exorbitant charges and mode of editing were vigorously assailed by Mr. C. P. Cooper, then secretary to the commission, Sir N. H. Nicolas, and others. A committee was appointed to inquire into the circumstances, and, after meeting no less than seventeen times, issued a report, of which twenty-five copies were printed for the private use of the board. His demands upon the corporation of Liverpool, to whom he charged between 3,000*l.* and 4,000*l.* for searches, formed the subject of a separate inquiry. Owing to his long absence, Bayley's office at the Tower was declared vacant in May 1834. He had been admitted of the Inner Temple in August 1815, but was never called to the bar. During the rest of his life he resided mostly at Cheltenham, but latterly at Paris, where he died 25 March 1869. His wife, Sophia Anne, daughter of the right hon. Colonel Robert Ward, whom he married in September 1824, died before him, on 17 June 1854. By her he left a daughter. As an antiquary Bayley's attainments were of a high order. His 'History and Antiquities of the Tower of London,' 2 parts, 4to, 1821–5, ranks among the very best works of its kind for excellence of style, acuteness of judgment, and unfailing accuracy of statement. An abridgment appeared in 1830, 8vo. Bayley announced, but did not publish, a history of London. He had also made considerable progress in a complete parliamentary history of England, and for this he obtained copious abstracts of the returns to parliament, 1702–10, from the original records in the Rolls chapel. This manuscript, together with a valuable collection of charters, letters patent, and other documents illustrative of local history, in three folio volumes, is now deposited in the British Museum. Bayley was a fellow of the Society of Antiquaries and of the Royal Society; to the former he was elected in 1819, to the latter in 1823.

[Register of Admissions to Inner Temple; Cooper's Observations on the Calendar of the Proceedings in Chancery (1832), pp. 73–82, and Appendix; Nicolas's Letter to Lord Brougham (1832), pp. 27–28, 45–47; Letters of Administration, P. C. C., granted 8 Feb. 1870; Gent. Mag. lxxxi. i. 192, xciv. ii. 272, xcv. ii. 256, (1854) xlii. 202; Burke's Peerage (1884), p. 84; Minutes of Evidence taken before the Select Committee on Record Commission, 1836, and Appendix; Addit. MSS. 15661–4.] G. G.

BAYLEY, PETER (1778?–1823), miscellaneous writer and poet, was the son of Peter Bayley, a solicitor at Nantwich, and was born about 1778. In 1790 he entered Rugby school, and in Feb. 1796, at the age of seventeen, Merton College, Oxford. He did not take a degree. He was called to the bar at the Temple, but made no serious effort to pursue his profession. His interest in music and the drama rendered him neglectful of the dictates of prudence. 'Instead of following the law,' he, as it was said, 'allowed the law to follow him,' until he found himself in prison for debt. Subsequently he turned his attention to literature, and became editor of the 'Museum,' a weekly periodical. He died suddenly on his way to the opera, 25 Jan. 1823. Bayley published a volume of poems in 1803, and, besides contributing occasional verses to periodicals, printed for private circulation, at an early period, several specimens of an epic poem founded on the conquest of Wales, which appeared posthumously in 1824 under the title of 'Idwal.' In 1820, under the pseudonym of Giorgione di Castel Chiuso, he published a volume of verse, entitled 'Sketches from St. George's-in-the-Fields,' containing clever and graphic descriptions of various phases of London life, and therefore possessing now considerable antiquarian and social interest. A second series appeared in 1821. A posthumous volume of 'Poetry' by Bayley was published in 1824, and on 20 April 1825 a tragedy, 'Orestes,' left by him in manuscript, was brought out at Covent Garden with Charles Kemble in the principal part, one of the most successful of Kemble's impersonations.

[Literary Museum for 1823, pp. 77–8; Gent. Mag. xciii. part i. 473; Cumberland's British Theatre, vol. xii.; Rugby School Register, p. 68; Oxford University Register.] T. F. H.

BAYLEY, ROBERT S. (*d.* 1859), independent minister, was educated at Highbury Theological College, and on quitting that institution was appointed to a pastorate at Louth in Lincolnshire. After some years of labour at that place he removed (1835) to Sheffield to take charge of the Howard Street congregation, where he remained for about ten years. While there he exerted himself actively in the establishment of an educational institution called the People's College, where he was also in the habit of lecturing on a variety of subjects. Here also in 1846 he started a monthly periodical called the 'People's College Journal.' It was printed at the college, and intended to advance the interests of popular education. It came to an untimely end in May of the following year. The next scene of Bayley's labours was

Ratcliff Highway, London, whence he removed about 1857 to Hereford, where he remained until his death on 14 Nov. 1859. He died of apoplexy. He was the author of: 1. 'A History of Louth.' 2. 'Nature considered as a Revelation, in two parts: part i. being an argument to prove that nature ought to be regarded as a revelation; part ii. furnishing specimens of the manner in which the material revelation may be explained,' 1836, 12mo; a small work of no pretensions to either a scientific or a philosophical character. 3. 'Lectures on the Early History of the Christian Church.' 4. 'A new Concordance to the Hebrew Bible juxta editionem Hooghtianam, and accommodated to the English version,' 1 vol. 8vo, with a dedication to the Lord Bishop of Lincoln. 5. 'Two Lectures on the Educational Question delivered in the Town Hall, Sheffield.' 6. 'A course of Lectures on the Inspiration of the Scriptures,' 1852, 12mo; and other lectures and sermons.

[Gent. Mag. (Feb. 1860), 186; Brit. Mus. Cat.] J. M. R.

BAYLEY, THOMAS (1582–1663), puritan divine. [See BAYLIE.]

BAYLEY, THOMAS BUTTERWORTH (1744–1802), agriculturist and philanthropist, was descended from an old Lancashire family of good position, and his mother was one of the Dukinfields of Dukinfield, Cheshire. Shortly after completing his education at the university of Edinburgh, he was chosen a justice of the peace for the county palatine of Lancaster. The reputation acquired by him in this office for prudence, judgment, and legal knowledge led to his being appointed a few years afterwards perpetual chairman of the quarter sessions. Owing principally to his exertions, a gaol and penitentiary-house for Manchester, on improved principles, was erected in 1787. In his honour, not in allusion, as has been sometimes supposed, to the Old Bailey in London, it was named the New Bayley. The building was pulled down in 1873. So successful were the improvements introduced in its construction, and in that of the county gaol at Lancaster, that Bayley was consulted in regard to the erection and improvement of prisons throughout the kingdom. He also took an active interest in sanitary reform, and in schemes for improving the general condition of the poor. In 1796 he was successful in obtaining in Manchester the establishment of a board of health, of which he was chosen chairman. He was one of the founders of the Literary and Philosophical Society of Manchester, and of a college of arts and sciences, which, however, was afterwards abandoned. Much of his spare time he devoted to agriculture, and to his farm of Hope near Manchester introduced various new agricultural methods, including an improved system of sod draining. In regard to this he wrote a pamphlet entitled 'On a Cheap and Expeditious Method of Draining Land,' which was published in Hunter's 'Georgical Essays,' vol. iv. (1772), and vol. i. (1803). He was also the author of 'Observations on the General Highway and Turnpike Acts,' 1773. He died at Buxton on 24 June 1802.

[Gent. Mag. lxxii. 777; Biographical Memoirs of Thomas Butterworth Bayley, Esq., by Thomas Percival, M.D., 1802, which is also included in the Collected Works of Percival (1807), ii. 289–305.] T. F. H.

BAYLEY, WALTER (1529–1592), physician, called in Latin Bailæus and in English books also Baley and Baily, was born at Portsham, Dorset, in which county his father was a squire. He was educated at Winchester school, and became a fellow of New College in 1550. He graduated M.B. 1557, and M.D. 1563. He was already in holy orders, and was made a canon of Wells. In 1579 he resigned this preferment, and in 1561 was appointed regius professor of physic at Oxford. Queen Elizabeth made him one of her physicians, and he was elected a fellow of the College of Physicians in 1581. He attained to large practice, and died in 1592. He is buried in the chapel of New College, and his son William put up a tablet to his memory. 'A Brief Treatise of the Preservation of the Eyesight' is the best known of Dr. Bayley's works. It appeared in his lifetime, and was reprinted in 1616 at Oxford. The book contains but one observation of his own: 'In truth once I met an old man in Shropshire, called M. Hoorde, above the age of eighty-four yeares, who had at that time perfit sight, and did read small letters very well without spectacles: hee told me that about the age of forty yeares, finding his sight to decay, he did use eyebright in ale for his drinke, and did also eate the powder thereof in an egge three daies in a weeke, being so taught of his father, who by the like order continued his sight in good integrity to a very long age.' Other old men confirmed the value of the drug, and Bayley is voluminous in its praise. Of general history the only fact to be learned from the book is that a new method of brewing had come in in Queen Elizabeth's reign, and that some still preferred ale 'made with grout according

to the old order of brewing.' For the rest the little treatise is merely an exposition in English of the opinions on its subject of Rhases, Avicenna, Arnaldus de Villa Nova, and other mediæval authorities.

[Munk's Roll, i.; Bayley's Brief Treatise, ed. 1616.] N. M.

BAYLEY, WILLIAM BUTTERWORTH (1782–1860), a very distinguished member of the civil service of the old East India Company, was the sixth son of Thomas Butterworth Bayley [q. v.], of Hope Hall, Eccles, who served the office of high sheriff of Lancashire in 1768. He was educated at Eton, and had just gone up to Cambridge when his father obtained an appointment in the Bengal civil service for him. He reached India in 1799, just in time to be entered as a member of the new college of Fort William, which Lord Wellesley had recently established for the education of Indian civil servants. In 1800 he took a second prize in the third class for Hindustani, and in 1802 proved his talent for languages by being first in the first class in Persian. His success caused him in 1803 to be appointed an assistant in the governor-general's office, and also in that of the Persian secretary. In the governor-general's office all the cleverest young men of the civil service were collected together, and acted under Lord Wellesley's own eye. Although Bayley did not seek such active employment as Metcalfe and Jenkins, it was there that he learned the art of government. He decided not to apply for diplomatic posts, but to confine himself to the routine of judicial and revenue work. In 1805 he was made deputy-registrar of the Sudder court, and in 1807 interpreter to the commission which, under the guidance of St. George Tucker, was to regulate the government and land settlement of Wellesley's recent conquests, now known as the North-western Provinces. He afterwards became registrar of the Sudder court, and in 1813 judge at Burdwan. In 1814 he entered the secretariat as secretary in the judicial and revenue department, and in 1819 became chief secretary to the government. In this capacity he was of the greatest service to Lord Hastings, from his thorough mastery of business and personal intimacy with all the Indian statesmen of the period—Malcolm, Elphinstone, Adam, Metcalfe, Jenkins, and Cole. In 1822 he temporarily filled a seat at the council, and in 1825 became a regular member of the supreme council in the place of James Fendall. In 1827 Metcalfe entered the council as junior member, and in 1828 Bayley filled the office of governor-general from March to July after the departure of Lord Amherst, and until the arrival of Lord William Bentinck. In November 1830 his term of office expired, and he returned to England. In 1833 he was elected a director of the East India Company, in 1839 deputy-chairman, and in 1840 chairman of the court, and filled the office so satisfactorily that he was universally recommended in 1854, on the reconstitution of the court of directors, to be a permanent member. But change was distasteful to him, and he refused to act in that capacity; he also refused a seat in the new council of India, established on the abolition of the East India Company in 1859. These changes and the outbreak of the mutiny were too much for the pupil of Lord Wellesley, and in May 1860 the last remaining cadet of the old governor-general's office died at St. Leonards. He had survived not only all his friends, but the very system in which he had lived and gained reputation. His name must always be coupled with those of his more stirring contemporaries, and his work, though not so conspicuous, was as well done as that of Metcalfe or Jenkins. He was essentially an official, and was fortunately a typical official of the school that Wellesley had trained to be not only able in emergencies, but steady and industrious in official work. That he received no distinction for his services was due to his own unassuming modesty, but he bequeathed the traditions of his ability in India to two able Indian administrators, his nephew, Sir Edward Clive Bayley [q. v.], formerly a member of the supreme council, and his son, Sir Steuart Bayley, at one time chief commissioner of Assam.

[For Bayley's career, see the Times for 7 June 1860; for his character, capacity, and friends, see Kaye's Life of Lord Metcalfe, Kaye's Life of St. George Tucker, and more particularly Kaye's Lives of Indian Officers, i. 486–8.] H. M. S.

BAYLIE, THOMAS (1582–1663), puritan divine, was born in Wiltshire in 1582, and was entered either as a servitor or batler of St. Alban's Hall, Oxford, in 1600. He was elected demy of Magdalen College in 1600, and perpetual fellow of that house in 1611, being then M.A. Afterwards he became rector of Manningford Bruce, in his native county, and he proceeded to the degree of B.D. in 1621, at which time he was a zealous puritan. He took the covenant in 1641, was nominated a member of the assembly of divines, and obtained the rich rectory of Mildenhall, Wiltshire, 'where, being settled, he preached up the tenets held by the fifth-monarchy men, he being by that time one himself, and afterwards became a busy man

in ejecting such that were then (1645 and after) called ignorant and scandalous ministers and schoolmasters.' On being turned out of his living at the Restoration, he set up a conventicle at Marlborough, where he died and was buried in the church of St. Peter on 27 March 1663. He published: 'Thomæ Baylæi Maningfordiensis Ecclesiæ Pastoris de Merito Mortis Christi, et Modo Conversionis, diatribæ duæ, provt ab ipso in schola theologica apud Oxonienses publicè ad disputandum propositæ fuerunt, Maij 8. An. Dom. 1621. Nec non Concio ejusdem ad Clerum apud eosdem habita in templo Beatæ Mariæ, Iulij 5 An. D. 1622,' Oxford, 1626, 4to, dedicated to Sir Thomas Coventry, keeper of the great seal.

[Wood's Athenæ Oxon. (ed. Bliss), iii. 633; Palmer's Nonconformists' Memorial, iii. 367; Cat. Librorum Impress. Bibl. Bodleianæ, i. 206; Hetherington's Hist. of the Westminster Assembly of Divines, 110.] T. C.

BAYLIES, WILLIAM (1724–1787), physician, born in 1724, was a native of Worcestershire, and practised for some years as an apothecary. After marrying the daughter of Thomas Cooke, a wealthy attorney of Evesham, he began the study of medicine, obtained the degree of M.D. at Aberdeen on 18 Dec. 1748, and was elected a fellow of the Edinburgh College of Physicians on 7 Aug. 1757. He practised for many years at Bath, and published in 1757 'Reflections on the Use and Abuse of Bath Waters,' which involved him in a dispute with Dr. Lucas and Dr. Oliver, the two chief doctors of the city. He issued a pamphlet concerning this quarrel—'A Narrative of Facts demonstrating the existence and course of a physical confederacy, made known in the printed letters of Dr. Lucas and Dr. Oliver,' 1757. But the controversy ruined Baylies's practice, and he removed to London, and on 8 Nov. 1764 was appointed physician to the Middlesex Hospital. He unsuccessfully contested the representation of Evesham in parliament in 1761, and petitioned against the return of one of his rivals, but withdrew the petition before the day of hearing (15 Dec.). He became licentiate of the College of Physicians in London on 30 Sept. 1765, and made himself notorious by the magnificent entertainments he repeatedly gave at his house in Great George Street, Westminster. Pecuniary difficulties forced him to leave England for Germany. He first settled at Dresden, and afterwards at Berlin, where he obtained the post of physician to Frederick the Great. It is said that the King of Prussia at an early interview with Baylies remarked to him that 'to have acquired such skill he must have killed a great many people,' and that the doctor replied, 'Pas tant que votre Majesté.' Baylies died at Berlin on 2 March 1789, and left his library to the King of Prussia. A portrait of him by H. Schmid, engraved by D. Berger, was published at Berlin. Baylies was the author of the following works (besides those already mentioned): 1. 'Remarks on Perry's Analysis of the Stratford Mineral Water,' Stratford-on-Avon, 1745. 2. 'A History of the General Hospital at Bath,' London, 1758. 3. 'Facts and Observations relative to Inoculation at Berlin,' Edinburgh, 1781, of which a French translation was previously issued at Dresden in 1776.

[Munk's College of Physicians, ii. 271–2; Gent. Mag. 1787, pt. ii. 857; Watt's Bibl. Brit.]

BAYLIS, EDWARD (1791–1861), mathematician and founder of insurance companies, commenced life as a clerk in the Alliance Insurance Office. He founded a series of life offices between the years 1838 and 1854 (the Victoria, 1838, the English and Scottish Law, 1839, the Anchor, 1842, the Candidate, 1843, the Professional, 1847, the Trafalgar, 1851, the Waterloo, 1852, the British Nation, 1854), in many of which he acted as manager and actuary. In all he expected to realise results which increasing competition made impossible; shareholders and policyholders were promised extravagant advantages which they never enjoyed. As a consequence, all Baylis's offices disappeared except one—the English and Scottish Law—which still survives. Baylis wrote (in 1844) a skilful book on the 'Arithmetic of Annuities and Life Assurance,' adapted more particularly to students. He died in 1861, aged 70, at the Cape of Good Hope, where he had settled in his old age.

[C. Walford's Insurance Cyclopædia.] C. W.

BAYLIS, THOMAS HUTCHINSON (1823–1876), promoter of insurance offices, was the son of Edward Baylis [q. v.], and began life as a clerk in the Anchor, one of his father's insurance companies. In 1850 he became manager of the Trafalgar Office, also founded by his father. About 1852 he founded the Unity General Life Insurance Office and the Unity Bank. He exhibited a great deal of tact in the establishment of these companies, but he was speedily in disagreement with his colleagues in the management, and in October 1856 retired from the control. He then emigrated to Australia, and endeavoured to organise some insurance companies there, but, achieving no success, he returned to England in 1857, and founded and became

managing director of the British, Foreign, and Colonial Insurance Association, which soon was in liquidation, and of the Consols Life Association, which lasted from 1858 to 1862. Into these insurance offices Baylis introduced new features, which ran counter to the 'Lottery Acts,' and were declared illegal. His project of 'Consols Insurance' engaged much attention, and has been adopted in a modified form by the British Imperial Office. In 1869 Baylis invented the 'Positive Life Assurance,' an ingenious form of life policy, which was adopted in 1870 by the 'Positive Government Security Life Assurance Company, Limited,' wherein lives exposed to tropical climates were insured at something nearly approaching ordinary rates. Baylis died in 1876, aged 53.

[C. Walford's Insurance Cyclopædia.] C. W.

BAYLY, ANSELM (*d.* 1794), author of various works, chiefly of a theological and critical nature, was educated at Christ Church, Oxford, where he took the degree of B.C.L. on 12 June 1749. He entered the church and rose to some distinction in that profession, becoming minor canon of St. Paul's and also of Westminster, and sub-dean of the Chapel Royal. On 15 Jan. 1750–1 he was presented by the chapter of St. Paul's to the vicarage of Tottenham, Middlesex. In 1764 (10 July) he took the degree of D.C.L. In 1787 he patented an elastic girdle, designed to prevent and relieve ruptures, fractures, and swellings. He died in 1794. He published the following works: 1. 'The Antiquity, Evidence, and Certainty of Christianity,' London, 1751, 8vo. 2. 'An Introduction to Languages Literary and Philosophical, especially to the English, Latin, Greek, and Hebrew, exhibiting at one view their Grammar, Rationale, Analogy, and Idiom,' London, 1758, 8vo. 3. 'A Collection of Anthems used in His Majesty's Chapel Royal,' London, 1769, 8vo. 4. 'A Practical Treatise on Singing and Playing, being an Essay on Grammar, Pronunciation, and Singing,' London, 1771. 5. 'A plain and complete Grammar of the English Language,' London, 1772, 8vo. 6. 'A Grammar of the Hebrew Language,' London, 1773. 7. An edition of the Bible with notes, 1773. 8. An edition of the Old Testament with notes, 1774. 9. 'The Commandments of God in Nature, Institution, and Revelation,' London, 1778, 8vo. 10. 'Remarks on Mr. David Levi's Answer to Dr. Priestley's Letters to the Jews' (under the pseudonym of Antisocinus). 11. 'The Alliance of Music, Poetry, and Oratory,' with a dedication to William Pitt, London, 1789, 8vo. This work comprises: (1) a theory of music, (2) a dissertation on prosody, (3) a brief treatise on rhetoric.

[European Magazine, xxvi. 381; Hook's Eccles. Biog.; Woodcroft's Alphabetical Index of Patentees; Rawl. MSS. (Bodleian Libr.).] J. M. R.

BAYLY, BENJAMIN (1671–1720), divine, matriculated at Oxford of St. Edmund's Hall on 20 March 1688, and graduated B.A. of Wadham College on 15 Oct. 1692. He took the degree of M.A. on 30 Oct. 1695. He was rector of St. James's, Bristol, from 1697 to his death, 25 April 1720. He was also for some time vicar of Olveston, Gloucestershire. He died in 1720. He was the author of an 'Essay on Inspiration,' first published anonymously at London in 1707. A second edition appeared in 1708. The book is quoted by Watts, 'Bibliotheca Britann.,' as 'Essay on Perspiration.' Two volumes of collected 'Sermons on various Subjects,' many of which were issued repeatedly in the author's lifetime, were published after his death, London, 1721.

[Barrett's History of Bristol, 1789; Rawl. MSS. (Bodleian Lib.).] A. R. B.

BAYLY, JOHN (*d.* 1633), was the second son of Bishop Bayly [see BAYLY, LEWIS], and at the age of sixteen went to Exeter College, Oxford, of which society he was elected fellow in 1612. In 1617 he obtained holy orders from his father, and quickly received various benefices in Wales. He ultimately became guardian of Christ's Hospital, Ruthin, and chaplain to Charles I. He published two sermons at Oxford in 1630, bearing the titles of the 'Angell Guardian,' and the 'Life Everlasting.' He died in 1633.

[Wood's Athenæ Oxonienses (ed. Bliss), ii. 499–500; Boase's Register of Exeter Coll. pp. 58, 211, 227.] T. F. T.

BAYLY, LEWIS (*d.* 1631), bishop of Bangor, was, according to Anthony à Wood, born at Carmarthen, and educated at Oxford, probably at Exeter College, where he took his B.D. degree in 1611 and his D.D. in 1613. But his descendants claim that he was of an old Scotch family, the Baylys of Lamington in Lanarkshire, and assert that he came to England with James I (COLLINS's *Peerage* augmented by Sir E. Bridges, v. 193, 'from a MS. account of the Paget family in the possession of the Earl of Oxbridge'). Wood says that he became vicar of Evesham, where he preached a series of sermons that became the basis of the famous devotional work, the 'Practice of Piety,' as the author of which he is best known. His fame as a preacher may

well have brought him to London, where he became rector of St. Matthew's, Friday Street, in the early years of the seventeenth century. He was appointed chaplain to Henry, prince of Wales, to whom he dedicated the 'Practice of Piety.' On his patron's death in 1612 he preached a sermon, notorious at the time, in which he at once showed his devotion to the dead prince and his puritan leanings by bringing accusations of popery against some members of the privy council. This brought him into disfavour at court, from which, however, he soon recovered, as he was before long appointed chaplain to the king, and on 8 Dec. 1616 was consecrated bishop of Bangor. It is hard to ascertain the character of his administration of his diocese. If he were one of the few native Welsh bishops of that time, he ought to have been popular; but the puritanism that alienated the court was in those days no less distasteful to the inhabitants of North Wales, and he seems to have had constant disputes both in his wild and remote diocese and at court. In 1619 he was reprimanded by the council, and in 1621 imprisoned for a short time in the Fleet, either for his opposition to the Spanish marriage or for his aversion to the 'Book of Sports.' The rise of the Arminian and Anglican party brought his puritanism into further disfavour. In 1626 fresh charges were brought against him, and their endorsement by Laud, then bishop of St. David's, shows the direction in which affairs were tending. Finally, in 1630, he was again in trouble, and his elaborate defence (which is summarised in the *Calendar of State Papers, Domestic*, 1629–31, p. 230) shows the general character of his offences. He was accused of ordaining clergy who had not fully accepted the discipline and doctrine of the church—a charge which he rebuts while showing that he encouraged preaching both by example and precept, exercised a careful supervision over his clergy, displayed a hospitality beyond his means, and expended 600*l.* on the restoration of his cathedral. But he laments that increasing infirmities have incapacitated him from active work, and no further measures seem to have been taken against him. He died the next year on 26 Oct. 1631, and was buried at Bangor. He married Ann, daughter of Sir Henry Bagenal, and left four sons, Nicholas, Theodore, John, and Thomas, of whom the latter two attained some celebrity, and to whom he gave livings and prebends with a freedom not unusual at the time.

Bishop Bayly's sole claim to fame is the above-mentioned 'Practice of Piety,' which, published early in the century, obtained at once the extraordinary popularity that it long maintained in puritan circles. The date of its first publication is not known, but in 1613 it had reached its third, and in 1619 its eleventh edition. In 1630 a twenty-fifth edition, and in 1735 a fifty-ninth edition, was published. Nor was its fame confined to England. In 1630, when the bishop's disfavour with the dominant Anglicanism of the court was at its height, his book was translated into Welsh. Already, in 1625, a French edition had been issued at Geneva, and in 1629 a German version at Zürich. In 1647 it was published in Polish, and in 1665 the puritans of New England published at Cambridge in Massachusetts a translation in the language of the Indians of that region, while in 1668 it was turned into Romaunsch. So great was its fame for piety on puritan lines that some zealots grudged the glory of so good a work to a bishop of the English church, and scandalous stories, easily refuted, sought to deprive Bayly of the credit of its authorship (see DUMOULIN'S *Patronus Bonæ Fidei*, p. 48, and KENNETT'S *Register and Chronicle*, p. 350). But its fame was in no way lessened by this charge. It rivalled the 'Whole Duty of Man' in a popularity that soon went beyond the bounds of party. It was part of the scanty portion that Bunyan's wife brought to her husband's home, and to its perusal he ascribes the first dawn of his fervid spiritual experiences. A puritan minister complained that his flock looked upon it as an authority equal to the Bible. Even in the present century the book has been republished with a laudatory biographical notice.

[Wood's Athenæ Oxonienses (ed. Bliss), ii. 525–531; Collins's Peerage augmented by Bridges; Practice of Piety, London, 1842, with biographical preface by Grace Webster.] T. F. T.

BAYLY, THOMAS, D.D. (*d.* 1657?), royalist divine, afterwards a catholic controversialist, was the fourth and youngest son of Dr. Lewis Bayly, bishop of Bangor [q. v.]. He was educated at Magdalene College, Cambridge, where he graduated B.A. in 1627, and M.A. in 1631. In May 1638 he was presented by Charles I to the subdeanery of Wells, on the promotion of Dr. William Roberts to the see of Bangor. He retired with other loyal ministers to Oxford in 1644, and in August that year was incorporated M.A. Afterwards he proceeded to the degree of D.D. in that university. Dr. Bayly was a vigorous assertor of the royal cause. He attended the king in the field, and was in Raglan Castle when his majesty was entertained there by Henry, marquis of Worcester, after the battle of Naseby, in 1646. As a commissioned officer he assisted in the defence of the castle

after the king's departure, until it surrendered (16 Aug.) 'upon good articles, mostly of Bayly's framing.' By the liberality of the Marquis of Worcester he was now enabled to make a tour through Flanders and France; and this, we are told, 'gave him an opportunity of seeing the practices, as he had some time before thoroughly considered the principles, of the catholic religion, the consequence whereof was his conversion' (Dodd, *Church Hist.* iii. 64).

After the death of the king he returned to England, and published some writings which gave offence to the authorities of the commonwealth, and led to his imprisonment in Newgate, where he composed the curious work entitled 'Herba Parietis.' However, he soon contrived to escape from gaol, and, proceeding to Holland, openly declared himself a catholic, and 'became a grand zealot in that interest, wherein (if he met with any occasion) he would break forth into rage and fury against the protestant religion, which he before had preached and professed' (Wood). Subsequently he settled at Douay, and finally went to Italy. Several Roman catholics informed Anthony à Wood that Bayly was received into the family of Cardinal Ottobon, and that he died in his family, while his eminence was nuncio at Ferrara, and also that Prince Cajetan afterwards took care of Bayly's son. 'But,' adds Wood, 'an English traveller hath told me otherwise, viz. that he was no other than a common soldier, that he lived poor at Bononia [Bologna], and saw his grave there. Another also named Dr. Rich. Trevor, fellow of Merton Coll. (younger brother to Sir John Trevor, sometimes secretary of state), who was in Italy in 1659, hath several times told me that he, the said Dr. Bayly, died obscurely in an hospital, and that he saw the place where he was buried.'

The works written by or ascribed to Dr. Bayly are: 1. 'Certamen Religiosum: or a Conference between his late Majestie Charles, King of England, and Henry, late Marquess and Earl of Worcester, concerning Religion; at His Majesties being at Raglan Castle, 1646. Wherein the maine differences (now in Controversie) between the Papists and the Protestants is no lesse briefly than accuratly discuss'd and bandied. Now published for the world's satisfaction of His Majesties constant affection to the Protestant Religion,' London, 1649, 8vo. This was answered by Hamon L'Estrange, Christopher Cartwright, and Peter Heylyn, who doubt the authenticity of the conference on account of its being too favourable to the catholic church, and they hint that the account of it was Bayly's invention. Bayly defends himself against this charge in the preface to the 'Herba Parietis,' where he asserts that he was present at the conference, and that the arguments are drawn up with justice to both parties. 2. 'The Royal Charter granted unto Kings by God himself and collected out of his holy Word in both Testaments. Whereunto is added by the same author a short Treatise, wherein episcopacy is proved to be jure divino,' London, 1649, 8vo, reprinted 1656 and 1680. 3. 'Herba Parietis; or the Wall-Flower. As it grew out of the Stone-Chamber belonging to the Metropolitan Prison of London called Newgate. Being a History which is partly True, partly Romantick, Morally Divine: whereby a marriage between Reality and Fancy is solemnized by Divinity,' London, 1650, folio. Dedicated to Lady Susan Crane, widow of Sir Robert Crane of Chilton, Suffolk, and wife of the author's cousin, Isaac Appleton, Esq., of Holbrooke Hall in that county. 4. 'The End to Controversie between the Roman Catholick and Protestant Religions, justified by all the several Manner of Ways, whereby all kind of Controversies of what Nature soever are usually or can possibly be determined,' Douay, 1654, 4to. Dedicated to Walter Montagu, abbot of Nanteuil, afterwards abbot of Pontoise. 5. 'The Life & Death of that renowned John Fisher, Bishop of Rochester: comprising the highest and hidden Transactions of Church and State in the reign of King Henry the 8th, with divers Morall, Historicall, and Politicall Animadversions upon Cardinall Wolsey, Sir Thomas Moor, Martin Luther, with a full relation of Qu. Katharine's Divorce. Carefully selected from severall ancient Records by Thomas Baily, D.D.,' London, 1655, 8vo. Dedicated to his honoured kinsman John Questall, merchant in Antwerp. It would seem, however, that Bayly was not the author of this book. Wood asserts that it was really the production of Richard Hall, D.D., of Christ's College, Cambridge, afterwards canon of St. Omer, where he died in 1604. The manuscript after his death came into the possession of the English Benedictine monks of Dieulwart in Lorraine. Several copies were made, and one fell into the hands of a Mr. West, who presented it to Francis à Sancta Clara [Davenport], a Franciscan friar. By Davenport, 'as he himself hath told me divers times,' says Wood, it was given to Sir Wingfield Bodenham, who lent it to Bayly. The latter made a transcript, introduced some alterations, and sold it to a London bookseller, who printed it under the name of Thomas Bayly, D.D. In the dedication Bayly speaks of the book as if he were the author

of it. 6. 'The Golden Apothegms of King Charles I and Henry Marquess of Worcester,' London, 1660, 4to. These were all taken from a book entitled 'Witty Apothegms delivered at several times and upon several occasions by King James, King Charles I, and the Marquess of Worcester,' London, 1658, 8vo.

Bayly wrote a dedication to Archbishop Laud in 1636 before Bishop Austin Lindsell's edition of Theophylact, which he perfected after that prelate's death.

[Wood's Athenæ Oxon. (ed. Bliss), ii. 526; Fasti, ii. 71; MS. Addit. 5863, f. 136; Walker's Sufferings of the Clergy, ii. 73; Dodd's Church Hist. iii. 63; Legenda Lignea, by D. Y. (1653), 162; Foulis's Romish Treasons and Usurpations, pref. 5; Biog. Brit. ed. Kippis; Chalmers's Biog. Dict.; Le Neve's Fasti Eccl. Anglic. (ed. Hardy), i. 157; Lowndes's Bibl. Man. ed. Bohn; Lewis's Life of Bishop Fisher, introd. xxvii, xxviii.] T. C.

BAYLY, THOMAS HAYNES (1797–1839), song-writer, novelist, and dramatist, was born at Bath on 13 Oct. 1797. He was the only child of Mr. Nathaniel Bayly, an influential citizen of Bath, and on the maternal side was nearly related to the Earl of Stamford and Warrington and the Baroness Le Despencer. At a very early age Bayly displayed a talent for verse, and in his eighth year was found dramatising a tale out of one of his story-books. On his removal to Winchester he amused himself by producing a weekly newspaper, which recorded the proceedings of the master and pupils in the school. On attaining his seventeenth year he entered his father's office for the purpose of studying the law, but soon devoted himself to writing humorous articles for the public journals, and produced a small volume entitled 'Rough Sketches of Bath.' Desiring at length some more serious occupation, he proposed to enter the church. His father encouraged his views, and entered him at St. Mary Hall, Oxford; but although Bayly remained at the university for three years, 'he did not apply himself to the pursuit of academical honours.' To console himself after an early love disappointment, Bayly travelled in Scotland, and afterwards visited Dublin. He mingled in the best society of the Irish capital, and it was here that he distinguished himself in private theatricals, and achieved his earliest successes as a ballad writer.

Bayly returned to London in January 1824. Having given up all idea of the church, he had formed the determination to win fame as a lyric poet. In 1826 he was married to the daughter of Mr. Benjamin Hayes, Marble Hill, county Cork. The profits from his literary labours were at the time very considerable, and his income was increased by his wife's dowry. While the young couple were staying at Lord Ashtown's villa called Chessel, on the Southampton river, Bayly wrote, under romantic circumstances, the song 'I'd be a Butterfly,' which quickly secured universal popularity. Not long afterwards he produced a novel entitled 'The Aylmers,' in three volumes; a second tale, called 'A Legend of Killarney,' written during a visit to that part of Ireland; and numerous songs and ballads, which appeared in two volumes, named respectively 'Loves of the Butterflies' and 'Songs of the Old Château.' Breaking up his establishment at Bath, Bayly now repaired to London. There he applied himself to writing ballads as well as pieces for the stage, some of which became immediately popular. This was not the good fortune, however, of the play 'Perfection,' now regarded as his best dramatic work. Bayly scrawled the whole of this little comedy in his notebook during a journey by stage-coach from Bath to London. It was declined by many theatrical managers, but ultimately Madame Vestris, to whom it was submitted, discovered its merits and produced it, the favourite actress herself appearing in it with great favour. Lord Chesterfield, who was present on the first night, declared that he never saw a better farce. The piece became a great favourite at private theatricals, and on one occasion it was produced with a cast including the Marchioness of Londonderry, Lord Castlereagh, and Sir Roger Griesly. 'Perfection' was succeeded by a series of popular dramas from the same pen.

The year 1831 found Bayly overwhelmed by financial difficulties. He had invested his marriage portion in coal mines, which proved unproductive. The agent who managed Mrs. Bayly's property in Ireland failed to render a satisfactory account of his trust. Another agent was afterwards found, who again made the property pay; but Bayly in the meanwhile fell into a condition of despondency, and lost for a time the light and graceful touch which had made his verse so popular. He also suffered in health, though a temporary sojourn in France enabled him to recover much of his former mental elasticity. A poem he wrote at this time, 'The Bridesmaid,' drew a flattering letter from Sir Robert Peel, and formed the subject of a remarkable picture by one of the leading artists of the day. After his loss of fortune, Bayly wrote diligently for the stage, and in a short time he had produced no fewer than thirty-six dramatic pieces. In 1837 appeared his 'Weeds of Witchery,' a

volume which caused a French critic to describe him as the Anacreon of English romance. An attack of brain-fever prevented him from writing a work of fiction for which he had entered into an arrangement with Messrs. Bentley; but from this illness he recovered, only, however, to suffer from other and more painful diseases. He still hoped to recover, but dropsy succeeded to confirmed jaundice, and on 22 April 1839 he expired. He was buried at Cheltenham, his epitaph being written by his friend Theodore Hook.

Many of Bayly's songs are familiar wherever the English language is spoken. Amongst the most popular are 'The Soldier's Tear,' 'I never was a Favourite,' 'We met—'twas in a Crowd,' 'She wore a Wreath of Roses,' 'I'd be a Butterfly,' 'Oh, no, we never mention her;' and of humorous ballads, 'Why don't the Men propose,' and 'My Married Daughter could you see.' There is no lofty strain in any of Bayly's productions, but in nearly all there is lightness and ease in expression, which fully account for their continued popularity. 'He possessed a playful fancy, a practised ear, a refined taste, and a sentiment which ranged pleasantly from the fanciful to the pathetic, without, however, strictly attaining either the highly imaginative or the deeply passionate' (D. M. Moir).

In addition to his songs and ballads, which have been 'numbered by hundreds,' and his numerous pieces for the stage, the following is a list of Bayly's works: 1. 'The Aylmers,' a novel. 2. 'Kindness in Women,' tales. 3. 'Parliamentary Letters, and other Poems.' 4. 'Rough Sketches of Bath.' 5. 'Weeds of Witchery.'

[Bayly's various Works, and Songs, Ballads, and other Poems, by the late Thomas Haynes Bayly, edited by his Widow, with a Memoir of the Author, 1844.] G. B. S.

BAYLY, WILLIAM (1737–1810), astronomer, was born at Bishops Cannings, or Carions, in Wiltshire. His father was a small farmer, and Bayly's boyhood was spent at the plough. In spite of the constant manual work he had to do, he took advantage of the kindness of an exciseman living in a neighbouring village, who offered to give him some lessons. From him he learned the elements of arithmetic. A gentleman of Bath, named Kingston, heard of the lad's taste for mathematics, and gave him some help. He became usher in a school at Stoke, near Bristol, and after a while took a similar situation in another school in the neighbourhood. While thus employed, he took every opportunity of increasing his mathematical knowledge. Dr. Maskelyne, the astronomer-royal, happened to hear of his talents, and engaged him as an assistant at the Royal Observatory. On his recommendation Bayly, in 1769, was sent out by the Royal Society to the North Cape to observe the transit of Venus that occurred in that year, and his observations were printed in the 'Philosophical Transactions' of the society. In 1772 he accompanied Wales as an astronomer on Cook's second voyage of discovery to the southern hemisphere. The two ships employed in the expedition, the Resolution and the Adventure, sailed on 13 June. He also sailed in Cook's third and last voyage made with the Resolution and the Discovery, which cleared the channel on 14 July 1776 (Pinkerton, xi. 639). This voyage, in which Cook was slain, came to an end in 1780. In 1785 Bayly was made head-master of the Royal Academy at Portsmouth, an office he continued to hold until the establishment of the Royal Naval College in 1807, when he retired on a sufficient pension. The organ in the parish church of his native village is his gift (Murray, *Handbook to Wilts, Dorset, and Somerset*, p. 62, ed. 1869). He died at Portsea towards the end of 1810. His published works are: 1. 'Astronomical Observations made at the North Cape for the Royal Society by Mr. Bayley (*sic*),' 'Philosophical Transactions,' 59, 262. 2. 'The Original Astronomical Observations made in the course of a Voyage towards the South Pole . . . by W. Wales and W. Bayly . . . by order of the Board of Longitude,' 1777. 3. 'Original Astronomical Observations made in the course of a Voyage to the Northern Pacific Ocean. . . . in the years 1776–1780, by Capt. J. Cooke, Lieut. J. King, and W. Bayly . . . by order of the Board of Longitude,' 1782.

[Hutton's Philosophical and Mathematical Dictionary; Gent. Mag. 1811, vol. lxxxi. pt. i.; Pinkerton's Voyages and Travels, xi.] W. H.

BAYNARD, ANN (1672–1697), noted for her learning and piety, was the only child of Dr. Edward Baynard [q.v.], and was born at Preston. She was carefully trained by her father in philosophy, mathematics, astronomy, physics, and classical literature. According to her chief panegyrist, at the age of twenty-three she 'was arrived at the knowledge of a bearded philosopher.' Her piety and charity were equally notable. 'The great end of her study,' writes Collier, in his 'Great Historical Dictionary,' 'was to encounter atheists and libertines, as may be seen in some seven satyrs written in the Latin tongue, in which language she had a great readiness and fluency of expression,

which made a gentleman of no small parts and learning say of her:—

Annam gens Solymæa, Annam gens Belgica jactat:
At superas Annas, Anna Baynarda, duas.'

She earnestly urged the ladies of her acquaintance to live serious lives and abandon 'visits, vanity, and toys' for 'study and thinking.' The last two years of her life were mainly spent in meditation in the churchyard at Barnes, Surrey. She died at Barnes on 12 June 1697, aged about 25, and was buried there a few days later. At her funeral John Prude, curate of St. Clement Danes, London, preached a biographical sermon, which was printed with a dedication to her female friends.

[J. Prude's Sermon on Eccl. ii. 16, at the funeral of Mrs. Ann Baynard, 1697; Collier's Dictionary, s.v. 'Ralph Baynard,' *ad fin.*; Ballard's Memoirs of Learned Ladies; Wilford's Memorials; Chalmers's Biog. Dict.; Palatine Notebook, ii. 212.] S. L. L.

BAYNARD, EDWARD, M.D. (*b.* 1641, *fl.* 1719), physician and poet, was born in 1641, probably at Preston, Lancashire. In 1665, at the time of the great plague, he was sometimes at Chiswick and sometimes in London. He entered the university of Leyden for the study of medicine in 1671, and most likely graduated there. He became an honorary fellow of the College of Physicians of London in 1684, and a fellow in 1687. Previously to this he had commenced practice at Preston. From about the year 1675, and onward for twenty-six years, it was his custom to visit the hot baths at Bath. He was established there as a physician, as well as in London, which was his home, his address in 1701 being the Old House, Ludgate Hill. Dr. Baynard is said to have been the 'Horoscope' of Garth's 'Dispensary.'

Sir John Floyer's treatise on cold bathing, entitled 'The ancient Ψυχρολουσία revived' (1702), has appended to it a letter from Dr. Baynard 'containing an Account of many Eminent Cures done by the Cold Baths in England; together with a Short Discourse of the wonderful Virtues of the Bath Waters on decayed Stomachs, drank Hot from the Pump.' Dr. Baynard's popular work entitled 'Health, a Poem. Shewing how to procure, preserve, and restore it. To which is annex'd The Doctor's Decade,' was published at London in 1719, 8vo. The fourth edition appeared in 1731; the fifth, corrected, in 1736; the seventh in 1742; the eighth without date; and the ninth at Manchester in 1758. Another edition, also called the ninth, was published at London in 1764. The preface, partly in verse and partly in prose, is mainly directed against drunkenness; and the poem itself is made up of homely medical advice. Dr. Baynard has two papers in the 'Philosophical Transactions,' one of them being on the 'Case of a Child who swallowed two Copper Farthings.'

His only daughter was Ann Baynard [see BAYNARD, ANN].

[Palatine Note-book, ii. 210, 250; Nichols's Lit. Anecd. i. 180; Phil. Trans. xix. 19, xx. 424; Munk's Coll. of Physicians, 2nd edition, i. 450.] T. C.

BAYNARD, FULK (*d.* 1306), itinerant justice, was seated at Merton, Norfolk, and was specially constituted a justice for a single occasion in November 1226.

[Foss's Judges of England, 1848, ii. 228.] J. H. R.

BAYNARD, ROBERT (*d.* 1331), judge, was son of Fulk Baynard [q. v.]. He was elected knight of the shire for Norfolk several times between 1289 and 1327, and had the custody of the county in 1311–12. In January and July 1313 he was summoned to parliament, and at the accession of Edward III was made a justice of the king's bench 9 March 1327.

[Foss's Judges of England, 1848, iii. 395; Lords' Reports on the Dignity of a Peer, App. i. part i. 223, 230.] J. H. R.

BAYNBRIGG, CHRISTOPHER, cardinal. [See BAINBRIDGE.]

BAYNE, ALEXANDER, of Rires (*d.* 1737), first tenant of the chair of Scots law in the university of Edinburgh, the son of John Bayne of Logie, Fife, to whom he was served heir in general on 8 Oct. 1700, and descended from the old Fifeshire family of Tulloch, was admitted advocate on 10 July 1714, but seems to have had little or no practice. In January 1722 he was appointed curator of the Advocates' Library, and on the establishment of the chair of Scots law in the university of Edinburgh in the same year the town council elected him (28 Nov.) to fill it. He had already for some time been engaged in lecturing on that subject in an unofficial capacity. Early in 1726 he retired from the office of curator of the Advocates' Library, the usual term of holding that position having then expired. In the same year he published an edition of Sir Thomas Hope's 'Minor Practicks,' a work which is said to have been dictated by its author to his son while dressing, and which had lain in manuscript for nearly half a century, but which, in the opinion of the most competent judges, is a masterpiece of legal erudition, acuteness, and

subtlety. To this Bayne appended a 'Discourse on the Rise and Progress of the Law of Scotland and the Method of Studying it.' In 1730 he published 'Institutions of the Criminal Law of Scotland' (Edinburgh, 12mo), a small work designed for the use of students attending his professional lectures, of which it was little more than a synopsis, and in 1731 'Notes for the Use of Students of the Municipal Law in the University of Edinburgh, being a Supplement to the Institutes of Sir George Mackenzie,' Edinburgh, 12mo. In June 1737 he died. Bayne married Mary, daughter of Anne, the only surviving child of Sir William Bruce of Kinross, by her second husband, Sir John Carstairs of Kilconquhar, by whom he had three sons and two daughters. One of his daughters became the first wife of Allan Ramsay the painter and son of the poet.

[Bower's Hist. Univ. Edinburgh, ii. 197; Grant's Story of the Univ. Edinburgh, ii. 371; Cat. Lib. Fac. Adv.; Inquis. Retorn. Abbrev. Inquis. Gen. 8249; Penny Cyclopædia; Anderson's Scottish Nation.] J. M. R.

BAYNE, WILLIAM (*d.* 1782), captain in the royal navy, became a lieutenant on 5 April 1749; in 1755 he served in that rank on board the Torbay, in North American waters, with Admiral Boscawen, and in November 1756 was advanced to the command of a sloop of war. In 1760 he was posted into the Woolwich, of 44 guns, and served in that ship at the reduction of Martinique in 1762, and continued there in the Stag frigate, under the command of Vice-Admiral Rodney. After this he had no command till 1778, when he was appointed to the Alfred, a new ship of 74 guns, and served in the Channel fleet through the inglorious summers of 1779 and 1780. He afterwards went to the West Indies as part of the squadron with Sir Samuel Hood, and was present in the action off Fort Royal in Martinique on 29 April 1781, and in the action off the Chesapeake on 5 Sept. Owing to the faulty system of tactics then in vogue and almost compulsory, the Alfred had no active share in either of these battles, the circumstances of which were afterwards much discussed [see HOOD, SAMUEL, Viscount]. On returning to the West Indies the Alfred was with Sir Samuel Hood at St. Kitts, and by the unfortunate accident of fouling the Nymphe frigate, cutting her down to the water, and losing her own bowsprit, delayed the fleet at the very critical moment when Hood had proposed an unexpected attack on the French at anchor. No blame attached to Captain Bayne for this mischance, which was mainly due to the darkness of the night; but the quickness with which he refitted his ship and resumed his station in the line won for him as much credit as his distinguished conduct in the action of 26 Jan. When the fleet was reunited under the flag of Sir George Rodney, the Alfred continued under the immediate orders of Sir Samuel Hood, and with other ships of Hood's division was engaged in the partial action with the French on 9 April 1782. It was little more than a distant interchange of fire between the respective vans; but one unlucky shot carried off Captain Bayne's leg about mid-thigh. Before a tourniquet could be applied, he was dead. To his memory, jointly with that of Captains Blair and Manners, who fell in the great battle three days later, a national monument was placed in Westminster Abbey.

[Charnock's Biog. Nav. vi. 387.] J. K. L.

BAYNES, ADAM (1631–1670), soldier and official of the Commonwealth, was born in 1631. He espoused the anti-royalist side, entered the army of the parliament, and rose to the rank of captain. Arrangement was made by the treasurers of war in June 1649, to repay to Baynes and Paul Beale, described as 'York merchants,' 6,700*l.*, a sum advanced by them in connection with the disbandment of the parliamentary forces in Yorkshire, and the despatch of soldiers thence to Ireland to serve in Cromwell's Irish campaign (*Calendar of State Papers*, Domestic Series, vol. for 1649–50, p. 574). He seems soon afterwards to have been appointed a commissioner of excise, and subsequently a commissioner of customs, and to have been at times a member both of the army and admiralty committees. He sat in the first protectoral parliament as member for Leeds, then for the first time enfranchised, which town he again represented in the parliament of 1656. In 1657 he was appointed a visitor in the charter for the nascent college of Durham; and in Richard Cromwell's parliament of 1659 he sat as member for Appleby. He appears to have trafficked largely in the purchase of forfeited estates, buying among others Queen Henrietta's domain of Holmby and several royal forests in Lancashire. He is also said to have bought Wimbledon from Lambert, with whom he was on terms of intimacy. At the Restoration he was deprived of some of his acquisitions, but his circumstances continued to be affluent. In 1666, when the authorities feared an anti-royalist rising, Baynes, who had for some time been suspected of plotting against the government, was among those arrested and imprisoned in the Tower for 'treasonable

practices' (*Calendar of State Papers*, Domestic Series, vol. for 1666–7, p. 531). He died at his estate of Knowstropp, Northamptonshire, in the December of 1670. In the British Museum (*Add. MSS.* 21417–427) there are ten volumes of letters (presented by the Rev. Adam Baynes, a descendant, in 1856) addressed to Baynes, for the most part by his brother and his cousin, Robert and John Baynes, who were officers in the Commonwealth army. Some of these were printed by J. Y. Akerman in the second and third volumes of the 'Proceedings of the Society of Antiquaries' (1st series). A much larger selection from them is contained in a volume published (in 1856) by the Bannatyne Club, and edited by J. Y. Akerman, as 'Letters from Roundhead Officers, written from Scotland, and chiefly addressed to Captain Adam Baynes, July 1650—January 1660.'

[Akerman's Preface to the Letters from Roundhead Officers; Calendar of State Papers, Domestic Series, 1649–67.] F. E.

BAYNES, JAMES (1766–1837), water-colour painter, was born at Kirkby Lonsdale in April 1766. He was a pupil of Romney, and a student at the Royal Academy. During the time of his education he received assistance from a friend, who, however, suspended his payments upon Baynes's marriage, and the artist was thrown upon his own resources. He was employed by a firm which proposed to print copies in oil of the old masters. Unfortunately for Baynes, this company failed. He taught drawing, and exhibited constantly at the Academy from 1796 till his death. His scenery was chosen in Norfolk, North Wales, Cumberland, and Kent. His landscape was sometimes enlivened with figures and cattle.

[Redgrave's Dictionary of Painters of the English School.] E. R.

BAYNES, JOHN (1758–1787), lawyer and miscellaneous writer, was born at Middleham in Yorkshire in 1758, and educated at Richmond grammar school in the same county, under the Rev. Dr. Temple. Proceeding to Trinity College, Cambridge, he graduated B.A. in 1777, gaining one of Dr. Smith's prizes for philosophy and the first medal for classics. In 1780 he took his M.A. He was admitted to Gray's Inn in 1778 or 1779, and read law with Allen Chambre. In 1779 he was elected a fellow of Trinity, and remained one till his death. Besides practising as a special pleader, Baynes turned his attention to politics, and like his tutor, Dr. Jebb, became a zealous whig. He joined the Constitutional Society of London, and took an active part in the meeting at York in 1779. At the general election of 1784 he supported the nomination of Wilberforce for Yorkshire, and inveighed against the late coalition of Portland and North. Shortly before his death Baynes, with the junior fellows of Trinity, memorialised the senior fellows and master on the irregular election of fellows, but they were only answered by a censure. The memorialists appealed to the lord chancellor as visitor of the college, and the censure was removed from the college books. Baynes contributed political articles to the London 'Courant.' He wrote (anonymously) political verses and translations from French and Greek poems; specimens of these are published in the 'European Magazine' (xii. 240). He is mentioned by Dr. Kippis as supplying materials for the 'Biographia Britannica.' The archæological epistle to Dr. Milles, dean of Exeter, on the poems of Rowley is generally ascribed to Baynes, because it passed through his hands to the press; but he emphatically disclaimed the authorship. He intended to publish a more correct edition of Coke's 'Tracts,' but he died before his time in London from a putrid fever, on 3 Aug. 1787, and was buried by the side of his friend Dr. Jebb in Bunhill Fields.

[Gent. Mag. lvii. 742, 1012; Life of Dr. Jebb, pp. 13–16; Biographia Britannica, ed. Kippis, art. 'Creech.'] A. G-N.

BAYNES, PAUL (*d.* 1617), puritan divine, of whose parentage or early life little is known, was born in London, and was educated in Christ's College, Cambridge, where he was chosen a fellow. In his youth and during his academic course he must have lived loosely, for his father made provision in his will that a certain legacy was to be paid him by good Mr. Wilson, of Birchin Lane, London, only if he should 'forsake his evil ways and become steady.' Shortly after his father's death this change took place, and the executor saw his way to fulfil the parental request as to an annuity (of 'forty pounds'). He carried abundant force and energy of character into his altered life. On the death of William Perkins, Baynes was unanimously chosen to succeed him in the lecture at St. Andrew's, Cambridge. Samuel Clark testifies to his impressiveness and success in that great pulpit. Among those who gratefully ascribed their 'conversion' (under God) to him, was Dr. Richard Sibbes—who afterwards paid loving tribute to his memory. He was too powerful a puritan to escape attack. Dr. Harsnet, chancellor to Archbishop Bancroft, on a visitation of the university

silenced him, and put down his lecture, for refusing (absolute) subscription. Unhappily the archbishop, when appealed to, heard the story from his chancellor only, and Baynes was thus perforce made a nonconformist. He preached here and there as opportunity was given, and fell into extreme poverty. A little volume of 'Letters' remains to prove how wise and comforting he was to multitudes who resorted to him for guidance. The bishops held such visits to his own house to constitute it a 'conventicle.' On this ground he was summoned before the council by Harsnet, but no verdict was pronounced against him in consequence of the profound impression which his speech made on the council. In his old age, he was the honoured guest of puritan gentlemen all over England. He died at Cambridge in 1617. Fuller, Sibbes, and Clark unite in estimating him as a man of great learning. His writings were all published posthumously. They are: 1. 'A Commentary on the first chapter of the Ephesians, handling the Controversy of Predestination,' Lond. 1618. 2. 'Devotions unto a Godly Life,' Lond. 1618. 3. 'Soliloquies provoking to true Repentance,' 1618 and 1620. 4. 'A Caveat for Cold Christians, in a Sermon,' Lond. 1618. 5. 'Holy Helper in God's Building,' 1618. 6. 'Discourse on the Lord's Prayer,' 1619. 7. 'Christian Letters,' Lond. 1619. 8. 'The Diocesans Tryall, wherein all the Sinnewes of Dr. Downham's Defence are brought into Three Heads and orderly dissolved,' 1621, 1644. 9. 'Help to True Happiness,' 3rd ed. 1635. 10. 'A Commentarie on the first and second chapters of Saint Paul to the Colossians,' 1634. 11. 'Briefe Directions unto a Godly Life,' 1637. 12. 'Letters of Consolation,' 1637. Baynes's *magnum opus* was: 13. his 'Commentary' on St. Paul's Epistle to the Ephesians (1643)—a still prized folio. Many sermons by Baynes were also published separately.

[Fuller's History of Cambridge, p. 92; Clark's Lives, pp. 23, 24; Watt's Bibl. Brit.; Brook's Lives of the Puritans, ii. 261–4; Cole MSS. Brit. Mus.] A. B. G.

BAYNES, RALPH (*d.* 1559), bishop of Lichfield and Coventry, a native of Knowsthorp in Yorkshire, was educated at St. John's College, Cambridge, proceeded B.A. in 1517–1518, and was ordained priest at Ely on 23 April 1519, being then a fellow of St. John's on Bishop Fisher's foundation. He took the degree of M.A. in 1521, was appointed one of the university preachers in 1527, and was collated to the rectory of Hardwicke in Cambridgeshire, which he resigned in 1544. He was a zealous opponent of Hugh Latimer at Cambridge. Afterwards he went to France, and was appointed professor of Hebrew in that university. He continued abroad till the accession of Queen Mary, when he returned to England. On 18 Nov. 1554 he was consecrated bishop of Lichfield and Coventry. In 1555 he commenced D.D. at Cambridge. He assisted at the trials of Hooper, Rogers, and Taylor for heresy (Strype, *Memorials*, folio ed. i. 180–3), and took a leading part in the persecution of the protestants. Fuller says 'his greatest commendation is, that though as bad a bishop as Christopherson, he was better than Bonner' (*Worthies*, ed. Nichols, ii. 503). He was one of the eight catholics who took part in the conference on controverted doctrines that was held at Westminster in March 1558–9 by order of the privy council (Strype, *Annals*, i. 87, 90), and on 21 June 1559 he was deprived of his bishopric by the royal commissioners, who went into the city of London to tender the oath of allegiance and supremacy (*id.* i. 141). Subsequently he lived for a short time in the house of Grindal, bishop of London. He died of the stone at Islington on 18 Nov. 1559, and was buried in the church of St. Dunstan-in-the-West, London.

Baynes was one of the chief restorers of Hebrew learning in this country, and was also well versed in Latin and Greek. His works are: 1. 'Prima Rudimenta in Linguam Hebraicam,' Paris, 1550, 4to. 2. 'Compendium Michlol, hoc est, absolutissimæ grammatices Davidis Chimhi,' Paris, 4to, 1554. 3. 'In Proverbia Salamonis,' Paris, 1555, fol. Addressed to Henry II, king of France.

[T. Baker's Hist. of St. John's Coll. Camb. (Mayor), i. 243, ii. 662; MS. Addit. 5863, f. 484; Pits, De Angliæ Scriptoribus, 759; Godwin, De Præsulibus (1743), 342; Strype's Annals (fol.), i. 57, 58, 59, 60, 64, 77, 87, 90, 94, 95, 139, 141, 144; Strype's Cranmer (fol.), 320; Cooper's Athenæ Cantab. i. 202; Notes and Queries, 1st ser. vi. 203; Tanner's Bibl. Brit. 82; Dodd's Church History, i. 489.] T. C.

BAYNES, ROGER (1546–1623), secretary to Cardinal Allen, was born in England in 1546. In the reign of Queen Elizabeth he abjured the protestant religion and proceeded to the English college at Rheims, where he arrived on 4 July 1579. In that year he accompanied Dr. Allen to Rome, and when that divine was raised to the cardinalate he became his secretary and majordomo. After the cardinal's death he gave himself up to religious exercises. He died on 9 Oct. 1623, and was buried in the English college at Rome, where a monument to his memory was erected. The epitaph styles

him 'nobilis Anglus,' and states that 'ex testamento centum montium loca in pios usus reliquit, prout ex actis d. Michaelis Angeli Cesi notarij constat.'

He is the author of two excessively rare works, entitled: 1. 'The Praise of Solitarinesse, Set down in the forme of a Dialogue, Wherein is conteyned a Discourse Philosophical of the lyfe Actiue and Contemplatiue. Imprinted at London by Francis Coldocke and Henry Bynneman, 1577. Qui nihil sperat, Nihil desperat,' 4to. The dedication to the author's approved friend, Mr. Edward Dyer, is signed Roger Baynes. 2. 'The Baynes of Aqvisgrane, The I. Part & I. Volume, intitvled Variety. Contayning Three Bookes, in the forme of Dialogues, vnder the Titles following, Viz. Profit, Pleasvre, Honovr. Furnished with diuers things no lesse delightfull then beneficiall to be knowne and obserued. Related by Rog. Baynes Gent. a long Exile out of England, not for any temporall respects. *Qui nihil sperat nihil desperat.* Printed at Augusta in Germany, M.DC.XVII.,' 4to. A notice from the printer to the reader informs us that 'this present Volume, and the rest that are to follow, though they have not come to the Presse till now, yet haue they byn written some yeares ago, in the tyme of the late Queene Elizabeth.' Only the first book 'Of Profit' appears to have been printed.

[Diaries of the English College, Douay, 154, 155; Letters and Memorials of Cardinal Allen, 137, 221, 371, 375; Watt's Bibl. Brit.; Gent. Mag. xciii. (i.) 217; Notes and Queries, 3rd series, vii. 443; Cat. of Printed Books in Brit. Mus.] T. C.

BAYNHAM, JAMES. [See BAINHAM.]

BAYNING, first LORD. [See TOWNSHEND, CHARLES.]

BAYNTON, SIR ANDREW (*fl.* 1540), scholar, was son and heir of Sir Edward Baynton, of Bromham-Baynton, Wilts, a favourite courtier of Henry VIII, vice-chamberlain to three of his queens, and a friend and patron of Latimer, some of the correspondence between them (*circ.* 1530) being printed in Foxe's Martyrs. Andrew, born in 1515-6, was placed by his father to study French under John Palsgrave, the court tutor, and wrote a prefatory letter to his master's book, 'L'esclaircissement de la langue francaise' (1530). About the same time he attended Knyvett on his embassy from Henry to the emperor. Succeeding his father (*circ.* 1544), he was returned to Parliament for Horsham 1547, Westbury 1553, Marlborough 1555, and Calne 1558-9.

[Tanner's Bibliotheca Britannico-Hibernica, p. 82; Foxe's Martyrs; Calendars of State Papers (Henry VIII); Hoare's Wilts (Downton, p. 7); Burke's History of the Commoners, vol. iv.; Return of Members of Parliament.] J. H. R.

BAYNTON, THOMAS (*d.* 1820), medical writer, was a surgeon at Bristol, where he served his apprenticeship with Mr. Smith, a physician of considerable eminence. He afterwards acquired a large practice of his own, and obtained a high reputation by discoveries in the curative part of his profession, especially in the treatment of ulcers and wounds. He published in 1797 'Descriptive Account of a New Method of treating Ulcers of the Leg,' and in 1813 'An Account of a Successful Method of treating Diseases of the Spine.' He died at Clifton on 31 Aug. 1820.

[Biog. Dict. of Living Authors (1816), pp. 17, 412; Gent. Mag. xc. pt. ii. 284; Brit. Mus. Catalogue.]

BAYNTUN, SIR HENRY WILLIAM (1766–1840), admiral, son of the consul-general at Algiers, entered the navy at an early age and was advanced to be a lieutenant on 15 April 1783. In that rank he served at the reduction of Martinique in March 1794, and was promoted by Sir John Jervis to the command of the Avenger sloop. After the capture of Guadeloupe he was posted into the Undaunted frigate on 4 May 1794. With only one short intermission, in 1796, he continued in the West Indies during the next ten years of active war and the short peace. On his return to England he was appointed to command the Leviathan, of 74 guns, and was sent to the Mediterranean to join Lord Nelson, then blockading Toulon. He had thus a share in the pursuit of the French fleet to the West Indies and back, and in the crowning glory of Trafalgar, where the Leviathan was closely engaged with, amongst others, the French flag-ship Bucentaur, the Santissima Trinidada, and the St. Augustin of 74 guns. At the funeral of Lord Nelson in January 1806 Captain Bayntun bore the guidon in the water procession from Greenwich Hospital. In June 1807 he was present with the squadron under Rear-admiral Murray which was sent to Buenos Ayres to co-operate with the army, till the general's incapacity compelled it to re-embark without advantage or even honour. Afterwards, in 1809, he commanded the Milford, 74 guns, and in 1811 was appointed to the command of the Royal Sovereign yacht. He had no further active service, and his public life may be summed up by saying that he became rear-admiral on

12 Aug. 1812, vice-admiral on 19 July 1821, and admiral on 10 Jan. 1837. On 2 Jan. 1815 he was made K.C.B., and advanced to G.C.B. on 25 Oct. 1839. He died on 17 Dec. 1840.

[Marshall's Royal Nav. Biog. ii. (vol. i., part ii.), 543.] J. K. L.

BEACH or **BECHE**, JOHN (*d.* 1539), last abbot of St. John's Abbey, Colchester, was educated at Oxford, but nothing is known of his career until his election to the abbacy of St. John's early in 1538. His predecessor, Thomas Marshall, had forfeited his office by resistance to Cromwell's reforming measures, and had been attainted of high treason. But Beach held the same opinions as Marshall, and soon roused the suspicions of the government. In May 1539 Beach (as a mitred abbot) was in his place among the peers while the bill for the dissolution of all monasteries still standing passed its various stages, but raised no open protest. Outside Westminster, however, Beach loudly denounced the measure. 'The king shall never have my house,' he told Sir John St. Clair, who reported the conversation to the lord privy seal, 'but against my will and against my heart; for I know by my learning he cannot take it by right and law' (*MS. State Papers*, 2nd series, vol. xxxviii., quoted by FROUDE, iii. 426). He apparently made a fierce resistance to the inspectors ordered to put the act of 1539 in force. He concealed the abbey plate, and entered into correspondence with Hugh Faringdon, the abbot of Reading, and Richard Whiting, the abbot of Glastonbury, who, like himself, strenuously opposed the king's commands. Cromwell obtained information, of which the exact details have not reached us, involving Beach in a treasonable conspiracy, according to some authorities, 'to restore the pope.' It was further reported that he had aided, at least with his sympathy, the northern rebellion of 1537. 'The abbot of Colchester did say,' one witness deposed before the privy council, 'that the northern men were good men. . . . Further the said abbot said at the time of the insurrection "I would to Christ that the rebels in the north had the bishop of Canterbury, the lord chancellor, and the lord privy seal amongst them, and then I trust we should have a merry world again"' (*Rolls House MS.*, 2nd series, No. 27, quoted by FROUDE, iii. 426). For these offences Beach, like the abbots of Reading and Glastonbury, was attainted of high treason. We have been unable to discover any report of the trial, which probably took place at Colchester. According to a tradition current at Colchester in the eighteenth century, the magistrates of the town invited Beach to a feast, and at its close, having shown him the warrant for his execution, led him out and hanged him without further ceremony. It is certain that he met his death on 1 Dec. 1539. At the same time the abbey of St. John's was finally dissolved.

[Dugdale's Monasticon, ed. Caley, Ellis, and Bandinel, iv. 605; Grafton's Chronicle, 1569, p. 1242; Morant's History of Colchester, ii. 38; Burnet's History of the Reformation, ed. Pocock, i. 380–1, 410, 417, 428–9; Orig. Letters of the Reformation, Parker Soc., i. 316–7, ii. 614; Froude's History of England, iii. 425–6.] S. L. L.

BEACH, THOMAS (*d.* 1737), poet, was a wine merchant at Wrexham in Denbighshire. Besides other poems, he published in 1737 'Eugenio, or the Virtuous and Happy Life.' It was inscribed to Pope, and was submitted by the author to Swift, partly to receive his criticisms and partly to be brought before the notice of Sir William Fownes, who, it appears, was specially referred to in the 'Virtuous and Happy Life.' Swift in his reply suggested many verbal emendations, which were adopted by the author, and informed him that Fownes was dying. Beach committed suicide in the same year on 17 May 1737.

[Gent. Mag. vii. 316; Swift's Works, xviii. 396.] A. G–N.

BEACH, THOMAS (1738–1806), portrait painter, was born at Milton Abbas, Dorsetshire, in 1738. From his earliest years he evinced a strong predilection for art, and under the patronage of Lord Dorchester's family he became in 1760 a pupil of Sir Joshua Reynolds, resorting at the same time to the St. Martin's Lane academy. He afterwards settled at Bath, then the favourite resort of the fashionable world, and was much employed in painting portraits and portrait groups, usually of a small size, which are well drawn and by no means devoid of merit. He was a member of the Incorporated Society of Artists, and a contributor to its exhibitions from 1772 to 1783. From 1785 he exhibited yearly at the Royal Academy until 1790, but not again until 1797, when he was residing at Strand-on-the-Green, near Kew, and sent a portrait of the Prince of Wales. He died at Dorchester on 17 Dec. 1806. The National Portrait Gallery has a portrait by Beach of William Woodfall, the earliest parliamentary reporter. Portraits of Sir Edward Wilmot, bart., M.D., and Richard Tattersall, the well-known horse dealer who established 'Tattersall's,' were exhibited in the National Portrait Exhibition of 1867. He painted like-

wise, in 1787, 'Mrs. Siddons and John Kemble in the Dagger Scene in Macbeth,' of which the great tragic actress wrote, 'My brother's head is the finest I have ever seen, and the likest of the two.' Several of Beach's portraits have been engraved in mezzotint by Dickinson, Valentine Green, Houston, and John Jones.

[Gent. Mag. 1806, ii. 1252; Redgrave's Dictionary of Artists, 1878.] R. E. G.

BEACON. [See BECON.]

BEACONSFIELD, EARL OF. [See DISRAELI, BENJAMIN.]

BEADLE, JOHN (*d.* 1667), author of the 'Journal or Diary of a Thankful Christian. Presented in some Meditations upon Numbers xxxiii. 2. By J[ohn] B[eadle], Master of Arts, and Minister of the Gospel at Barnstone in Essex, 1656,' matriculated at the university of Cambridge on 8 July 1613. He was first rector of Little Leighs, in which capacity he signed a petition to Laud in favour of Thomas Hooker, afterwards a famous New England divine. He was presented by Laud to the rectory of Barnstone in May 1632, at the recommendation of Samuel Collins, who describes him as 'a young man' of a 'conformable way.' In Laud's account of his 'Province for 1633' there occurs the following entry: 'I did likewise convent Mr. John Beedle, rector of Barnstone in Essex, for omitting some part of the divine service and refusing conformity. But upon his submission and promise of reformation I dismissed him with a canonical admonition.' Later, in 1638, another entry shows that Laud had an eye upon him. In Arthur Wilson's 'Autobiography' (see PECK's *Desiderata Curiosa*) there is this entry under 21 July 1644: 'Mr. Beedle, of Barnstone, preached at Leez [Leighs]. His text was Numbers xxxiii. 2, insisting upon this, that every christian ought to keep a record of his own actions and ways. This made me run back to the beginning of my life, assisted by my memories and some small notes, wherein I have given a true, though a meane, delineation of eight and forty years progress in the world.' This shows that Beadle had his delightful book then in embryo.

Beadle was one of the 'classis' for the county of Essex. He was also one of the signatories to the historical 'Essex Testimony.' In 1650 he is returned as 'an able preacher.' On 25 April 1656, as appears by a manuscript entry on the exemplar in the British Museum, he published his 'Journal or Diary of a Thankful Christian.' It is dedicated to Robert, earl of Warwick, and to the countess. When the Act of Uniformity was passed in 1662, he elected to remain in his rectory. He died in 1667. The following entry is in the parish register: 'Beginning at the east end and north side lye interred the body of Mr. John Bedle 30 years rector of the parish, buried 11 May 1667.' His widow survived him many years, being buried 14 July 1676. There are entries of seven children of theirs baptised between 1632 and 1646.

[Communications from Rev. R. A. Toke, M.A., Barnstone; David's Annals of Evangelical Nonconformity in Essex (1863), pp. 346–8, and authorities and references therein; Laud's Tryals and Troubles in Anglo-Cath. edit. of Laud's Works; Baker's Notes on Calamy.] A. B. G.

BEADON, SIR CECIL (1816–1881), lieutenant-governor of Bengal, was the youngest son of Richard Beadon, and grandson of Richard Beadon, D.D., bishop of Bath and Wells [q. v.]. His mother was a sister of the first Lord Heytesbury. He was educated at Eton and at Shrewsbury, and at the age of eighteen was presented with an appointment to the Bengal civil service, which had been placed by the court of directors at the disposal of Lord Heytesbury, upon his nomination to the post of governor-general of India, a nomination which was shortly afterwards cancelled on the return of the whig government to office. Reaching India in 1836, Beadon spent the earlier years of his service in the usual district offices held by junior civil servants, and was serving as magistrate of Murshidabad, when in 1843 he was appointed under-secretary to the government of Bengal. From that time his advancement was very rapid. After filling several posts at the presidency in connection with the revenue administration, he was selected in 1850 by the Marquis of Dalhousie to represent the Bengal presidency on a commission which had been appointed to inquire into the Indian postal system, and which resulted in the establishment of a uniform postage in that country, analogous to the English penny postage. He subsequently held in succession the important posts of secretary to the government of Bengal, secretary to the government of India in the home department, foreign secretary, member of the council of the governor-general, and finally that of lieutenant-governor of Bengal.

Beadon's career was eminently successful up to the last five years of his service. Three successive governors-general, Lord Hardinge, Lord Dalhousie, and Lord Canning, entertained the highest opinion of his judgment

and ability. In 1847 Lord Hardinge spoke of his appointment as secretary to the Board of Salt, Customs, and Opium, which was deemed an improper supersession by his seniors, as 'highly advantageous to the interests of the public service.' With Lord Dalhousie Beadon carried on a confidential and unreserved correspondence, which was continued throughout his government, and ended only with his death. It was often said in India at that time that Beadon was the only man in the country who had any influence over Dalhousie, and there can be no question that in all matters relating to the internal administration of the country, Lord Dalhousie placed the greatest reliance upon Beadon's judgment. Lord Canning promoted Beadon to the post of foreign secretary, and afterwards recommended him for the lieutenant-governorship of Bengal.

During the greater part of the mutiny Beadon was home secretary, and naturally shared much of the unpopularity with which his chief, and the government generally, were regarded by certain classes of the English community in Calcutta at that excited time. It was groundlessly alleged that Beadon under-estimated the gravity of the crisis. After having conducted the duties of foreign secretary for several years with marked ability, and served for a time in the supreme council, Beadon was placed in charge of the government of Bengal with general approval. An article which appeared a little before that time in the leading Calcutta newspaper, full of hostile criticism, not only of Beadon, but of the Indian civil service generally, highly praised Beadon's honesty and resolution, but predicted for him much unpopularity.

This prediction was fully verified. The stars in their courses appear to have fought against the new lieutenant-governor almost from the commencement. Measures, unquestionably wise, taken by him after a careful personal inspection of the province of Assam, in order to improve the condition of the important tea-planting industry there established, were followed by an unexampled depression in the tea industry, and the calamity was charged against Beadon. The unsuccessful mission to Bhután, accompanied by a gross insult to the British envoy, and the war which followed, commencing with a repulse of our troops, were equally discouraging. Last of all came the famine in Orissa, with its terrible mortality, extending to some other districts in Bengal, and inflicting upon the lieutenant-governor's reputation for administrative capacity a blow from which it never recovered. Here again circumstances were very much against him. His health, seriously impaired by a prolonged residence in the climate of Bengal, was in so critical a condition, that he was imperatively ordered by his medical advisers to repair to Darjíling, at a time when the head of the government would naturally have wished either to remain at the capital or to visit the afflicted districts. Beadon, at great personal risk, returned to Calcutta, when the extent of the calamity became apparent, but after a short stay was compelled by a fresh access of his malady to revisit the hills. At that time it would have been impossible for him, had he been in the full vigour of health, or for any one else, to avert or to alleviate the calamity which had settled upon the doomed province. All was done that could have been done at that juncture, but it was all too late. Still, there can be no doubt that the lieutenant-governor's absence at a hill station at that particular juncture, unavoidable though it was, greatly contributed to an unfavourable opinion as to his treatment of the famine. The real error dated from an earlier period, when, at the commencement of the scarcity which preceded the actual famine, the authorities, as well those of the districts concerned as the superintending authorities at the capital, the board of revenue, and the lieutenant-governor, failed to discern the exceptional circumstances of the case. A personal visit which the lieutenant-governor had paid to the province at an early period of the scarcity failed to impress him with a due conception of the impending calamity; and his favourable view of the situation—unduly favourable, as the result speedily proved—was accepted by the member of the government of India upon whom it specially devolved to deal with such matters, and was acquiesced in by the governor-general, Sir John Lawrence, who, though entertaining misgivings, did not feel justified in overruling his lieutenant. The report of a commission of inquiry, afterwards appointed under the orders of the secretary of state, was unfavourable to the lieutenant-governor, and that unfavourable verdict was ratified by the governor-general in council in language which, having regard to the previous concurrence of the supreme government in the lieutenant-governor's policy, was considered by many to have been unduly severe. A few months later Beadon, who had been created for his previous services a knight commander of the Star of India, when the order was extended in 1866, left India, his brilliant reputation overshadowed, and his health seriously impaired by long residence in a tropical climate and by the anxieties of the later years of his official life.

While the success of Beadon's government was thus marred, there was much in his general administration deserving of the highest praise. The clear judgment, the unflagging industry, the independence of character, for which he had been conspicuous in his previous posts, were all turned to good account in many matters of great importance to the well-being of Bengal. His endeavour to improve the administration of justice by the establishment of courts of small causes, his development of municipal institutions, his educational policy, the careful supervision which he exercised over the revenue administration, over the police and other departments of the public service, his efforts to check Ghát murders and Kulin polygamy, his intolerance of official incompetence and neglect of duty, his discerning appreciation of merit, irrespective of creed, colour, or caste—all these things told upon the progress of the province, and proved that, notwithstanding his failure in one conspicuous instance, he was an earnest, conscientious, and, in many respects, extremely able administrator. And in the one instance in which he signally failed, the failure is to be attributed to the sanguine temperament which was a marked feature in his character, and which in difficult conjunctures is so often essential to success. A gracious and conciliatory manner, and accessibility to all who desired to approach him on business, Sir Cecil Beadon possessed in a remarkable degree. The late Lady Canning, no mean judge of manners, is said to have remarked that the most perfect mannered men she had ever met were Sidney Herbert and Cecil Beadon. Beadon survived his return to England rather more than thirteen years. He died on 18 July 1880 in his sixty-fifth year. He was twice married, first in 1837 to Harriet, daughter of Major R. H. Sneyd of the Bengal cavalry; and secondly in 1860 to Agnes, daughter of Mr. W. H. Sterndale. He left several children.

[Private correspondence; personal recollections; Calcutta Review for August and November, 1867; Fortnightly Review for August 1867; Records of the Government of India, and of the Government of Bengal; Return, East India, Bengal, and Orissa Famine, 31 May, 1867; Bengal Civil List.] A. J. A.

BEADON, FREDERICK (1777–1879), canon of Wells, third son of the Rev. Edward Beadon, rector of North Stoneham, was born in London on 6 Dec. 1777. He was educated at Charterhouse and at Trinity College, Oxford. He took orders in 1801, and was shortly afterwards presented by his uncle, the Bishop of Bath and Wells [see BEADON, RICHARD], to the living of Weston-super-Mare. He exchanged this benefice for the vicarage of Titley, and, in 1811, was presented to the rectory of North Stoneham in succession to his father. The next year he was made a canon residentiary of Wells, and kept residence there each year, without interruption, until 1875. In 1803 he married Marianne, daughter of the Rev. Dr. Wilder, of Purley Hall, by whom he had one son and two daughters. Canon Beadon came of a family distinguished for its longevity. He was of middle stature, of strongly built frame, and of great muscular power, which he retained even in extreme old age. There was nothing particular in his diet or habits, save that he ate pastry and fruit more freely than meat. He drank wine in moderation. His temper was equable and cheerful. Shooting, fishing, and gardening were his favourite pursuits. He took out a shooting-license as late as 1872, and when engaged in sport seemed almost incapable of fatigue. At the same time he was never unmindful of his calling, and fulfilled its duties diligently, taking some part in the public service of the church up to his 96th year. During his residences at Wells he was active in capitular business, especially in promoting the repair of the cathedral church and the efficiency of its services. He took no part in ecclesiastical conflicts, and adhered to the practices and opinions prevalent among the clergy in his early years. He was the last of the non-resident freemen of Southampton whose privileges were reserved by the Reform Bill. In political as well as in ecclesiastical matters he was a strict conservative. Once only, in 1828, does it seem that he travelled on the continent, and he was never thoroughly reconciled to the innovation of railways. On his attaining his 100th year, the queen caused a message conveying her congratulations and good wishes to be telegraphed to him, and shortly afterwards sent him her photograph with her autograph signature. To most of the letters which he received on this occasion Canon Beadon sent immediate replies, written with his own hand. In the autumn of 1878 he had a severe attack of bronchitis, and from that time was confined to his room. He continued, however, to take a lively interest in the management of his farm, and in hearing of the success of younger sportsmen. During the early part of 1879 he gradually lost strength, and died very quietly on 10 June of that year.

[Norman's Memoir on the Life of Rev. F. Beadon, Bromley, 1879, privately printed; private information from Rev. Preb. R. A'Court

Beadon and Rev. Preb. Barnard; Times, 12 June 1879.] W. H.

BEADON, RICHARD (1737–1824), bishop of Bath and Wells, son of Robert Beadon and Mary, daughter of Rev. S. Squire, rector of Oakford, was born at Pinkworthy, Devon. He was educated at Blundell's school at Tiverton, and afterwards at St. John's College, Cambridge, where he took the degree of B.A. in 1758, and the following year obtained the prize for a Latin essay. He became fellow and tutor of his college, and in 1768 was appointed public orator of the university, and, in virtue of this office, presented in that year a letter of address to Christian VII of Denmark. In 1775 he was made archdeacon of London. He was elected to the mastership of Jesus College, Cambridge, in 1781. While holding this office he was placed in charge of William Frederick, afterwards duke of Gloucester, during his residence at the university. Having gained the favour of George III by his attention to the welfare of his pupil, he was in 1789 made bishop of Gloucester, and in 1802 was translated to the see of Bath and Wells. He was kindly and hospitable to his clergy and his neighbours. He married Rachel, daughter of Dr. J. Gooch, by whom he had one son, Richard. For the last few years of his life he was rendered incapable of discharging his episcopal duties by the infirmities of age. He did not neglect the opportunities which his bishopric afforded him of forwarding the interests of his family. He made his son Richard the chancellor of the diocese, and when the rich episcopal manor of Wiveliscombe fell in also granted it to him on a lease for three lives. His only published works are two sermons, one preached before the House of Lords on a public fast-day, 19 April 1798, and the other before the Society for the Propagation of the Gospel. He died 21 April 1824. His son, Richard, was father of Sir Cecil Beadon [q. v.].

[Phelps's History of Somerset; Cassan's Lives of Bishops of Bath and Wells.] W. H.

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